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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

NOVEMBER 15, 1942

NO. 1

THE DECEITFUL SHALL PERISH

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

Which are blackish by reason of the ice and wherein the snow is hid:

What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

The paths of their way are turned aside; they go to nothing and perish.

The troops of Tema looked, the companies of Sheba waited for them.

They were confounded because they had hoped; they came thither, and were ashamed.

For now ye are nothing; ye see my casting down, and are afraid.

Did I say, Bring unto me? or, Give a reward for me of your substance?

Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

How forcible are right words! but what doth your arguing reprove?

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Now therefore be content, look upon me; for it is evident unto you if I lie.

Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

Is there iniquity in my tongue? cannot my taste discern perverse things?

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.

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

INFANT SALVATION

Old Baptists have been accused of preaching infants in hell, not a span long for many years, but they are those who disbelieve in salvation by grace and grace alone. The truth of it is that Old Baptists are the only people, with whom I am acquainted, who believe in and preach a doctrine that will reach the infant's case. If Salvation is by grace and works combined, and this is what all except Old Baptists believe, then the shoe is on the other foot; from the fact that the infant cannot perform the works. The little infant might have all the grace that is necessary to reach it's case, but not being able to perform the necessary works required would be left out and be lost.

We Old Baptists believe that Salvation is by grace exclusively; and that good works follow as a result, and not as the cause. There isn't but one way of Salvation given in inspiration, and this one way is the grace and mercy of God, and it reaches the little infant and the adult the very same way. It is a condescension on the part of God.

It will not do to argue that the infant is pure and holy, for the scripture will not bear you out in any such argument. For we read that, "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit, etc." These are the words of Jesus. I

ask what kind of tree was it that brought forth the infant? Was it a good tree, or was it a corrupt tree that brought the infant forth. This being the case, then the infant is corrupt just as it's parents were, and therefore is not pure and sinless as you argue. And he needs the cleansing blood of Christ just as much as the adult to fit it for Heaven and immortal glory. Jesus is the only infant that was Holy, pure, and sinless; and He was not only so at birth, but in His very conception, for He was begotten of the Holy Ghost. The Holy Ghost is His Father. Joseph was not His father, for had he been, He would have been contaminated with sin just as all other babies are; because all others were begotten of sinful parents.

Jesus told His disciples that "who soever receiveth not the kingdom of God as a little child, he shall not enter therein." In another place He said, "Shall in nowise enter therein." Nowise means no case. If the adult doesn't enter as a little child, he doesn't enter at all. For Jesus says "Whosoever receiveth not the kingdom as a little child, he shall in nowise enter therein." From the language of Jesus, they both enter the very same way—by grace, and not by accepting Christ. The reason they enter this way is because they could not enter in any other way, from the fact that they died spiritually through the fall of

Adam, and became totally depraved. The Scripture says "The dead knoweth not any thing, and all the race of Adam died in a spiritual sense, and know not any thing of the spiritual realm until quickened into divine life by the Spirit. This applies to all alike, both the babe and the adult. And so both are dead in sin, and are saved the very same way. Salvation is an act of God Himself and not the creature, or it could not be of grace, and the Scripture teaches that it is of grace.

Grace means unmerited favor. Now then, if we are saved by grace, and grace is unmerited favor, then we could not do any thing at all towards our salvation without upsetting the doctrine of grace; and this cannot be done without ignoring the inspired word of God. Therefore, this is exactly what those are doing, who accuse Old Baptists of preaching infants in hell.

Jesus, in the sixth chapter of John, says "No man can come unto me, except the Father which sent me, draw him, and I will raise him up again at the last day." This is exactly what we Old Baptists are contending for at this time; and have always been contending for, since the days of the Apostles; and this in my opinion, is why we are accused of preaching infants in hell.

If this doctrine puts infants in hell, it will put the adults in too, as it applies to both alike. "Whosoever receiveth not the kingdom of God as a little child, shall in nowise enter therein."

If the little babies didn't need the blessing, why did Jesus take them up in His arms, put His hands on them, and bless them? Would

He do any unnecessary thing? The very fact that He blessed them proves that they were poisoned with sin, and needed His blessing. The adult is blessed in the very same way, or he is not blessed at all. For in so many words, Jesus says so. The adult receives the kingdom as a little child, or he doesn't receive it at all. He receives it by the blessing which Jesus bestows upon him, which is an act of mercy upon His part. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost." This applies to all the elect family alike, whether they be infants or adults, for the Apostle brings himself into the, us.

If a corrupt tree bringeth not forth good fruit, and it was Jesus who said so, then the infant having sprung from a corrupt tree (Adam) the infant is also corrupt, and therefore, the notions of men can not alter it. Those who do not believe this, disbelieve what Jesus says, and set His doctrine at nought. "Let him that hath an ear to hear, hear what the Spirit sayeth unto the churches." We are told that some have eyes to see, and see not, ears to hear, and hear not, and hearts to understand, and understand not.

Jesus said to His disciples, "Blessed are your eyes, for they see, and your ears, for they hear, and your hearts for they understand." The reason they see, hear, and understand, is because of His previous blessing, for He says, "Blessed are your eyes, etc." He did not say, your eyes will be blessed if you will see, but you see, because they are

blessed. This is true with all the faculties of discernment.

"In Thy book, all my numbers were written, while in continuance there were none of them." This is not verbatim, but is in substance what it says. If this be true, and it is, for it is what the Book says, then all whose names were so recorded in that Book will be saved in Heaven; whether infants, or adults, in spite of all opposition which may be brought to bear by the enemy.

Are all who die in infancy saved? Salvation is by the election of grace, and all elect infants, dieing in infancy are saved; for Paul says, "It is by the election of grace, to the end it might be by faith, that the promise might be sure to all the seed." All the seed are those given Christ by the Father before the world began. And if all who die in infancy are elect, then they are all saved; for, "Of all that Thou hast given me, I should lose nothing, but raise it up again at the last day." Are all who die in infancy elect? If they are, I do not recall to have seen where the Scripture plainly says so. The nearest thing to it is the language of Jesus, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Again, He said "For verily I say unto you, the angels do always behold my Father's face in Heaven." And then the language of David, "He cannot come to me, but I shall go to him." David, was speaking of his little boy who had just died, and do not forget that what he said was inspired.

In the case of Esau and Jacob, it is said that God loved the one and hated the other. "Neither one nor having been born; neither having done good nor evil, that the purpose of God according to Election might stand."

Naturally we love to think of those who die in infancy as being saved. But let us not for a moment think of them as being pure and sinless, for this is not the case; or Jesus was mistaken when He said "A corrupt tree bringeth not forth good fruit." We are all Adam multiplied, and all partook of his sin in our very conception, and therefore came into the world corrupt. It is the grossest idolatry to view an infant in any other light.

The doctrine of grace is the only doctrine that will reach the infant's case. And it is just as true in the case of the adult for both are saved just alike. The adult is just as helpless to do anything towards his salvation as is the little infant.

For Jesus said, "Whosoever receiveth not the kingdom of God as a little child, shall in nowise enter therein." We know that the little child, receives it passively, and as the adult receives it the same way that the little child receives it, then the adult receives it passively also.

In conclusion, I will say I do not feel safe in saying that all who die in infancy are saved, for I do not know, and the scripture does not plainly say so. But I feel perfectly safe in saying that all elect infants, dieing in infancy, are saved and I prefer to say it in this way.

Obe Tingen.

send His only begotten son into the world to be "wounded for our transgression, bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed."

The Angel said unto Joseph "Thou shalt call his name Jesus: for he shall save his people from their sins "Zacharias said he was sent "to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." The angel said unto the shepherds "fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And suddenly there was with the Angel a multitude of heavenly hosts praising God, and saying Glory to God in the highest, and on earth peace, good will toward men."

No one on this earth knows the year, much less the day on which Jesus was born, but we do know from the word of God, that He was born in the city of David as related by the inspired writers of the New Testament. Especially Matthew and Luke, and there lived a pure, spotless, Saviour, the Lamb of God that taketh away the sins of the world. It was the greatest event that the world has ever known, and ever will again, until he "shall defend himself from Heaven with a shout, with the voice of the Arch angel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air: and so shall we ever

be with the Lord."

So let us in these Christmas holiday festivities, think of the great, good and merciful God, who was pleased to send his only begotten Son into the world to "save sinners, as Paul says of whom I am chief" that we might have life more abundantly, in that great white city "whose builder and maker is God." That city which needs not the sun, moon or stars to give it light, but only the Glory of God: In that City where there will be no more trials, tribulation, no parting, sickness or death, but perpetual peace, joy and happiness worlds without end.

J. H. WHITE.

Whitakers, N. C.

ATTENDED ASSOCIATION

Dear Mr. Gold: Enclosed you will find a money order for \$2.00 to pay on the Landmark. If I am not mistaken, this pays the back dues from April 1942 until April 1943. I want to say I greatly appreciate and thank you for sending it to me.

I enjoy reading the Landmark better than ever. I never tire of reading the good things that are contained therein. I would be glad if more of our members could have an impression to write, although I believe I know their feelings. One cannot write an experience, or anything concerning the salvation of our Lord except it be given from above. I have been brought to know that it is impossible for me to hear one word of the gospel sound unless the Lord opens to me the door of an understanding. I have just had an experience of that. I attended every day our White Oak Association, and

also at night too, and I want to say, I have never enjoyed an association better in my life. I believe that surely the Lord blessed me to hear the gospel and to understand, but I realize I have not this blessing everytime I go to church.

I also attended the Black Creek Association on Sunday, but the door of my understanding was closed, and I couldn't get anything to comfort me, and when I left the place I had a burden that seemed heavier than I could carry, and I was made to ask, "Lord why am I thus?" and it seemed the Lord answered me and aid, "**This is for your good** to show you that unless I be with you and give you an understanding of those things you can in nowise enter therein." And so as I journeyed on homeward, it seemed to me my burden grew worse, and I was made to cry out, Lord have mercy on me, a poor helpless sinner. I decided to get my song book and sing, and when I started singing the others joined me, and we sung several Hymns.

I believe the Lord revealed His lovely face there while singing, and great was my rejoicing, and this scripture was given to me, "Where there are two or three gathered together in my name, there will I be in their midst. It's not in the largest crowd everytime that the Lord shows himself.

The first time the Lord revealed His face to me I was alone, and greater joy was no man's than that which I shared all by myself.

Most of my time I feel to be one to myself, and that there is no one else like me. My troubles are so great, at times till I'm made to

ask, "Lord am I thine or not? If indeed I am, why am I tossed thus to and fro? So the scripture teaches us that the Lord was a man full of grief and sorrow, and when I am blest to understand this I am made willing to suffer anything for Christ's sake, and can say I'm glad I'm just what I am. If we don't have any trouble in this life, I feel we are none of His. Everyone thinks his troubles are greater than any one else, but if we could stop to think, we would not be willing to exchange ours with another, so let's try to press on with courage bearing this Hymn in our mind:

A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and Friend,
And praise His name on high.
No more to sigh, or shed a tear,
No more to suffer pain or fear,
But God and Christ and Heaven
appear

Unto the raptured eye.

Dear children of Zion, I don't know whether this will be a bit of comfort to you or not. I am writing this trying to relieve my mind. I feel to be so near nothing, till I know I'm not worthy of calling on His dear name, much less trying to write something concerning His goodness and mercy. But I'm impressed and don't know what else to write about.

I hope you all can bear with me in my weakness, for I know I'm less than nothing. I want to say before I close, I greatly appreciate the money that you all gave me to pay on my hospital bill and I'll be glad to meet everyone of you and shake your dear hands. I hope the same God that blest you to help me will

ever and always bless you and be your comforter. What would have become of me had it not been for the dear children of God to help me? Although I know the Lord is due all the praise and honor, I'm made to sing the song that poor old David sang when I'm lifted up above my troubles:

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
He restoreth my soul.

He leadeth me in the paths of
righteousness for His name's
sake.

Brother Cowin I did want to shake your hand but I never could find you after service ended. I sincerely do enjoy your writing and hope you can continue to write on and on. I do desire the prayers of you all. Pray that I might be led by the spirit of our Lord and saviour, and that I might set a good example before my little children, and others that might know me, and I'll further state that any one having a mind to write to me, your letters will be highly appreciated. I will close, hoping I'm your sister in bonds of love and sweet fellowship of God.

Florence Williams.

Richlands, N. C.
Route 1, Box 203
Richlands, N. C.

ARE WE TRULY GRATEFUL

This is Thanksgiving Day, and I am just wondering if we are all truly grateful to God for the many blessings He has poured out to us during the year, and for the years during our life up to the present

time?

When we people of America survey the world and the condition that it's in, should we not be thankful, from the very bottom of our hearts, that we enjoy the blessings that we do, of liberty, speech and action the right to live together and work together and worship God after the dictates of our own heart, unafraid and uncontrolled by anyone?

We should be very grateful for the good news that is coming to us, for it seems to me that God, who created the earth and everything in it and placed man in it; for He made the world for man, is working things after His own will, for I do not believe He would create a world and place men and women upon it and allow it to go to perdition.

We have always believed that God made man in His image and upright, to begin with, before He fell under the wiles of Satan and got us all in trouble. But God, who is infinitely wise and merciful, and hath all power in heaven and in earth, is able to accomplish whatever He wills and purposes; and looking over the course of the years and the history of the world we are constrained to believe that He had a very great and definite purpose in creating the world. This is further indicated by sending His only begotten Son to the earth, that His children might be led to understand Him, and ultimately taken home to glory.

Christ was born of a woman and under the law of the land, and he taught obedience to the natural law which was written by Moses

for the guidance of the Jews, His chosen people, and for us who came after them.

On one occasion Christ said "render unto Caesar the things that be Caesar's and unto God the things that be God's", and Caesar certainly represented the natural man and worldly pursuits and pleasures, and the natural desire of man to pursue and achieve in this world.

Those who have read the life of the Saviour and have thoughtfully considered the purpose of His coming are certainly constrained to believe that the earth and heaven were drawn more closely together by reason of Christ's coming to the earth; and when He was crucified as the result of a lack of understanding; for the prophets of the Jews foretold His coming and the purpose of it. That proved the perverseness of the human being and the necessity for the adjustment of those elements to make them conform to the will of God. Among the last words of the Saviour He uttered on the cross were, "Father, forgive them, for they know not what they do," which meant, of course, that even his chosen people, with all the records of the law and its testimonies, and the words of the Holy writers and prophets behind them, did not understand him or his purpose in coming into the world.

So, it would seem to us that the highest and noblest purpose of man would be to try to understand God and His Christ, that the world will not only be prepared for his second coming, but that wars may be done away with, and that this will be the last great war that the world will ever see.

The Saviour said "there will be wars and rumors of wars to the end of time." Well, let us hope that, if the passions and prejudices, and desires and interests of mankind shall so greatly dominate them, that they must fight and kill each other to settle their differences, that it will not again extend, as it has now to a global war, but that it will be confined to some little country that does not possess the power and the might and the resources sufficient to cause the trouble to extend over the entire world.

Men demonstrate their inability to exercise control of themselves, when they fall out with each other. It proves that they have not read the Bible thoroughly, that they do not have the grace of God in their hearts as they should have; that they don't exhibit and exercise that love, charity and patience that are so beautifully described in the thirteenth chapter of Corinthians. It would be a fine thing if every one, when he is mad with his neighbor, friend or brother, would turn to that chapter and read it over before he committed some act, for which he might spend the rest of his life praying God to forgive.

The good news coming to us from every war front indicates that God is going to bless the arms of the allies with victory, and this war is a punishment for the world and ourselves included, for our sins of omission and commission, to our neighbor and to God Himself, for not obeying his laws and the laws of mankind.

We are fighting for liberty, and in doing so we are trying to extend the love of God, fellowship and

friendship over the entire world, which must eventually be brought under the dominion of the Father before peace will ever spread her wings over the earth; that peace which passes all understanding, "not as the world giveth, give I unto you."

A COMFORTING LETTER

Dear Mr. Gold:

We received a comfortaing letter from Elder W. E. Jarrell, Lexington, N. C. We enjoyed it so much that we feel others would enjoy it too and so we would like for you to publish it in the Landmark.

Mr. and Mrs. Z. R. Gay.
Route No. 2
Farmville, N. C.

Dear Brother and Sister Gay: We received your good and comforting letter today and did enjoy reading it. We sure were glad to hear from you all. This leaves us all up but all most worked down. We got so far behind we have been away so much, until we have worked awful hard trying to catch up.

We hope and pray that this letter will find you and brother Gay well and enjoying your sweet lives. If it can be our blessed Lord's will to find you all that way. I don't know how to start to writing to answer such a good letter as we got from you all. I know without the spirit of the blessed Lord I cannot write anything that would comfort you all. But if He sees fit to look down from His lofty habitation and pour His holy spirit down upon a poor sinner liker me I can do all things that He appoints for me to do. O I feel too unworthy to make

the attempt to write, pray, sing or preach in fear the Lord will not see fit to guide my pen.

Dear brother and sister we never will forget those good meetings we had down in that country. The Lord surely was in the midst of us all. O what a glorious trip that was to us and I feel like to you all down in there too we were blest to meet together in Heavenly places and sing and pray and preach and mix and mingle our shattering voices together. Those were heavenly places on earth to us all.

O isn't He a gracious Saviour to bless us like He has. I wonder dear children if we will have as good a time again in this tired world. O how can we ever praise His great and holy name enough in this time world. What could our breath be used better for than to be singing and praying and making melodies in our poor hearts. O Lord bless us children to walk in love as dear children and may we be found talking a Godly conversation instead of foolish jesting.

O Lord bless us if we have anything to say, say it to one another's face. Bless us to be praying for one another when we are miles away. O Lord bless us to live a peaceful life. Bless us to live a Christian life. Bless us to see the beam in our own eye instead of trying to pull the mote out of someone else's eye. O Lord have mercy on us all and our children if it can be thy will. O Lord bless the sick and the afflicted and if thy will, heal them, if not reconcile them unto thy holy will. Lord we know that thou knowest where they all are and what they stand in need of. We

know dear Lord that thou art in every sick room and in every nook and corner of the hospital.

Lord many times we are made to roll and tumble on our beds praying for thy children that are afflicted and for them that are well. But dear Lord we feel like every groan that we groan is sweet music to thy great name. We know dear Father that we must help bear the pain that thou did have to bear when you were suffering on the cross and bleeding for us poor sinners. O dear Jesus we know thou art a whole and a complete Saviour. Thou had to come all the way. We were not able to go any of the way and we are not able yet to go any of the way. O dear children just think about it. The blessed savior had to leave that sweet home He had in Heaven with His holy Father and come to this troubled world and be born for us. He lived on earth untill the appointed time of His Father for Him to die. Then He laid down His sweet life for us that through His grace we might have life and taste of His goodness and sweet mercy.

We think dear brother and sister we have to suffer, but we do not suffer like our blessed Saviour had to suffer for us. Jesus said, I lay down my own life; no man taketh it from me. I have power to lay it down and I have power to take it up again. When they crucified our blessed Saviour the law was that they would break people's bones so they would die in a certain length of time. After they drove the nails in them and hung two thieves on the cross, one on each side of Jesus, and they broke the bones in both of the thieves so they would die in that

length of time. But they did not break a bone of the blessed Saviour. Because He laid down His own life in that length of time without breaking His bones. So they crucified the Lord of glory but He laid down His own life. Then He was laid in Joseph's new tomb, hewn out in a rock. He laid there three days and three nights. He arose by the power of His heavenly Father and He lived on earth some length of time after He arose, with His disciples, then He went away to glory to live with His Father until the appointed time comes for Him to come again. And He will come with His holy angels dear children. When we come to die we will die in the Lord. He will be standing by us when the last breath leaves us and He will carry our Spirit back to Heaven to rest in paradise with Himself and His Father. And while our old bodies lie in the ground going back to dust our spirits will be resting, not sleeping, but at rest. The body will sleep, but the spirit will be at rest knowing that when this body is raised a spiritual body, that spirit will be placed back in a body just like Jesus. Then we will be caught up in the air with the angels and with our blessed Saviour and be carried home where congregations will never break-up and Sabbath never ends.

Praise the Lord O my soul. Praise His holy name. Praise Him all ye children here below and praise Him in Heaven above. Bless the Lord O my soul, Bless His holy name.

Well I must stop my letter. It is getting lengthy; you all may get tired of reading my scribbling. I see no end, but if the Lord will bless

me I will come to a close. This from your least brother and sister in hope of mercy in this life and in hope of a sweet home in heaven after we are done suffering and traveling in this old world. Where we can see all the dear children of God and be with them. Where we will not have to part no more and where we will not have to leave home and the children to go and come to see you all. But we will all be together around the throne of our God and there we will all be alike. The babes will be just as large as we and the old will be made young and the poor old black people of God will be made white. Then we hope to hear that welcome call we read about in Matthew 25th chapter. "Come ye blessed of my Father and inherit the kingdom that was prepared for you from the foundation of the world. Then we will sing the song tuned with free grace forever and ever in a world that shall never end, amen.

W. E. and Alma Jarrel.
Lexington, N. C.

REJOICING IN HEAVEN AND ON EARTH

There is rejoicing in Heaven over one sinner that repent more than ninety and nine just persons who need no repentance. This scripture is found in Luke 15-7. These are the words of the blessed Saviour who spake as man never spake. They were spoken with power and demonstration of the Spirit. Christ used parables of natural things to explain spiritual things, so he used several parables to illustrate this scripture. He said a man having 100 sheep lost one out in the cold

and stormy weather with no protection, but the ninety and nine were safely housed under the shelter of the Good Shepherd which is Christ the Saviour. This man went out to hunt the sheep that had strayed off and when he found him he laid it on his shoulder and carried it safely into the fold where there was great rejoicing because he had found the lost sheep. Another parable of the prodigal son, who spent his substance in sin and when the famine came he said the hired servants at my fathers home have had plenty and I am starving. I will go tell him that I have sinned against Heaven and earth and no more worthy to be called thy son, but make me one of thy hired servants, anything father so I can get back home. His father saw him coming and rejoiced and fell on his neck and put the best robe on him saying my son was lost and is now found.

This rejoicing in the Heaven above is also in the Heaven below which is the church of the Lord Jesus Christ. I would rejoice more to see some of the Lord's people on the outside of the church, that hath the seal that Christ spoke about, come into the fold and join with the Lord's people, than those that are already in the church and receiving the peace and comfort the shepherd brings each meeting. Those on the outside don't know the sweet things they are missing by not coming home to your friends and receiving comfort for your hungry souls. There is nothing like it out in the world. Christ said come unto me, all that labor and are heavy laden and I will give you rest.

If you know your duty and doeth it not you shall be beaten with many tribulations and stripes, so why not take up your cross and follow Christ who will pardon all of your sins and make you whiter than snow in His blessed arms. He will carry you safely through all of your trials and tribulations. There is no other friend like Jesus; so trust him in all things. He makes the crooked ways straight and brings sunshine into our lives. We will fear no evil if Christ is with us and we with him.

I have received some sweet letters from several of the brethren which I greatly enjoyed. I read them several times and they were sweeter every time. I don't know that I have written anything comforting to anyone but hope there is nothing to offend anyone. I make mistakes which is the weakness of the flesh, but I hope all will look over the bad for the good if there be any in me. If you love me now you are not hunting for the mistakes but look over them in love.

Pray for me and mine at all times.

Yours in Love,
W. H. Worsley.

Rocky Mount, N. C.

**READING LANDMARK FOR
FORTY YEARS.**

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

Dear Mr. Gold:

I want to renew my subscription to the Landmark now so that I will not miss a single copy. I enjoy each issue very much, and I read and re-read all of the articles. I keep my Landmarks in circulation so that as

many people may read and benefit by them as possible.

I will celebrate my eighty-second birthday Oct. 30 and have been reading the Landmark for at least forty years.

Enclosed you will find \$2.00 in money order for my renewal.

Yours very truly,
Mrs. Catherine Sellers.

211 E. Railroad St.
Selma, N. C.

A HAPPY WISH

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

Dear Mr. Gold: I am enclosing two dollars (\$2.00) to renew my subscription to Zions Landmark from Nov. 15, 1942 to Nov. 15, 1943. I hope the Lord will bless you to publish the Landmark many more years, and that you, the editors and others may continue to be inspired to write. May the motives of all be prompted by love and fellowship, to the upbuilding of minds and comfort of its readers.

It seems so good of late since controversies are not being published. Wishing you a pleasant Christmas, and may the New Year have much peace and comfort in store for you and Landmark readers.

Mrs. R. D. Langdon.

Benson, N. C.

SISTER LUCY GARRETT RILEY

Sister Garret united with the church at Flat River, Oct. 1892 and passed away August 10, 1942. She filled her seat and was a pleasant sister to meet, as age and afflictions went on with her. It seemed that her love for the church grew brighter. We miss her each meeting sitting on the front seat.

This was printed by order of the church in its October meeting.

O. C. Hawkins,
Moderator
D. Davis.

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. LXXVI. NO. 1

Entered at the postoffice at Wilson
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WILSON, N. C. NOV. 15, 1942

JUDGMENT, JUSTICE, MERCY AND PEACE.

(Continued from a former issue)

Long after the flood, Nimrod, a grandson of Noah went into the rich valleys of the Euphrates and the Tigris rivers, in what maps of the country in bible times was called Assyria, and soon great cities of Nimrod, Ninevah and others were built, and the people became very prosperous, and with their prosperity, they became very wicked, as shown by reference to Bible accounts left upon record.

God had made a covenant with Noah and his posterity, that: he would not destroy the earth and its fulness again with a deluge of water; but, as the nations and cities forgot God and became exceedingly wicked, judgments were again pronounced against a godless people. Ninevah stood on the west bank of the River Tigres, in what is now called Iraq, and opposite the City of

Mosul, now a city of about 15,000 souls. Jonah gives a very interesting account of how he was sent to Ninevah to warn the people, and though Jonah preached what God had bidden him preach, "And the Ninevites, repented, saying; Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

"And God saw their works, that they (repented) turned from their evil way: and God repented of the evil that he had said he would do unto them and did it not."

Thus God's justice was tempered with mercy, and Jonah, the preacher, became angry. He wanted to see his word come true, as he had said, "yet forty days and Ninevah shall be overthrown."

And God prepared a gourd, and made it come up over Jonah, that; it might be a shadow over his head, to deliver him from his grief, so Jonah was exceeding glad of the gourd. But, God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." How short lived our special blessings often seem to be. Jonah thought he did well to be angry unto death, and I am not sure that he lived to go back to his native country, since the Tomb of Jonah is said to stand to this day about a mile from the site of Ninevah, which was later destroyed as God had said it should be destroyed because of its great wickedness. God, in His Justice tempered with mercy, spared Ninevah for a season; but succeeding scriptures prove that the City was completely destroyed, during the reign of Nebuchadnezzar, the second, whose history, and

downfall is set forth in the Book of Daniel.

The Bible says the burden of Ninevah fell on Nahum. (See Book of Nahum). This Book of only three chapters gives a very full account of the sins of the people of Ninevah. A careful reading of this Book in the Bible, is all that is needed to inform the reader of the terrible conditions that prevailed, and how God ordered its destruction. The great city was destroyed completely about 606 years before Christ came as the babe in the manger.

In confirmation of the complete destruction of Ninevah, Nahum said. "There is no healing of thy bruise; thy wound is grievous; all that hear the bruit of thee shall clap their hands over thee, for upon whom hath not thy wickedness passed continually?"

Ninevah today is a mass of buried ruins, and excavations show it must have been a very great city, in its glory; but it has fallen as did Babylon, of which it was a part, and at one time it was the capital city of the Babylonian Empire. Yes, Babylon is fallen. Rev. 18th chapter gives a very full account of the fall of Babylon which came as divinely appointed. "An annalistic tablet of Cyrus, now in the British Museum, describes the fall of Babylon and its great Empire in 583 B.C. Was the fall complete? In Rev. 18th chapter we read. "And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, "Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.

Of its fall, (Babylon) we read:

"And the voice of harpers, and musicians and, pipers and trumpeters, shall be heard no more at all in thee and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more in thee, for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived, and in her (Babylon) was found the blood of the prophets, and of saints, and all that were slain on the earth." (Rev. 18th. Ch. last verses.)

The Hanging Gardens, in Babylon are called one of the seven wonders of the world; and the ruins being excavated show the city, to have been great indeed, and even the water works, the bathing facilities, were among the great works of man, in all time, yet; because of great wickedness it was destroyed under the curse of a just God.

Mercy and Peace. Isaiah, records God's promises of mercy and peace in Isa. 54-55. God said, "This is as the waters of Noah unto me, "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee; nor rebuke thee, for the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on them."

"No weapon that is formed against thee shall prosper; every tongue that shall rise against thee in

judgment thou shalt condemn. This is the heritage of the saints, and their righteousness is of me saith the Lord."

Therefore; "The Lord is a sun and a shield. The Lord will give grace and glory." "No good thing will he withhold from them that walk uprightly."

Let us close with reference to Isa. 9th Ch. "Unto us, a child is born, unto us a son is given; and the government shall be on His shoulder; and His name shall be called wonderful, councillor, the everlasting Father and the Prince of Peace."

"Of the increase of his government and peace there shall be no end to order it and to establish it, with judgment and with justice even forever." Amen.

O. J. DENNY.

COMFORT IN THE LANDMARK

Mr. John D. Gold,

Dear Friend: Have just received and read Landmark of October 1st and enjoyed it. All the articles seemed good to me, and I wish I could mention and comment on the comfort and instruction I seemed to get from each one, but time and space forbids.

So write on brethren and sisters, there is comfort or instruction in each article prompted by the spirit. Sister Betsy Adams you and myself are the same age, I am in my 85th year. My 85th Birthday will be the 20th of next May, 1943. I may never see it, as I am weak and nervous but enjoy the Landmark and can read it with glasses. I am glad. Wish I could meet you. I have a lot of old Landmarks, probably one hundred. I wish I knew who wants them enough to pay the freight on them. They are full of good reading that might comfort some heart.

Sister Adams, we are now waiting for the call to come home, hoping in the mercy of God, in Jesus Christ, "Nothing in Our Hands We Bring, Simply to His Cross, We Cling."

Look at the generations of old and see, did any ever trust in God, and was confounded. Sometimes I rejoice in Him, sometimes my faith is weak and sickly, so "Mixtures of Joy and Sorrow, I Daily do Pass Through."

Mr. Gold I am enclosing two dollars,

(\$2.00), to pay for the Landmark until February 15, 1943. Forgive the delay please. I think you do well, and wish you every blessing.

Mrs. Sallie B. Holland.
Axton, Henry Co., Va.

LOVES THE LANDMARK

Dear Brethren:

Herein find one dollar (\$1.00) as payment for my subscription to Zion's Landmark from June 1942 to June 1943.

I dearly love the Landmark and the dear brethren and sisters in North Carolina and Virginia, whom I have visited three times in recent years. I hope to attend some of the Associations up there.

Elder J. J. Collins.

Newton, Ala.

A GOOD LETTER

Dear Mr. Gold:

At last I am sending herewith one dollar (\$1.00) to renew my subscription to the Landmark which has been in arrears. I could no doubt do better but negligence prevents me. I would be perfect in all things pertaining to good but weakness overcomes my intentions so often and I fail. In this way I am like the Apostle Paul who said, I find myself doing the things I ought not, leaving undone the things I ought to do. Please pardon me for my delay and look over my imperfections. I cannot promise to do better hereafter because the scriptures teach that it is better not to vow than to vow and not fulfill.

Please change my address from Osfrey, Fla., to the above address.

May the Lord continue to bless you and yours is our humble prayer.

Riley E. Campbell.

R. 1, Box 320
Sarasota, Fla.

LOCATION PRIMITIVE BAPTIST CHURCH BIRMINGHAM

Dear Mr. Gold: Please state in the Landmark at your convenience that the Primitive Baptist church at Pratt City (Birmingham) has service each 4th Sunday at 11 o'clock CSWT. This church is located on Vine St. at top of the hill. Any one having relatives living in this district please notify them. If you are visiting or on business please remember this date and place. If you desire more information see R. V. Edwards, 227 47th Place N., or J. A. Owen, 1209 Etawah St. Tarrant City, Phone 5-1718-R.

I'd also like to ask the readers to help me find Dr. Gill's Commentary and the two copies of Beebe's Editorials.

Keep up the good work of sending forth the Landmark.

W. D. GRIFFIN.

Fayette, Ala.

286.4

DEC 23 1942

Y. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

DECEMBER 1, 1942

NO. 2

THE UNCERTAINTY OF LIFE

Is there not an appointed time to man upon earth? are not his days also like the days of a hireling?

As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work:

So am I made to possess months of vanity, and wearisome nights are appointed to me.

When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome.

My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind: mine eye shall no more see good.

The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not." —Job. 7: 1-9.

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

ADDITION

It is taught in the Scriptures and is very beautiful when applied to the children of God. In trying to come to some understanding of the principles of this Addition it will be necessary to a close study of the Scriptures. It is not my intention to wrest them from the meaning that the Holy Ghost intended when he moved men to write.

The most of us stay worried from day to day about the many things of this life here in this world. The rationing program of our Government has us wondering about what we are to eat and drink and wear. But I wonder if that should so much interest us. We are told to "seek first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33). Now addition, to be clearly understood, must be remembered as a process of putting things of like nature together. Ten pigs and five sheep do not make fifteen pigs or sheep. We all understand this in our arithmetic, but, alas, in spiritual matters we try to add things of one nature to things of another nature. To be sure, it will not work. A seeker after God and His righteousness is of course blessed to that end. The gift of seeking is as much a gift of God as anything else (Eph. 1:3; 2 Peter 1-3; James 1:17) and must not be confused with creature works of the flesh.

If seeking is a gift or work of the man, then God adds His work to man's work. The Perfect One adding His perfect work to the imperfect work of an imperfect one! No, remember that it cannot be done! It is God that gives us grace to seek and to the gift of seeking he adds eats, drink, clothing.

The children of God love the addition of the Lord. This addition of His is getting them ready for their own. How wonderful it is to have God for our teacher. Laying examples for us and inscribing them by inspiration for us to benefit from. Adding things of the same kind and nature to like things. Or, that we were imbued with grace to do the same.

Some people claim the church was set up and founded on the day of Pentecost. This position is contrary to the subject we are discussing. To add to a thing certainly conveys to us that the thing itself was in existence before the addition. A sum cannot be added to something that does not exist. So on the day of Pentecost the church had a grand meeting. The preaching of Peter was accompanied by the power of the Holy Ghost in a way that had not been witnessed before nor has not since. Men were pricked in their heart and gladly received the things spoken. To the church there was added three thousand souls (Acts 2:41). The addition

was the Lord's. The church was His by reason of His having set it up prior to this time. The church is composed of men and women. I do not know the number of the church, but the Lord knew all about her and He added to her on this and all subsequent occasions, the men and women who gladly receive the word.

Some people get the idea that God changes because He added to Hezekiah's days fifteen years. I have not been able to read that much in the accounts of this amazing addition. Sometimes I fear that I do not know anything experimentally as I should, to be writing to the household of faith. But at least I have received some consolation from this case. Being sick is an alarming condition to me. I do not think that anyone would say that I would be sick naturally or spiritually if I could help it. But I hope that I have been sick unto death. If I am not mistaken about what I am writing I did die because I was told in Sinaian tones to set my house in order. My days were numbered and I saw them fleeting from me with the swiftness of the weaver's shuttle. But to my days were added some more days. I do not think for an instant that God "determined before the times appointed" (Acts 17:26) of all men and then a circumstance came up in such an unexpected way that He was forced to add something to what has already been (Eccl. 3:15). That would be equal to adding God's determination to save to Satan's determination to destroy. But to my days often I have added to them a new extension on living.

If you were a student in school, you would be told to add certain objects to like objects. To me, when in school, I was anxious to learn. I always desired (but failed many times) to please my teacher. Any student thus has a double incentive to cause them to do their work. When these incentives are uppermost in our mind, we are not quarreling over the extent of predestination, or the unrevealed intricacies about the resurrection, or what it is that is born again. But we have had a glimpse of our teacher, and His countenance is most lovely to us. He has graciously blessed us with a lesson. We learn in our first contact with Him that He teaches in a sweet, lowly way. This early experience we learn such sublime things for sinners to know. We find out that we not only need to know, but that we want to know. It is necessary for us to learn for we want to please this newly found teacher.

He gives us problems to work out and gives us grace to do it. Is not that a precious teacher? Does that not cause you to desire to follow Him? Is not that a sufficient incentive to make you want to serve Him and to serve His people? If he tells you to do some problem in addition, do you think you'd get any satisfaction in doing it?

Besides the precious promises given you by which you are partaking of the divine nature, you are to do some adding. The sums of qualities that He gives you are to be added together. These sums, qualities or properties are all from the same source. They are produced by the same producer and given to

the blessed recipient. Now let us take faith. It is the gift of God, the fruit of the Spirit. That is ours by the operation of the Holy Spirit. Now to faith we must add. What must we add to it? Are we to conclude that this gift is from God and that we must add something of our production to it? No, not that! But the precious things that the blood of Christ purchased for us and the Holy Spirit applies to us and in us. These things are to be added together. But they can only be added if they are in us and abound (2 Peter 1).

All of this addition we love. We desire to know more of God's addition and, when told to add, to add together the things of the Spirit given us. But there is one addition mentioned in the Bible that we do not want any of it. Oh, Lord, keep us from it (See Rev. 22:18).

In love and fellowship,
W. D. Griffin.

Fayette, Ala.

A GOOD LETTER

Dear Mr. Gold:

By the permission of the writer I am sending you a letter from a very dear sister for publication if you see fit to do so. I feel like we can all understand the unworthy feeling, yet there are times we feel like we can praise the Lord. It is the kind of writing I especially enjoy.

Best wishes to all the household of faith.

Annie Higgins

Dear Sister Annie:

(If one so unworthy as I feel myself to be can call you that.) I do

hope you will pardon me for waiting so long to write you, for even if I don't write I think of you often, and know I have done wrong, but will try and do better next time if you feel disposed to answer this.

I hope this will find you and family well. My health is not so good, but I am thankful to say I am better than I was in the summer, I was real sick then and did not get anywhere for several weeks. I have been to church a few times since I got better and enjoyed being there. I was blessed to be there in July when Thelma joined the church. It was not a surprise to me, and you know it made me rejoice to see her brought into the fold.

She used to tell me her feelings and her experience before she joined, and often I couldn't answer her, I felt so humbled and thankful the Lord was leading her in paths she knew not off. How humble she looked when she was baptized, I shall never forget it. I think she loves the church and the brothers and sisters and the doctrine of salvation by grace, not of works, and loves to talk about it. She was brought very low during the time, but I suppose she has written and told you some of her trials, and you have read her experience in the Landmark.

Last Saturday and Sunday was our quarterly meeting. I went both days, and enjoyed it Elder Denson is a wonderful preacher. I enjoyed his preaching both days.

I suppose you know I have moved my membership from Wilmington to Norfolk church. I waited a long time before I decided, but I feel

like I should have done it long ago for I think it is better to have membership with the church nearest you.

Sister Annie, sometimes I feel like I am not fit to have my name with the church. I feel if they knew me as I know myself they could not fellowship me. I do and say so many things I shouldn't, and that I should do, I do not. I feel to be the least and unworthy to be with those I believe and feel are the Lord's people, and then again I am made to say "Bless the Lord, oh, my soul, and all that is within me, bless His holy name," and when I get so low down in spirit, I can go back to the time when I hope the Lord gave me a hope, and I loved every one and wished all could see and feel like I did. I felt like I would never have any more trouble, every thing seemed to be praising the Lord; the trees looked differently, and I could say "Praise God from whom all blessings flow, for He had lifted me from the miry clay; set my feet on a rock, put a new song in my mouth even praises for His wonderful deliverance and goodness to us." I know my daily cry was "Create in me a clean heart, oh, Lord renew in me a right spirit." There was nothing I could do but call on the Lord for mercy, for salvation is of the Lord and there isn't anything one can do to help themselves, and I feel like He heard my cry and made me say, "We praise Thee Oh, God for the Son of Thy love, for Jesus who died and is now gone above." You know I wouldn't exchange this hope for all this world, for it shines as a beacon light even in lowest moments

of my life, and I can say with the hymn "Cast down, but not destroyed." This is the hymn they were singing when I joined the church about twenty-eight years ago, and it has always appealed to me, for it suits my case.

I read your writing in the Landmark of the parable of the sower and the seed. I think it was beautiful. I feel that I can compare myself with the ones choked with the cares of this world. I wish I could express myself and have the interpreting of scripture given me.

I often read the experiences in the Landmark and feel like I have been brought the same way and makes my hope stronger. "For all my people shall be taught of the Lord," saith the Lord, for none can teach another to know the Lord, and again He says, "My people shall be a willing people in the day of my power." For He works and none can hinder. Some say you must give your heart to the Lord, make one step to Him and He will make two to you. That is giving man as much power as the Lord, for unless you do that you can't be saved, but how good it is to know that His people are surrounded by the wills and shalls of Jehovah; who works and none can hinder.

I will close by asking you to bear with me in this rambling letter, and please answer if you think it worth answering. Remember me as an unworthy sister if one at all.

Love,

Della Reece

Newport, N. C.

A GOOD LETTER

Mr. John Gold

Dear Sir: Enclosed find check to pay for the Landmark one year for Mrs. Flora Vickers Route 3, Box 279, Durham, N. C. Mrs. W. L. Hunt, Route 2, Box 213, Durham, N. C.

We had such a good meeting Saturday and Sunday I just wanted to tell you about it. We had as our guest Elder J. E. Herndon of Danville, Va., and if I know any thing about the gospel he and Elder Cobb preached it to my satisfaction, and we had such a nice congregation, it made me feel thankful to God for such a gift, and such a privilege to enjoy.

Mr. Gold I have thought of my trip to the Black Creek Association and the pleasure of meeting you in your home, and the nice things that were being made ready for your birthday, and you looked so happy, and I know you were so thankful of all these rich blessings. I am sure it made you feel so humble. I was glad to read what you said in the Landmark about the Association, and a part of Elder Cowin's sermon. It was a fine sermon, and came from a fine man, and I feel like an inspired man of God.

I enjoyed the Association all the way through and enjoyed the preaching very much, but the most lasting sermon was Elder Herndon on the pure river of water, clear as a crystal proceeding out of the throne of God and of the Lamb. Somehow Elder Herndon gave me a glimpse of just what John saw in all of its beauty, and if we have any life it is through this channel of mercy.

For some time I have been meditating on the life of David, and just why he wrote the Psalms. First we must consider the scriptures were written by inspired men, and are for our learning, and if I know anything about the matter David had every emotion that poor depraved man has today. I so often question myself about my hope and wonder why I get so low down in my feelings? But David did. Why can't I go to church and enjoy meeting the brethren and sisters and rejoice in my heart at a living God, David did. We never get so low but what God is there, and to bless. Therefore I feel it was good that David had these very ups and downs, so when we get in despair we can read what David said.

I remember Elder Lefferts came to Durham church one night and his text was from Psalms, 8th chapter and 1st verse, "O Lord, our Lord how excellent is thy name in all the earth, Who has set thy glory above the heavens?" That was a wonderful sermon and what a precious frame of mind to be able to say, O Lord our Lord.

David was permitted to look within and see his sad plight, and then he was just like you and I, helpless in the sight of God and could say, "Create in me a clean heart, O God, and renew a right spirit within me." So David was part of the time in the miry clay and then soon we find him on the wings of love, praising God.

The Christmas holidays are near, and no doubt there will be much preparations made for this celebration. It will be sad for some and will be gladness for many so is the

case every year; but for me and the many fathers and mothers who are deprived of their sons on account of the war I will dread to see the time come. Why? Because of the vacant chair. Yet it might be best for us because we can spend the time in prayer and thanksgiving to God for His mercy and goodness. Yet these are the deep mysteries to me. May God give us understanding in all things, and reconcile us to his providence.

Yours a poor begger at a rich throne.

J. J. Whitley,

525 Holloway St.
Durham, N. C.

IMPROVING

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

I thank you for your very kind and highly appreciated letter, recently received, and also your request that I should send in articles for both Zion's Landmark and the Wilson Times. I would be very glad to do so if my health was such as to justify me in so doing. But I am not able just now. I have had arthritis since I was grown, being a cripple therefrom.

The past April I had severe carbuncles. My wife phoned my beloved friend Dr. Wm. Cobb, told him my condition and when he arrived, his fine son Dr. Donnell was with him. They opened it and that was the last I knew in one week. With my system already poisoned they fought pneumonia for 4 days and nights, then uremic poison for 4 more, before they had any hope of ever seeing me out again as I have had hypertension and chronic

experitis for ten years, also angina pectoris. But now I am thankful to say I am better than I have been in ten years. The Doctors say they don't see how I made it. I tell them I had fooled doctors and undertakers too many times since La Grippe robbed me of health and having left me a complete wreck in 1895.

I have two articles, written several years ago, that would be new to your readers. I will gladly copy and send to you, if you desire, providing I can get a typewriter to come off of a strike.

Main reason of my not writing to Zion's Landmark has been there was complaint among a few members, that I was not a member of their church. Pardon me for taking so much of your time.

With every good wish,

Will B. Crawford.

Oak Glen,
Goldsboro, N. C.

P.S.—I was in bed May, June and half of July. Both Drs. Cobb and Dr. Richards in attendance. I am just now getting back to work. I began practice June 1, 1886. If you remember Col. M. K. Crawford who was "Capt. Crawford" when he was conductor of one of the freight trains from Goldsboro, to Wilson, "Capt. Wilson" was the other conductor.

Col. Crawford was my father. He was a member of the Legislature during the Civil War, and before—(8 years) and was not in military service. Your father was held in no higher esteem by anyone than father, grandpa and grandma had for Mr. Gold. Same degree for Elder Hassell.

WONDER IF JAPAN IS LEARNING?

Yesterday, December 7th was the anniversary of the dastardly attack the Japanese made on Pearl Harbor, and we are just wondering if they understand, in the least degree by this time, what it means to be a civilized heathen and a hellish, no good, outrageous heathen, without any sense of reason, honor or respect for the rights of others?

Sometimes one is inclined to think, that when Commodore Perry sailed into one of the ports of Japan, and started the nation on its way to development, and this was followed by the cultured people of other nations, who have been trying to tell the Japs something of the true God and His Christ, that a great mistake was made, but that is not correct, for we have learned that the early christians were persecuted and lost their lives, carrying out the work of God, in the redemption of the world, and even the Saviour of men and the world was crucified by His own people who knew Him not, even though the prophets foretold His coming; so it is all due to a lack of training and understanding.

God's plan is one of competition for development and elimination to get rid of the dross, and the whole purpose of man is to learn how to control himself, and live with His fellows under God.

The world was 5,000 years old at the time of Christ according to our best information, though the scientists believe that it is much older than that, from the time of its creation. When the year 2,000 arrives and the millennium is ushered

in, let us hope that wars will have ceased, and that the world will have come to a better understanding and realization of the plans and purposes of God and His Christ, and then we will have and enjoy that peace that only they can give to us.

But we certainly have a long way to go, and there is a lot of work to be done to develop the world and make the people therein understand God's plan in making the world and placing people thereon, who are made in His image, and into whom He has breathed the breath of His life and they have become living souls.

Does it not seem strange that a being so richly endowed with the elements of the Godhead man would have more intelligence than to behave as he does! To take the brain and the talents that have been given him from on high and desecrate them as he does and through all these years, since Adam and Eve, we have not learned more and how to handle ourselves better than we have?

Of course the Japs must be made to understand Him and His purposes, for unless the world and its sinister influences, of a selfish unbrotherly sort, are brought under control, there will be, as the Saviour said, wars and rumors of wars until the end of time. Not that God purpoeth them, but because man has not yet cut his eye and wisdom teeth sufficiently to understand anything about the true and sensible attitudes of life; to receive the vision and the intelligence sufficient to enable him to be worthy of the blessings that God has poured out upon him and placed here for his

benefit.

Think of burning up and destroying the iron, oil and coal that have been put in the bowels of the earth, to last until the end of the world, when it will be rolled up like a scroll and destroyed, for when we have spent all of our substance that God has placed here to last until He closes the chapter; how can we have enough to subsist on if we save nothing for a rainy day?

We are just like the Prodigal Son who went off and spent his substance in riotous living. If a son spends and wastes his substance, when he comes to himself and remembers who he is, and reaches a realizing sense there is enough in my Fathers' house and to spare and I eating the husk that the swine would not have, for that is what the most of us are getting out of life and in failure to understand we do not appreciate God's great blessings, we are eating the husk and are not getting to the fullest extent the greatest measure of God's richest blessing.

The lack of understanding, the failure to control our selfish passions, the inability to make a survey of ourselves and turn the light within, for the Bible tells us that sin is the result of selfishness, and giving away to our lusts, is what brings and has brought all the trouble into the world.

We should read the Bible more and think more about how to live, and set a good example to other nations, for after the war is over and peace hath spread her gentle wings over a troubled world, America must take the lead in bringing order out of confusion for we are paying

the price in a big way, and should get something for our effort, for it will be worth it, if we do it in His name and for His glory.—Wilson Daily Times, Dec. 7.

The Christmas season is now with us, when we celebrate the birth of the Saviour the Son of God, who came to the earth to teach us something of the Father and to set us an example of what life truly means and how we should deport ourselves as men who love God and His Christ. We have not yet learned how to live together on earth, and be truly friends and neighbors. How short do we come from His blessed teachings, for He was an advocate of peace, that peace which passeth our understanding, for we fight each other, and war with each other, and our selfishness and desire for the things of this earth that perish with the using thereof, instead of laying up our treasure in Heaven where neither moth nor rust do not corrupt and thieves do not break through and steal.

Let us on this sweet Christmas tide allow our thoughts to dwell on the lowly babe in the manger at Bethlehem, and seek His peace, that "He giveth, not as the world giveth, give I unto thee."

Let us hope this is a war to end all wars, and that His gentle spirit will guide us into all peace, and that truth, which as He told Pilate will make us free indeed, if we believe in Him and trust in Him. For He, Christ, told Pilate, and tells us all, "I am the way the truth and the life, and no one cometh to the Father but by me."

INSPIRED TO WRITE

Dear Mr. Gold: For some cause known unto the Lord I am inspired to write to the Landmark. As I read so many good pieces in it, and it makes me rejoice again in a hope in Christ Jesus, although I am so often in doubt. But it seems of late that I have cause to try to thank the good Lord for His many blessings to this poor sinner.

I reached home just one week ago Sunday. I have been up to the state sanatorium for the past 5 months, and it does seem so good to be home with my companion. It was also difficult for my wife, as none of our children stay with us. She could not stay home, so she stayed with our children and with her brothers, except the times she went to see me. She was blest to go to see me every three or four weeks while I was there. It is a nice place to be at, but it is not like being at home with our loved ones.

They told me to go back in about two months for a check over. I am trying to beg the Lord most of the time that I can get able to go to preaching one more time.

In a vision I saw the church about two weeks ago. It was the prettiest I ever saw. It was at South West Church in Onslow county, near where I was born and a place I dearly love.

My wife's youngest brother came to see us Sunday on his way to Sandy Grove Church, as he serves the church there. He was the second Primitive Baptist I had seen, except my wife, in five months.

I was made to love Bro. T. H. Edwards about 16 or 17 years ago, when I begged to know where the

church was. I saw him standing in the beautiful way that leads to heaven, and was calling me to come.

I felt then that I would always sing God's praise the rest of my days; but I soon found myself the same old sinner still. Bro. N. K. Eubanks came with Bro. T. H. Edwards to see us Sunday, and I have great cause to love him. My membership and his are at the same place, White Oak Church, near Maysville in Jones county.

I have been receiving some of the best letters from the brethren. It makes me feel that they have not forgotten me, although I don't feel fit to be remembered by you people. I remember a piece Bro. Faison Allen from Dunn wrote to the Landmark in July. I sure did enjoy reading it, also sister Florence Williams of Catharine Lake, N. C. It was a good experience.

I think the Landmark is good all the way through.

I have written this, hoping that I would not miss any mail that the brothers or friends write me. Pray for me and mine, dear brethren, for that is what I desire, if I know my heart.

From a brother in Christ I hope,
G. R. Shepard.

Route 1
New Bern, N. C.

CONTINUING YOUR PAPER

Mr. John D. Gold:
Dear Brother:

I received your card Saturday the 5th and was glad to get it.

I knew I was behind with my subscription, but I did not know I owed as much as I do. I am not as far behind with my reading, for I

read every thing in the paper and enjoy it too.

I am 80 years old the 16th of this month and have had plenty all my life, 'till the last 18 months. The bank I had my little account with went to the wall and in the final settlement I got \$30.40. My income now is the rent off of 2, 4 room houses, I get \$10.00 per month for. I am afflicted with rheumatism until I can't get out among the churches any more.

I am sending you two dollars with a promise to send you more just as soon as I can, and I will have to ask you to stop sending the paper to me, but I am praying that God will enable many more to subscribe for the paper. God have mercy on our divided people is my prayer.

God bless you brother Gold with much grace and glory.

With much love for all of God's people.

C. H. Ferrell.

Harrisburg, Ill.

May you live many years to enjoy the Landmark. We are crediting you from the fund furnished by kindly brothers and sisters and the business.

John D. Gold.

LIKES THE LANDMARK

Dear Mr. Gold:

Enclosed find one dollar to pay my subscription to the Landmark from Nov. the 1, 1942 to Nov. the 1, 1943. I like the paper just fine. I like to read the experiences and all good explanations on the scripture, and hear people tell what the Lord has done for them and is still doing. I love to know they are giving Him all the glory relinquishing

theirs. All the glory belongs to Him, while the benefit is ours.

What the Lord does shall be for ever. Nothing is put to it and nothing can be taken from it for it shall be forever. The wicked will serve the beast for their names are not written in the Lamb's book of life, whether men believe it or not it remains the same. With best wishes to all, from.

H. L. Almond.

Albemarle, N. C., Route 3.

GOD HAS A PURPOSE IN ALL THINGS

Dear Mr. Gold:

You will find enclosed check for \$4.00 to pay for the Landmark for 1942 and 1943. I am very sorry that I am behind on my payments and I thank you so much for sending it to me because I enjoy reading the Landmark so very much.

I hope and try to pray to the Lord that He will stop this dreadful war because it has brought so many heart aches to so many people. We do know that God has a purpose in all things so all that we can do is to look to Him for all things. I hope He will give us all a mind to thank Him for everything both naturally and spiritually. It looks to me like we are living in the last days according to the scripture, the darkness and gross darkness has covered the land. He bears long with his people and the appointed time, He will avenge His people and bring them back to their first love which is Bethel.

I desire the prayer of all of God's people.

Mrs. Minnie M. Roberson
Robersonville, 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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SEVEN ONES

(Copied from The Banner Herald, The Seven Ones, written by its Editor, Elder J. Walter Hendricks, 227 West 44th Street, Savannah, Ga. Selected by O. J. Denny.)

Read about these ones in Ephesians 4:1-6. "One body." But which body? "For as we have many members in one (the human) body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." Romans 12:4-5. In the last part of the above quotation, we are told which body, and this is called the body of Christ, His spiritual body, embracing all of the generations of men.

But how do we become members of His body? "For by one Spirit are we all baptizezd into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into

one Spirit." "But now hath God set the members every one of them in the body, as it hath pleased Him." 1 Corinthians 12:13-18. "God hath tempered the body together . . . that there should be no schism in the body; but that the members should have the same care one for another." 1 Corinthians 12:24-25.

If God has put me in the body, and if God has put you in the body, then are we all in the same body and we are members one of another, and all members of the same body. It is not so much of a question whether I represent the hand or the foot, the eye or the ear, or any other particular member of the body. The great question is, am I functioning as I should, performing the work intended for me to do? If so, the body is benefited. If not, it is hindered, hampered, handicapped.

Jesus Christ is the head of the body, the church. Colossians 1:18. There are no other heads, no matter what we may say or think. He is the only head. From Him as the head of the body emanate all the laws for the regulation of the body, all the commands that the body must keep and obey, and all the authority for the same. These are all set out in the one great book of instructions, the Bible. It must not be altered or amended. It must be obeyed.

One Spirit

There is but one Spirit, the Holy Spirit, the Holy Ghost, the Spirit of God; but there are many 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. Hereby know ye the Spirit of God:

Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now is already in the world." 1 John 4:1-3.

If we are led by a spirit, it is the wrong spirit; but if we are led by the spirit, the Spirit of God, then we shall be right. But how can I know? "Try the spirits," put them to the test, and be sure that we are led by the Spirit of God. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness (goodness, faith, meekness, temperance." Galatians 5:22-23. This fruit is never produced by any other spirit except the Spirit of God.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:16. "And hereby we know that He abideth in us, by the spirit which He hath given us." 1 John 3-24. Then let us endeavor to keep the unity of the Spirit in the bond of peace." Unity means oneness, and there is one Spirit.

One Hope

"For thou art my hope, O Lord God." Psalms 71:5. "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. Psalms 130:7. "Who hath 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." Hebrews 6:18-20.

Hope embraces desire with expectation. Faith opens the door of hope to the sinner, saved by the grace of God. Some of the great ones have made fun of the idea of hope, saying we ought to know, and God has placed hope within every heart that has been renewed by the Holy Ghost. Paul even said: "For we are saved by hope." Romans 8:24. How many times have we been saved that way! Not saved from sin and ruin by hope, for our hope is anchored in Him who saves with an everlasting salvation, world without end; but saved from despair, saved from giving up, saved from indolence and indifference, saved to usefulness and activity in the kingdom of our God here below. So long as we can hope in the mercy of God, just that long can we go on in the service of God. No wonder David said again and again: "Hope thou in God."

Job said: "The hypocrite's hope shall perish." His hope is based upon the vain notion that he can and will fix it up with God before it is too late. That hope will perish. But if we have been taught that God alone can and does save, then we are led to hope in Him and in Him alone. That is the only hope; therefore, the One Hope.

One Lord

It seems so good just to have one Lord. It is so convenient. We do not have to pay any attention to any other Lord; just wait on the one Lord. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the wa-

ter under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." Exodus 20:3-5. "I, even I, am the Lord; and beside me there is no saviour. I am the Lord, your Holy One, the creator of Israel, your King." Isaiah 43:11-15. "I am the Lord, I change not." Malachi 3:6. "Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8.

Yes, but are there any false gods? Just as many as you want. Just as many as you can conjure up in your mind; but let us understand that they have no existence except in the minds of those who vainly imagine them to be. "For though there be that are called gods, whether in heaven or in earth, But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:5-6. "When ye knew not God, ye did service unto them which by nature are no gods." Galatians 4-8.

Paul's spirit was stirred in Him when He saw the great intellectual city of Athens given over wholly to idolatry, with one slight exception. See Acts 17:16-34. Among all the temples and inscriptions dedicated to the numerous gods of the Athenians, Paul found one lone inscription, "To the Unknown God," and made that his text for a great sermon on Mars Hill. There was at least one person in Athens that knew the various gods, demigods and heroes were not gods at all, but that there was ONE God, and Paul preached and declared that God to them. He is the one only true and

living God. Hear ye Him.

One Faith

This expression evidently has to do with the truth and principles of doctrine taught in the Scriptures and not with our personal belief of them. This faith is one, in harmony and unity throughout the whole Bible. If any particular principle of truth is taught in any one place, then nothing is taught anywhere else that will conflict with that truth. If a principle of truth is taught but once, it is just as true as if taught everywhere in the Bible.

The body of biblical truth is referred to in the following passages of scripture: "A great company of the priests were obedient to the faith." Acts 6:7. "Seeking to turn away the deputy from the faith." Acts 13:8. "To continue in the faith." Acts 14:22. "And so were the churches established in the faith." Acts 16:5. "For obedience to the faith among all nations." Romans 15. "Examine yourselves, whether ye be in the faith." 2 Corinthians 13:5. "He which persecuted us in times past now preacheth the faith which He once destroyed." Galatians 1:23. "Till we all come in the unity of the faith." Ephesian 4:13. "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Philippians 1:27. "Holding the mystery of the faith in a pure conscience." 1 Timothy 3:9. "Some shall depart from the faith." 1 Timothy 4:1. "They have erred from the faith." "Which some professing have erred concerning the faith." 1 Timothy 6:10-21. "I have kept the faith." 2 Timothy 4:7. "Earnestly contend for the faith." Jude 3.

All of the above passages have reference to the common faith, the body of truth, taught in the word of God. That faith is one. Religious denominations may divide and sub-divide as much as they will, but they can not divide the faith of the Bible. It remains the same, unalterable, indivisible, indestructible, unconquerable faith of God's elect for all time and eternity. Do you believe it?

One Baptism

For an extended treatise on baptism, please reread article on pages 2 and 3 of the October issue of the Banner-Herald. But we must here reiterate and reaffirm that there is but one baptism. Some may admit the one baptism and claim there are at least three modes thereof. These modes are so fundamentally different that they just could not all belong to the one baptism. There is, therefore, just one baptism and no modes at all. The Bible says nothing about modes, but does say a great deal about baptism, the one baptism.

One God

What was said about one Lord will also be applicable here. As Jesus Christ is Lord of all and is but one, so God the Father is also one. But these two agree in one. And not only that, but God the Father, God the Son, and God the Holy Spirit also agree in one. Here we have the great, mysterious, fundamental unity that governs, controls, and regulates all spiritual unity; and this unity is the basic reason for all other unity mentioned in the Scriptures. All other unity must conform to and be a part and parcel of the unity of the Godhead. There can

be no unity aside and apart from the unity of the Godhead. All genuine, biblical spirit unity proceeds from the unity of the Godhead. The one body, the one hope, the one faith, and the one baptism must be one in the oneness of the Godhead.

Now, do we see what real unity means, and are we ready to endeavor to keep that unity in the bond of peace? May the oneness of the Godhead inspire in us that genuine unity that will honor God and bless the world.

J. W. H.

WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

(Mat. 22:42)

This is still a very important question, which no one can answer for us, but each individual must answer for himself at some time or another. It may be deferred till the time when Jesus comes the second time, when He will be joyfully welcomed by His children, or to be abhorred by His enemies, who will call on the mountains to fall on them, and the hills to cover them, and to hide them from the face of God.

The atheist has no thought of Him as being God. The deist thinks nothing of Him. He does not believe in revelation. The epicure thinks only of his carnal lust, and spends all his time in devising ways and means to gratify it. The covetous man thinks nothing of Him, and would not even think about God.

The heathen have never heard of Him, but have gods of their own making, which they worship and sacrifice to of their precious things, not moved by any love, but to appease them. The Arian thinks of

Him only as a created God, that He is holy, but not of the same substance of the Father. The Sosinian thinks He is of God by office, and that He did not exist until He was born of the Virgin Mary.

The Armenian thinks merely of His righteousness, and denies the inspiration of it to them that believe. The Jews believe Him to be a Samaritan and has a devil, is mad and does not keep the law. The Pharisees thought Him to be an Antinomian, a libertine, a loose licentious person who had no regard to the law, and that He cast out devils by Belzebul the prince of devils. The Mohammedans allow He is a prophet, but He is inferior to their prophet, Mohammed. Modern Christians allow He is the Christ, but can do nothing toward saving a soul without the sinner's cooperation; that He is willing and ready to save them any time they become willing and ready to cooperate with Him. They insist that all lies in the power of the dead sinner to accept Him and go to Heaven when they die, or to reject Him and go to hell at last.

Only those who have been born of the Spirit of God believe Jesus to be the Son of God. They, like Paul, can say, "I know in whom I have believed, and am persuaded. He is able to keep that which I have committed unto Him against that day" (2nd Tim 1:12).

He is declared to be the Son of God with power by the spirit of holiness and the resurrection from the dead.

To every member of His mystical body it is a beautiful story, it is the gospel, a world of good news, it is

richer by far than anything the world contains or its wisest men can produce, it is the gospel of the Son of God. Many who heard Him preach when He was on earth only to mock, deride and contradict, even blaspheming the worthy name of God, while others who heard the same words on the same occasion and seeing the same man preaching, said surely He is the Son of God.

Those who were so active in following and lovingly ministering to Him were those who had been born again, had been taught of the Father, and it was their greatest joy to hear Him preach His own everlasting gospel, and demonstrate His power by healing the sick, raising the dead, cleansing the lepers and doing good to all men and never doing evil to any.

"A bruised reed shall He not break, and a smoking flax shall He not quench till He sends forth judgment unto victory." (Mat. 12:20).

We are far too weak and sinful to properly estimate His power, goodness and mercy unto us whom He found dead in sin, and without God in this world. We realize we are only a drop compared to the oceans, and a grain of sand comparable to those which make up the earth and bound the shore of sea, and only a worm and no man.

The grace of God makes His children feel and know their smallness and their nothingness in His sight, they are stripped of all dependence upon an arm of flesh that they may trust in Him who found them dead in sin but made them alive in Christ. He does not leave them, for He has said, "I will never leave nor forsake you," He does not take His

Holy Spirit from them when He chastens them for their sins, but the Spirit does its perfect work in their hearts by bringing them to repentance. If He took His Spirit from them when they sin against Him, then they would know of no such a thing as Godly sorrow that leads them to repentance.

God's children know that Christ is the Son of God, for His Spirit bears witness with our spirits that we are the children of God, and gives us a blessed hope that we are the children of God, and as we live by hope and walk by faith all things promised us in the Scriptures are sure unto those who believe Him to be the Son of God. This is not a historical belief as something we read or heard from others, but something taught us by God through His Spirit; nor is it something at a distance, but a personal matter when we are brought nigh unto God by the blood of Christ.

We have no relationship with God until we are born of the Spirit, which makes us sons and daughters unto Him, then we can call upon Him as our "Father who are in Heaven," and being our Father in Heaven has called us from dead works unto Himself; we are not of the world but of God, and are kings and priests unto Him, and will preserve in this life, and never finally fall away, but will be kept by the power of God through faith unto Salvation, ready to be revealed in the last time (1st Peter 1:34).

B. S. Cowin.

MARTHA HARDY SUTTON

In memory of my foster mother and aunt, Martha Hardy Sutton, will endeavor to write a few lines concerning her life.

She was born May 11, 1859, and passed away October 26, 1942, making her stay here on earth 83 years, five months and 12 days.

She was married to Richard Walters Sutton March 8, 1881, and to this union were born twelve children, nine of whom are living as follows: Henry Hugh, Woodard, Mrs. L. H. Cobb, Mrs. G. C. Worthington, Mrs. Aaron Taylor, Miss Lois Sutton and Mrs. J. C. Lewis. Also twenty-two grandchildren and eight great-grandchildren.

She joined the Primitive Baptist Church at Old Bear Creek near LaGrange, Lenoir County, N. C., in February, 1890, and was baptized by Elder F. B. Lancaster.

On June 20, 1937, she moved her membership with the church in Kinston, her husband preceded her to the grave nearly three years.

She was blessed in many ways, especially with a kind and loving husband and a nice family of children who stood by her to the end.

Many have spoken of her lovely disposition, her kind and affectionate manner to all; her humble and meek walk in the home, in the church and before her neighbors. She bore every mark of a Christian. It was a great privilege to be in her presence. She bore her illness with patience, never complaining.

Her funeral was held at the home of a daughter, Mrs. G. C. Worthington, Kinston, N. C., Oct. 28. The services were conducted by Elder J. B. Roberts of Farmville, N. C., after which her body was laid to rest in Fairview Cemetery, LaGrange, N. C., by the side of her husband, beneath a mound of flowers, showing the love that her brethren and friends had for her.

We will miss her but could not wish her back; this world was not her home. She had her trials and conflicts but bore them with Christian fortitude and as a soldier of the Lord. We feel that she has been called to the rest that remains to the people of the Lord.

Therefore, Be it resolved, First, That we, the church at Kinston, bow in humble submission to Him who doeth all things after the counsel of His own will:

Second, We extend to her bereaved family our heartfelt sympathy, who have been so faithful with her through her afflictions;

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

Done by order of the church in conference Sunday, Nov. 15, 1942.

Written by her niece,

ELLA MEWBORN LEWIS.

86.4

JAN 9 1943

D. N. C.
CAROLINA BOP

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

DECEMBER 15, 1942

NO. 3

JOB CONFESSES HIS SINS

As the cloud is consumed and vanisheth away; he that goeth down to the grave shall come up no more.

He shall return no more to his house, neither shall his place know him any more.

Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Am I a seal or a whale, that thou settest a watch over me?

When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life. I loathe it, I would not live always; let me alone, for my days are vanity.

What is man that thou shouldst magnify him? and thou shouldst set thine heart upon him?

And that thou shouldst visit him every morning, and try him every moment?

How long wilt thou not depart from me, nor let me alone until I swallow down my spittle.

I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee so that I am a burden to myself?

And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be. —Job 7:9-21.

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

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

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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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

FLOWERS FOR THE LIVING

I do not intend to try to write a biographical sketch of the life of anyone at this time, but I want only to pin a few flowers on one that is worthy of them, while he is still living.

It was sometime in the early twenties, in the first part of the year, the weather was cold and I was thin, having been discharged from military service the fall before, and the good treatment and medical attention that I had received while in service was giving out with me. I was working hard day and night and hardly had time to eat and sleep, but my father said to me one evening, upon my arrival from work, "Tom, lets you and I go to church tonight, there is going to be a good preacher there." I did not want to go but my father was the kind of man one could hardly turn down, and though I remembered that I had already lost hope of ever finding relief from the burden that I had been carrying for sixteen years, I somehow wanted to gratify my dad. We had to go a good distance on the street car and was a little late getting to church; the people had about all arrived and were in the house singing. As we entered the door, the preacher said, "now we will endeavor to pray." Father and I kneeled there in the door. And there it seemed that a prayer was offered for me that I had been try-

ing to offer for years and years: It seemed that every word that the preacher said lifted a weight from my breast and when the prayer was over, my burden was gone. The preacher began to fill the empty place in my soul (that had been made empty by the passing of the burden) with good things; things that I never knew existed before, I had long been wondering if the Savior could save a sinner like me.

This preacher began to tell how poor he was, not poor in the material things so much, but poor in the things of the spirit, and how he had never done anything that would merit the favors of God. He said that all that he tried to do, when it was finished was not meet for the Master's table. I wondered why, if that was the case, did God bless him. He went back in his experience, beginning in his boyhood and told how the Lord had blessed him, even though he was a T. B. patient and was very delicate in health yet he never had to take to his bed. After arriving at the age of nineteen or twenty, he was advised that there was a new country in the deep south whose climate would assist in the cure of consumption. He was in love with a very pretty girl and had no idea of leaving her to go off to die, but the possibility of a cure was so inviting that he mustered the courage to approach the subject to her, hoping that she would wait for him

until he returned. But alas; when he made the request, she said NO, and while his heart was withering; she said, "I will go with you, if you are to get well, you will need a good nurse." They left the state of his nativity and journeyed to Florida there to begin life together. They landed on the west coast, somewhere near Tarpon Springs, and went from there to the place (that was to be their home for the rest of their lives) by ox cart. It was a wild country. The forest abounded with game, the streams were full of fish; the climate was warm and, though he was not strong at first, he soon began to and did respond to the general surroundings and began to improve in health and strength.

But ere long he was confronted with his sins and along with this awful trouble other things began to happen. He lost a dear sister back home and many other things occurred that brought anguish and hurt. He decided to study law as he had arrived at the conclusion that there was no God and did not see any need to waste further time following a life that was called christian, when there was no Christ. He could not understand why one like himself who had never done anything bad, should have to suffer all of his life; should have to endure the set backs and adversities while following the teachings of a christian father. But while he was in this condition, the great God appeared to him and made him to know the answer to the question that he could not search out. The answer was: he needed grace and mercy. And with this great revelation came an impression

to preach to the people the thing that God had revealed to him. He was minded to go to church, but when he went he found that the membership was composed of negroes as well as whites. He had no mind to mix with the negroes so he could not go to that church, and he could not join the other orders of worship because they preached for doctrine "the commandments of men." He did not know what to do, but God did not leave him in utter despair but so humbled him that at a time when he had no idea of joining any church he found himself up at the front of the church asking for the fellowship of the Primitive Baptists. Fellowship was granted and when the church began to extend the right hand of fellowship, he suddenly became aware that he was shaking the hand of a negro; he later said that that was the greatest joy that he had yet experienced.

He proceeded further with many wonderful experiences that night and all the things that he told showed the great grace and mercy of God to the children of men. God works in mysterious ways and performs wonderful things. He had in store for the people of that section, a great and strong defender of the faith that was once delivered to the saints. Though many years have passed since that night, many of the things that were said are just as clear to me now as they were when the service closed. I have drawn comfort from that discourse many times when it seemed that God was "clean gone forever." And when I take into account the great host of believers he has bap-

tized; the thousands of miles he has traveled; the many sacrifices he has made, not for gain, but out of a pure conscience, I know that God has been with him. His ministry has not always been a pleasant work. He has had to contend against his best friends but he has stood fast in the faith. He served one church for twenty seven years and traveled more than twenty five thousand miles, going to and from that one church and the traveling was mostly at his own expense. One may draw some idea as to his faithfulness from the above facts. He has baptized more than five hundred candidates for church membership; has been preaching for nearly fifty years and is now entering into his eighty sixth year. His dear companion went home to be with her Lord three or four years ago and the dear Lord has seen fit to give him another to cherish him in his declining days.

He was present when I was ordained to the ministry and gave the ordination charge. I do not remember all that he charged me but I have tried to observe the charge as far as I am able. This man has not only been a great gift to the church, but has been a great servant to the public; having served as superintendent of public instruction for a number of years. He is known all over the state of Florida to be a man of sound policy and great ability, politically speaking and is esteemed by all. He has never turned down a request to visit any one in trouble and is always gentle and considerate, yet, he knows no compromise where the doctrine of Grace is concerned. I use to think that he was

the hardest man that I had ever known, but I soon learned that it was because I did not understand him. The doctrine that he preaches will be the theme of the redeemed over on the other side and I hope it is my theme over here.

I heard him preach a wonderful discourse at Okeechobee, Florida at the Pilgrims Rest association in October this year, and I marvelled as the grace of God held him so high. Grace was his theme the first time I heard him preach and it was still his theme the last time I heard him. It will be his theme when he comes to face the Great I Am in death, and it shall be my theme when I look upon his visage for the last time, if he does not change his mind about his funeral arrangements, for just a few weeks ago I received a letter from him asking me to officiate at his funeral should I outlive him. Grace will be sufficient then for it has been all the way down the trail and in the words of the poet he can say: "Grace brought me safe thus far and grace will lead me home."

I hate to see the day come when he must leave us, but I know that according to nature it cannot be long, but I wish to say to you, dear father in Israel, that the God who has made you such a great help to your fellow man, will not forsake you in the time of need. And while I will have lost a father indeed and a friend who has stood by me at times when none other could help me, yet I bide the time when we shall meet over there where there will be no separation, and where all will be in perfect harmony and nothing shall disturb our peace.

This man has not only comforted thousands by his able preaching, but for forty years has reached multitudes with his writings. He has been, and still is, on the editorial staff of one of the oldest papers in the country as associate editor. He is worthy of patronage, (and as an example of our great example, Jesus) worthy to be followed. I know that many of you that read this have already recognized the man I have in a very feeble way, tried to introduce Florida's oldest, and one of it's ablest ministers—Elder M. L. GILBERT of Dade City, Florida.

I know that I have not touched the matter or hardly scratched the surface, but no man can tell the value of a servant of God in full. I hope that Elder Gilbert will overlook the many weak places that must surely appear in what I have tried to say, but I pray God's blessings upon him until the end.

Submitted in love,

T. R. Crawford.

Cairo, Ga.

MINISTRY A PRECIOUS PRIVILEGE.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2nd Cor., 4th Ch. 1-2 V.

The word "Therefore" which heads the above scripture signifies there was something preceding it which led the Apostle Paul to write

these things as herein quoted. In order to better understand just what Paul had in mind we must consider some of the things contained in the fore part of this epistle. We note that in his salutation to the church at Corinth and all the saints in Achaia, he asks that Grace and peace from God our Father and from the Lord Jesus Christ might be with them. In this we see and realize he (Paul) was anxious and deeply concerned about their spiritual welfare. He knows without such blessings neither he nor they would or could rejoice together. Then he continues to ascribe blessings unto God, the Father of our Lord Jesus Christ, for his mercies and comforts in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves have been comforted of God. We see clearly, Paul had a deep sense of anxiety about their troubles from whatever source they might come, for he makes mention of God having comforted us (he and the saints) in all our tribulations, thus enabling them to comfort all those who might be in any trouble. We understand and can sympathize more fully with some one in trouble if we too have suffered the same. Therefore, that which comforted us will also comfort those in like manner troubled. These things bear witness that we are related and have one common interest in and for each other. We are able to comfort each other whatever the trouble, and we note the Apostle has made it clear how all this is possible. In 1st Ch. verse 21, he says, "Now he which stablisheth us with you in

Christ, and hath annointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts."

Here Paul plainly states our steadfastness together is in Christ and our consecration is of God, who also seals us and makes us as one, to have the earnest (desire) of the spirit in our hearts. There is nothing said or implied in this scripture that Paul or those unto whom he wrote, had done anything to bring about this relationship or the good they had received. It was all of God through Jesus Christ, his Son. How different from some of the teachings in the world of today, by some who profess to be preaching the Gospel of Christ. To preach Christ and not works, has become to be a hard doctrine to some; but it is the way of life to them that believe. Yes, one says just believe and you have eternal life. True this is; but first is to believe and how are we made able to believe? Let us hear Paul as he wrote to the Roman brethren answer "For whosoever shall call upon the name of the Lord shall be saved. How then 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. But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?" So then faith cometh by hearing and hearing by the word of God." (Romans 10th

Ch. 13 to 17 verses inclusive.) Is not this sufficiently clear, that our faith or power to believe comes by the word of God, and this work of his spirit directs and enables one to preach his gospel of peace, bringing glad tidings to those who have an ear to hear and a heart to believe upon the name of the Lord, who is the way of their salvation, appointed of God to that end from before the world was?

This is the ministry Paul was writing about to the Corinthians and which should be the ministry of today as well. All who have received this ministry are to preach and stand fast in the same doctrine as did Paul. It may not be popular with the world, and one may suffer ridicule and even hatred; but Paul says: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." My dear beloved, you who have been called out by the grace and mercy of God to minister unto his saints, must expect tribulations, hardships and many rough places over which to go along the way. If you did not have troubles of your own, and be comforted in them, how could you comfort others suffering in like manner? Yes, you learn the sufferings of Christ when men revile you and persecute you and say all manner of evil against you for thus he suffered, and without cause; but we justly so because we are guilty of sin in all its forms after the flesh. Hence, it is by mercy and grace we are brought into this relationship and have this ministry, therefore faint not, but contend earnestly for the faith which comes by the word of God, and gives hearing to the

deaf, sight to the blind, enabling the lame to walk and raising of the dead to life again. Having been wrought upon by this power, we are made to believe and call upon the name of the Lord from whence cometh our help. Our help must come from the Lord who made heaven and earth. This is the Gospel of peace and glad tidings of good things. Paul suffered much in his ministry of teaching and preaching the Gospel. In 2nd Ch. of this same letter to the Corinthians, he writes: "For out of much affliction and anguish of heart, I wrote unto you with many tears: not that ye should be grieved, but that ye might know the love which I have more abundantly unto you."

From such ministry there will not be much trouble brought upon the flock over which one ministers. When the minister has such love in his heart and his concern for the peace and welfare of the flock over which the Holy Ghost has made him overseer, brings him to many tears, that flock together with its minister will be in peace and spiritual rejoicing. Seeing, therefore, we have this ministry, having received mercy, should not we show mercy, love and forgiveness unto others. Should we not also love others in the ministry with us and hold not envy or ill feelings against them if they seem to be more able or have a greater following than we? Paul was sorely distressed not to have the companionship of his fellow servants, for he stated in this same epistle "When I come to Troas to preach Christ's gospel and a door was opened unto me of the Lord, I had no rest in my spirit, because I

found not Titus, my brother." There was no jealousy or selfishness in Paul's heart. He loved Titus for the truth's sake and for the sake of the Lord's people. What a blessing would it be to the Churches of our land today could such a spirit be manifested as Paul here teaches. What does he say in the last part of the scripture quoted at the head of this article? Listen to him after saying "we faint not" "But have renounced (standing against) the hidden things of dishonesty, not walking in craftiness, (deceitfulness) nor handling the word of God deceitfully; (to mislead) but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." In this we see the work of the ministry is also to point out that which is hidden in dishonesty, deceitful and misleading in the handling of the word of God. The love a true servant of God has for the good of those unto whom he ministers, will ever be a power within him to keep him constantly on the watch and anxious that they be not deceived by false shepherds, but have the truth preached in power and demonstration of the spirit. This makes for a strong and healthy flock, giving honor and glory unto the good shepherd of our souls, Jesus Christ.

Such preaching will not need any other commendation or recommendation from any man or body of men. It will speak for itself in the conscience of every one who hears it and rejoices in it. Again Paul said, "Do we begin again to commend ourselves?" Or need we, as some others, epistles of commendation to you, or letters of com-

commendation from you? No, he assures us we do not need such things, for he says: "Ye are our epistles written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." What a commendation this is! It is within where man cannot touch, erase or remove. It is a living witness that ever stands and is known and read by all men, being a work of divine grace that cannot be hid. Surely, such manifestation of the truth will commend any man, and bring joy and peace to every child of God unto whom he is sent. Such ministry is not obtained by the efforts of man nor in the study of the letter of the word. Paul testifies of this as follows: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament: not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

Though Paul was a Jew of the tribe of Benjamin, the son of a Pharisee from the city of Tarsus in Cilicia, a citizen of no mean city, brought up at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God, (in the letter of the word) as were all the Jews, yet none of these things gave him any right or authority to think he possessed any sufficiency in himself, to think anything as of himself to bring him into favor with God and merit the high office of his

ministry unto the Saints of God, but he testifies that our sufficiency is of God and that God makes us to be able ministers of the New Testament. Surely if any one could have whereof to boast of their sufficiency in preaching the Gospel of Christ, it would be the Apostle Paul. Highly educated in the law and the letter of it, did not reveal the spirit which giveth life. No, it was the spoken word, and the light which was above the brightness of the noonday sun that gave his ears hearing and his blind eyes sight to the truth and made him to be an able minister of the New Testament scriptures that confounded and stirred all those who sought to silence him. True it is: "God opens and none can shut: he shuts and none can open." Many were the times when Paul was imprisoned, beaten with many stripes, shipwrecked and persecuted because he continued steadfastly to preach the Gospel of the Son of God. From this experience he could comfort the brethren with these words: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; Cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." It is the life of Jesus by his spirit in us, that enables us thus to suffer and continue to faint not, but boldly renounce all dishonesty, walking in uprightness, not handling the word of God deceitfully but speaking it in plainness of speech with power and demonstration of the spirit which commends us to

every man's conscience in the sight of God. Such ministry is of God and to him should all ascribe the honor and glory, humbling themselves in meekness and gratefulness of heart that they have been found worthy to occupy this high office in comforting the saints of God.

The saints are the epistles written in the hearts of the ministry, not with ink, but with the spirit of the living God. Knowing this truth and of the sufferings of Christ in the behalf of both (saint and minister) does it not behoove us and require of us a measure of the same love and mercy toward each other as was given us through Christ? Jesus said: "This is my commandment, that ye love one another as I have loved you." This is far reaching in its meaning "love as I have loved you." How did he love you, my dear yokefellow? Do you not believe and also rejoice in the assurance his love was such that he forgave all your sins and that they might be remembered no more against you, suffered the cross, died and was buried, rose again from the dead, bringing life and immortality to light through the Gospel, whereunto you were appointed a preacher or minister to commend you to every man's conscience in the sight of God? Yes, if you believe in the finished work of Christ in the salvation of sinners, you believe all this.

Not only do you believe, but also do you preach and teach it with all the power and wisdom given unto you, that the faith of those who hear may be in God, and not in you. Therefore, as Christ has loved you, and gave himself for you, so

are you commanded to love and give of yourself to others. Not seeking to kill or destroy with harsh, bitter words because of some minor differences that arise in the use of words or that other Churches have an order in discipline different from your own. In the family circles of our homes, we find many differing in the order and discipline of their affairs concerning the welfare of that home. Yet they do not make of their differences cause for hard feelings and enemies of each other. Is not a Church a family of God's dear children, gathered together in one body, one family, to dwell together, sharing each with the other the joys and the sorrows of that home, eating and drinking together from one table spread with the the precious bread and wine (word and blood) of a crucified and risen Christ of which all are to freely partake and rejoice in which with a joy unspeakable and full of glory? O, yes, seeing we have this ministry and having received mercy, we faint not, in love and forgiveness unto others, commending ourselves to every man's conscience in the sight of God.

Submitted in the love and fear of God, I hope to remain, unworthily yours, in the service of the household of faith.

C. E. Benson.

Clark's Summit, Pa.

LIBERATED TO SPEAK

I have enclosed a letter written to me last summer by Brother Ed H. Chandler of Ruston, La., he had a son at Fort Bragg in service. This son of his was laboring under a heavy burden of sin, so heavy he

was continually seeking a relief, being led about and instructed in a way he knew not, he was impressed to seek a home with the people he loved and went to a church over in the Bear Creek association and united with the church. Very soon he was liberated to speak in the name of one in whom he had found relief. His father Ed H. Chandler and his mother and their pastor Elder Rhodes came to visit him and we had the happy privilege of their presence in our home at that time. I received this letter from him after his visit here, if you have sufficient space to publish this letter I think it would be of interest to the readers of the Landmark.

Xure Lee

Dear Brother:

I have so often thought of you all since we were up there and have thought many times I would write but I feel to be so unworthy and unlearned both naturally and spiritually I would put it off from time to time.

I am such a poor hand to write. My natural learning is very limited, and I feel my spiritual understanding has been so much more so.

Oh how I long sometimes, if not deceived in my heart to know the word and teachings of God, but I feel I know so little of Him. I am made to feel surely if I had been taught of the Lord I would understand more of His wonderful works, and would not be in the valley of darkness so much of my time. It seems that I go most of my time in the dark, just wandering around in the wilderness with a downcast feeling.

To be alone in the world without a hope makes me miserable. I do not feel worthy to have my name among the Old Baptists. But I hope if not delivered in myself, I do enjoy going among them and hearing them tell what wonderful things the Lord has done for them.

How often I am made to shed tears and wish I could be as they are, but I find myself so often falling so short of the mark and I often find myself seeking some lonely spot and fall upon my knees and saying, "Oh Lord what wilt thou have me to do, and to make it known unto me and direct my mind to worship thee indeed and in truth.

I cannot recall when I did not believe this grand old doctrine. Oh how unworthy I do feel to claim it to be the truth, but it is not for me.

Right here I would like to relate some of my travels in life, but fear I might worry you with my lengthy letters, but if you will bear with me for a little while I will try to make it as brief as possible and come to a close.

When my wife and I were married she didn't believe as I did. She was reared by Methodist parents, and we went for a long time in this way, with different beliefs, but for the love and respect she had for me, which I feel to be so unworthy of, she went with me to my meetings. But I could see very readily she wasn't interested in the preaching, so that made me very timid in asking her to go with me to church. It mattered not how badly I wanted to go, she was very kind and good to me, much more than I deserved. She was a member of the Methodist

church at this time, but we didn't talk much of our differences; but as time went on I noticed she had lost interest in her church and didn't care to go any more. So her people began to lay the blame on me, and as time went on she became more and more interested in going with me to church. I had so often longed and hoped she would some day see things as I did, and then I could have more courage to offer myself to the church. The nearest church to us was about 40 or 50 miles from my home, but we went most every meeting day. One Saturday morning me and my wife got ready and got in our car and went to church, and to my happy surprise, when the door of the church was opened she went up and offered herself and was received. Oh dear brethren no one knows how lonely and forsaken I felt. I felt that God had seen fit to call her out from the darkness into His marvelous light and had left me right where he found me in the valley of darkness. Oh dear brothers, words cannot express my feelings that night before she was to be baptised next day. I felt that the only true friend and companion I had in the world had turned her back on me.

I had a desire, if not deceived in myself to go with her, but I felt to offer myself would only be adding sin to sin, yet I felt that I could not stay away. I felt that God could not remain just and holy and accept such a vile sinner as I felt myself to be.

Again I felt to ask the Lord to give me strength to bear what-so-ever He had seen fit to put upon me. Even if he sank me down to

the bottomless pit of hell, to enable me to go down praising His holy name. I didn't sleep much that night. We got up next morning and went back to church and at the water when they began to sing I found myself trying to express my feelings to those dear people and was accepted and baptized with my dear companion by Brother Rhodes. But I have never felt worthy to be among them. Dear Brother there are many more things I would like to dwell upon concerning my dear son that has been called to the service of our country, and at the same time I believe to the service of God also.

Dear Brother it fills my heart with rejoicing to know that God has so wonderfully blessed him, but at the same time it is very sad indeed to know he is so far away, but oh how thankful I hope I am, that he has been led up there among you people with that spiritual load. I believe God will guide and protect him wherever he roams. Well I am making this so lengthy, so I must close. I wish some of you could come and be with us at our district meeting the 3rd Sunday in August.

Please remember your unworthy brother in hope.

Ed H. Chandler.

Ruston, Louisiana.

LANDMARK A COMFORT

Mr. John D. Gold,

Wilson, N. C.

Dear Friend: It seems like I should call you brother. My husband said you felt like a brother to him. I love to read the good articles and experiences in the Landmark, and I like to read yours, be-

cause you are always advocating peace, love and fellowship.

I told Brother and Sister Pollard when we were down at the Cypress Creek Association that I did not like to see disputes printed in that good old Landmark, and that if I could understand the Scriptures like others did, I would say nothing about it.

We cannot make any one believe what they don't believe. If any one has the wrong belief, the Good Lord knows it **better than we** do, and if it is His good will to turn them, He will do so at the right time. I love peace, and all the preaching I get of late is what I get in the Landmark.

I wish I could write like other brethren and sisters, but I do hope the Good Lord will direct my mind so I will not say anything hurtful to the Primitive Baptist cause.

I hope the Landmark will soon be out on time and that you will soon recover from your illness. I always appreciate the coming of Landmark; it is such a comfort to me in my sad hours. I hope the Good Lord will bless you with good health to print the good old Landmark and write many more good pieces for the joy and comfort of its readers.

When I have my husband's obituary written I want to have it published in the Landmark.

I wish you would publish two verses of the song that fits my feelings so well:

"I would, but cannot sing,
I would, but cannot pray,
For satan meets me when I try

And frightens my soul away.

"I would, but can't repent,
Though I endeavor oft,
This stony heart can ne'er relent,
'Til Jesus makes it soft."

This hymn is 159 in D. H. Goble's Hymn Book.

Hope you and family are enjoying good health.

Mrs. J. H. Smith,

P. O. Box 1114
Reidsville, N. C.

A GOOD LETTER

Mr. Gold,
Dear Sir:

Enclosed you will find a two dollar (\$2.00) money order. This is to renew my subscription for the Landmark another year from December 15, 1942, to December 15, 1943.

I do truly hope you will be able to continue the Landmark. I am glad to get it. I can't get to church often and I enjoy reading it so much. Please remember me in your prayers for I feel sometimes like one forsaken, and wonder if the Lord has ever revealed Himself to me, or am I his or am I not. But I do know one thing, man could not give me the experience that I received on my bed at night when I was troubled over my soul. He told me, ye are one of God's chosen people. I could keep on writing but will stop now.

Mrs. B. F. Wilkerson.

Route 1, Box 161
Tillery, 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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WHEN THEY SAW THE STAR THEY REJOICED WITH EX- CEEDING GREAT JOY MAT. 2:10.

The time is near when all people who claim Jesus as their Saviour will celebrate. His birthday. Of course no one knows the day of our Saviour's birth, no more than the Jews knew where Moses was buried. The bible assigns no dates as to when the important events recorded in sacred history actually occurred; purposely hiding them lest the people should idolize the day rather than worship the giver of all good and perfect gifts.

The day we call Christmas was set apart by the Roman Catholic church just as all other high church days were fixed by the same authority and are largely idolized by those who pretend to celebrate them.

The day is often spent foolishly without ever thinking of or naming

the name of Christ which is idolatry. If we give gifts we should do so in the name of Him who said "It is better to give than to receive."

The day should be observed in joyful solemnity by those who believe, considering God's unspeakable gift of His Son as our personal Redeemer, who was under no obligation to us to come and save us who were dead in trespasses and in sin, but came to do the will of His Father which was His delight to do the things that pleased Him.

General Lew Wallace pictures the three wise men as each being of a different nationality, each coming from a different direction, neither of them knowing each other nor knowing each other's purpose or intentions, but meeting on the lonely Syrian desert. After meeting and conversing with each other, they discovered that they were all of one mind, and had all come together for the same purpose, neither of them previously knowing of the coming of the others nor the cause of their coming, but they all had seen the star at Bethlehem which assured each of them that the Messiah, the Christ was born in Bethlehem of Judea as it was written by the prophet.

Now this is a beautiful picture, and as to its being as he wrote it is something we do not know, but it is God's way to teach people in every nation under heaven the same thing making them of one mind, giving them the same desires which sends them forth in order to find the precious treasure which lies under the star they saw in the west while they were in the east.

It appears they did see the star

all the way, for they stopped at Jerusalem and told what they had seen. They talked with the King who wanted to know where Christ should be born, and it appears the wise men from another land could tell him where He was born, while the King who was only about eight miles away from Bethlehem did not know.

What a wonderful picture this is! Those who had come to worship Jesus from a great distance knew that the Christ was born, but the wise men of Jerusalem did not know and were sorely distressed when they heard it.

These men had not heard Him preached as already born, but God makes His power known by enabling them to see the star, and told them by His Spirit in their hearts just what it meant and they had no doubt but what the Son of God was there, and they did not take the long tedious desert journey to see if it was really true, but they came with but one desire or purpose in their hearts and that was to worship Him.

Not only did they bow down and worship Him acknowledging Him as their Lord, Saviour and Redeemer, but they proved their actions to be sincere by presenting unto Him gold frankincense and myrrh.

They did not present these treasures to Him in order to buy His favor, or to atone for their sins, for He being the Son of God was just as all other babes unconscious of all that was taking place in His presence. He had to be carried from place to place nursed and cared for just as other babes; He was not conscious of their presence, devot-

ion nor treasures, for His hour was not yet come when He was to climb the mountain, promulgate His doctrine, and teach as one having authority and not as the scribes. The time was not yet come when He should preach His gospel and put it in the hearts of men who should not know any such thing as fear, but possess more boldness, zeal and fortitude than any who have lived up on earth.

The stone cut out of the mountain without hands should be cast at the feet of the great image (world powers) which Nebuchadnezzar saw and break them to pieces.

It seems that after stopping at Jerusalem, after telling where they were going and why, they went on their way and they saw the star they rejoiced with exceeding great joy. They had already told Herod and his wise men about seeing the star while they were in the east and what the star meant to them, and they were on their way to worship Him who was born there.

They do not seem to have but one purpose in going. They were not going to advertise their piety, to make a display of their riches nor to show their fine clothes, nor did they come as teachers to tell Joseph and Mary how to raise Him, they did not come to tell them that the task of saving His people was too great, and that He would have the co-operation of these people—that He would have to have help; but they came only to worship Him; and after having done that they went back home, but by another way.

When we are drawn to God by

His irresistible power, often without a preacher, as these men were, yes, brought into His presence we worship Him in Spirit and in truth, we are satisfied and return to our homes another way. God has spoken to us in dreams or by His Spirit in our hearts, and we no longer have to consult with infidels, but can say, "I have heard of Thee with the hearing of the ear but now mine eye hath seen Thee."

There is no one who can describe the joy experienced by these men when they saw the star which thrilled them with a joy unspeakable and full of glory. Their long, tedious journey is now soon to come to an end when we will have our desire fulfilled in coming into the lowly habitation of the Son of God. There was a wayside inn near by, but there was no room for Him there, so He was taken to the manger, but the mean lowly place coupled with the extreme poverty of its inmates could not deaden the ardor nor discourage the wise men who came such a long and difficult way only to worship the Son of God. O that the professing religious world today possessed such zeal and holy desire to worship God in spirit and truth!

B. S. Cowin.

**IN MEMORY OF MY MOTHER
MRS. LUCY BATCHELOR**

I feel this mornning as I make this weak and feeble attempt to write of the death of my dear mother that I am not equal to the task for indeed it is that I have never in my life felt to be so weak but the power of my God I hope will strengthen me and give me utterance for I know that He has visited me with His comforting love and has caused me to lift up my drooping, sorrowful head and cause me to say I thank the oh Lord for the precious memory of my beautiful mother.

I thank thee oh Lord for the precious

memory of my beautiful mother. Thank Thee oh merciful God for leaving me the comforting words she spoke just a few days before thou didst take her to thine arms of love. Thank thee oh God for coming to me in the great hour of my grief and consoling me with thy promises which cannot fail and oh Lord I thank thee for taking her from me as thou didst without a movement of her hand or a groan from her sweet lips. Oh Father thou hast given me this thankful heart, thou hast given me this tongue to praise thee and thou hast not left me comfortless as I thought at first but oh I can see now that you have been so good, so merciful and left me many dear and precious brothers and sisters who are the springs of her body and who are so good and gentle to poor unworthy me. Oh Father to poor unworthy me. Oh Father I know that I am not good neither have I worked for the blessings for thou didst say dear Jesus, that thou could, not do anything except the Father worked in you and thou did'st say, (My Father worketh and hither to do I work.) Therefore dear God I know that if I was any good to my precious mother thou didst work all the good within me and thou hast the honor and the glory already I can not give it to thee for it is thine and now oh God if it can be they holy and righteous will I pray thee to take me into thy Fatherly care and keeping, instruct me in the way thou would have me go, lead me and I shall not go in forbidden paths, keep thou my tongue that I should say no evil against anyone or do anyone harm.

Go with me oh Father through the rough journey of life that when my eyes are closed in death I might soar away to endless joys and meet my precious mother with all the redeemed family of God on the sunny fields of fair Cannan where meeting and parting, pains and death are felt and feared no more. There we will be enabled by the Grace of our redeemer God to praise thee in a world without end. I desire to ask these wonderful blessings in the name of Jesus and for his sweet sake. Amen.

My mother was born November 11th, 1873 and died December 6th, 1942. She was a member of the Primitive Baptist Church as Cypress Creek. She had been a member there for several years and was always faithful to attend even though as some of my readers knows she filled her seat often when hardly able to be there, but she loved her church and the brethren and sisters and always enjoyed having them in her home.

For the last 10 years of her life she had been afflicted from a stroke which left her almost helpless, but in a few months she gradually mended till she could walk again but she never fully re-

covered. She was also afflicted with neuritis which gave her much pain although she hardly ever complained and the writer can truly say that never have I seen anyone blessed with more patience to endure her sufferings than she was. She was the mother of eleven children, all living, but one who preceded her to the grave before the writer was born. Her husband, John Ransom Batchelor left her for the great beyond 14 years ago. He was a wonderful father, good and kind and loved the church although he never united with it here.

It almost broke her heart when he was taken from her but I believe she put her trust in God, ever praying unto Him to help her in the hour of need and as her steps grew more feeble and short I could see that her faith in God was more sure and steadfast. For the last two years of her life the writer had to be very watchful over her. She was so feeble but she never was confined to her bed for which I feel to be so thankful for often have I heard her say she wanted to go as she did. Just a few weeks before she died she helped me sing some verses of the song, See the fountain open wide from which pollution frees us. Flow in from the wounded side of our Emanuel Jesus. The soft tender voice gave me much joy for I had not heard her sing in a good while. She was taken sick with a chill and fever Thursday before she died on Sunday and while she was not confined to her bed all this time she never left her room again. I thought she was mending some but the morning before she died that evening she got up a little later than her usual hour and sat up till about one half hour before she died. I was not by her side when she fell asleep to awake with Jesus, which grief almost slew me. I had gone after her lunch when someone came and told me to go see about her. They knew she was dead but did not tell me but I thought something was wrong. I went to her bed as fast as I could and as I looked upon her it didn't seem it could be true but I knew it was. It was only a few short moments ago that she had talked to me and now she was taken far away. I would never see her in this world again. I cannot describe the agonies I suffered there. I will not try. There are others that have borne the pains. They are the only ones that know how to sympathize with us. We are not grieving as we would if we had no hope for her but one looking at her could see that she was resting from all her pain and labor so quite and peaceful. Why should we mourn for one so happy as she? She is not dead to me. I believe she is alive for evermore with sweet Jesus and I can think of her now as safe in the arms of Jesus, Safe on His

gentle breast; There by His love oer'shadowed, Sweetly her soul shall rest.

The evening she was taken sick she was out of her mind with fever but we had received a letter from Elder Jarrell and I sat down by her bedside and read it for her. When I had finished reading it she wanted to get up. I helped her up and she seemed to be looking for something. I asked her what she was wanting and she said her cup. I asked her what cup? She said the one she had in there it was almost run over. I believe it was a joy she got while I was reading that good letter. The next morning I asked her how she enjoyed the letter she didn't remember my reading it so I read it again for her and I noticed the tears falling from her eyes.

I believe her cup is now full and I trust that we will be blest to meet father, mother and dear little brother with all the dear children of God to sing His praises around the great white throne. 'Tis there we shall meet,

In harmony sweet.
All dressed in white linen
To bow at His feet.
We'll join the bright throng
And sing a new song.
All glory, all glory,
To God and the Lamb.

Written by her sad daughter,
Minnie Batchelor.

MRS. FARROW SMITH BAUM

On August 23, 1942, Bethlehem Church sustained a great loss in the death of our dear sister in Christ, Mrs. Farrow Smith Baum, who was born July 20, 1870, making her stay on earth 72 years, 1 month and 3 days.

She joined the Primitive Baptist Church September 1, 1907, and remained a consistent member as long as she lived.

Her funeral was preached by her pastor, Elder J. L. Ross. And her body was laid to rest in the cemetery at Fairfield, N. C., to await the resurrection morn, when we believe she will hear her Saviour's voice say, "Come in ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

She was married to Willie Baum in 1886. To this union were born 9 children, one preceding her to the grave and eight are now living, and several grandchildren and two sisters to mourn her departure.

But I will say to her loved ones to grieve not for we feel like she is in a home not made with hands but eternally in the Heavens. May the dear Lord bless all the bereaved ones left behind and comfort their hearts with the thought she suffers no more, but is resting in that perfect rest.

Yours in hope,
NORA ALLIGOOD.

MRS. MARY L. BROWN

By request I will write a short note in memory of Sister Mary L. Brown who departed this life on July 12, 1942.

She was born April 5, 1858. She was married while young to Jacob Brown and reared a large family.

Sister Brown joined the church at Cypress Creek on Nov. 28, 1901 and was faithful to her church as long as she lived. She was much afflicted during the last years of her life, but was glad for the brethren to visit in her home. We feel to say that a mother in Israel has passed on to her reward. Therefore be it resolved.

1st. That as the church at Cypress has lost a faithful and loving member yet we desire to bow in reverence to Him that doeth all things well.

2nd. That a copy of these writings be sent to Zion's Landmark for publication.

Done by order of conference August 8, 1942.

R. W. Gurgamus, Moderator.

HOPE CHURCH CAN BE RESTORED

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

Dear Sir: I'm sending check for \$2.00 for the Landmark of which I love to read so much. You preach the doctrine I believe with all my mind and heart, though I have never felt worthy of offering myself to the church. I now live in sight of Betheny Church at Cason Old Field. There is only one member living since Aunt Geammie died. The house is decaying now but I still hope to see the old church of my childhood come to life again before I die. I visit it several times each year to look and meditate and call back memories of days when I saw my father, grandfather and other relatives sitting here and there over the sacred old house. I enjoy meditating these.

I am sorry to have been so negligent in sending pay for the paper I love so much. Please write often to the Landmark as you can. I love to read writings of the good old Baptists. My good wife and I visit the surviving member of said church twice each year and take my Landmarks. Cousin J. H. Jones sends me minutes to read and carry to her. Mrs. Gillie Hicks is her name.

May you live years to come and write your good letters for us to read and enjoy.

Yours truly,

BEN C. JONES.

Morven, N. C.

AN OMISSION

We regret that we did not receive the letter from Mrs. J. W. Lewis, Route 5, Box 41, Kinston, N. C. in time to make the addition to the obituary of Mrs. Martha Hardy Sutton. The name of Mrs. J. R. Whitley, a daughter of Mrs. Sutton, was left out of the obituary notice.

CONTENTNEA UNION

The next session of the Contentnea Union Meeting is appointed to be held with the Church at Goose Creek Island, Pamlico County, North Carolina. The Church is situated near Hobucken or Lowland about 15 miles East of Aurora just across the Inland Water Way.

Elder J. B. Roberts is chosen to preach the introductory sermon and Elder W. B. Kearney is chosen as alternate.

For further information write Brethren Carl Lewis, J. G. Saddler and Elder James G. Gaskill, Lowlands, North Carolina.

J. E. MEWBORN, Union Clerk.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Black River on the Fifth Sunday and Saturday before in January 1943.

The church is located on the east edge of Dunn. All lovers of the truth are invited to attend. Many thanks for publishing same.

ELDER L. A. JOHNSON, Mod.
BRO. W. V. BLACKMAN, Clerk.
Lester E. Lee, Asst. Clerk.

UNION MEETING AT CLEMENT

The next session of the Angier Union Meeting is appointed to be held with the church at Clement, Johnston County, North Carolina Saturday and Fifth Sunday in January, 1943. Elder R. B. Parrish is chosen to preach the Introductory Sermon and Elder T. F. Adams is alternate. Clement Church is located about three miles northwest from Four Oaks, North Carolina.

Any one desiring further information may communicate with Brother W. A. Langdon, Four Oaks, N. C., Route No. 3.

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

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

p 286.7

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U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

JANUARY 1, 1943

NO. 4

GOD SHEWETH JUSTICE.

Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Doth God pervert judgment? or doth the Almighty pervert justice?

If thy children have sinned against him, and he have cast them away for their transgression;

If thou wouldest seek unto God betimes, and make thy supplication to the Almighty:

If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Though thy beginning was small, yet thy latter end should greatly increase.

For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

(For we are but of yesterday, and know nothing because our days upon earth are a shadow:)—Job VIII, 1-9 verses.

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

ASSOCIATE EDITORS

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

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE TWO RESURRECTIONS

My Dear Brethren:

I have been sick and stayed in for over a week, and my thoughts were on the church, and all my precious brethren, about whom I have been reading most of the time.

My thoughts have been upon the glorious Resurrections and, I have a desire to give them to you all, as I hope it has been given to me.

It has been given by questions and answers. So I will endeavor to give same to you.

What comes to all men as the result of the fall? For in Adam all die. 1 Cor. 15:22.

Where do all go at death? All go to one place. All are of the dust, and all turn to dust again. Eccl. 3:20.

In what condition is man while in the grave?

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, no knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9:10.

What has been promised in order that man may be redeemed from this condition?

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Hosea 13:14.

Through whom will come this redemption from the grave?

For since by man came death; by man came also the resurrection of the dead. For as in Adam all die. Even so in Christ shall all be made alive. 1 Cor. 15:21, 22.

What would have been the result to the dead had not Christ procured their release from the grave?

For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain. Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Cor. 15:16-18.

Why did God give His only begotten Son to the world?

That whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

What did the Sadducees in Christ's time deny?

Deny that there is any resurrection. Luke 20:27.

How did Christ, from the Old Testament Scriptures prove the resurrection?

Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac and the God of Jacob. For He is not a God of the dead, but of the living, for all live unto Him. Luke 20:37-38.

Under what illustration from nature are the resurrections and

the final salvation of the righteous taught?

That which thou sowest is not quickened, except it die. 1 Cor. 15:36. Verily, verily, I say unto you, except a corn of wheat falleth into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. John 12:24.

Where are the dead when they hear the Voice of Christ calling them to life?

Marvel not at this, for the hour is coming, in the which all that are in the grave shall hear His voice, and shall come forth. John 5:28-29.

How many distinct classes will have a resurrection?

There shall be a resurrection of the dead; both of the just and the unjust. Acts 24:15.

By what terms did Christ refer to the two resurrections?

All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. John 5:28-29.

When will the resurrection of the just occur?

For the Lord Himself shall descend from heaven with a shout; with the voice of the archangel and with the trump of God. And the dead in Christ shall rise first. 1 Thess. 4:16. 1 Cor. 15:23.

When are the righteous to be recompensed?

For thou shalt be recompensed at the resurrection of the just. Luke 14:14.

In what condition did David expect to rise?

As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness. Ps. 17:15.

What great contrast will be seen between the present body and the one to be put on in the resurrection?

So also is the resurrection of the dead. 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. 1 Cor. 15:42-44.

After whose body will these resurrected ones be fashioned?

The Lord, Jesus Christ, who shall change our vile bodies, that may be fashioned like unto His glorious body. Phil. 3:2 to 21.

What will the righteous do upon rising from the grave?

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26:19.

In what words will their triumph over death, and the grave be expressed?

O death, where is thy sting?
O grave, where is thy victory?

How long will they live?

Neither can they die any more, for they are equal unto the angels, and are the children of God being the children of the resurrection. Luke 20:36.

How long do the other class wait, after the first resurrection before they are raised?

And they (the righteous) lived and reigned with Christ a thousand

years. But the rest of the dead lived not again until the thousand years were finished. Rev. 20:4, 5.

What is to be their fate?

And fire came down from God out of heaven, and devoured them. Rev. 20:9.

Who are to share this fate?

But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. Rev. 21:8.

What is the last enemy to be destroyed?

The last enemy that shall be destroyed is death. 1 Cor. 15:26. Rev. 20:13, 14.

How will the righteous ever afterward appear?

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. 13:43.

This proves by old and new scriptures the resurrection of the dead bodies, that now sleep in the graves, and them that will sleep before Christ comes.

What power do the dead have while in the grave?

Man when dead has no use of the powers of mind or body. He cannot therefore while in the grave praise God, or even think of Him. Ps. 6:5; for in the day he dies his thoughts perish. Ps. 146:2-4.

In view of the resurrection and the fact that there is to be a resurrection all live unto God in his purpose. All are alive. It is in the sense that Paul speaks of God as the one who quickeneth the

dead, and calleth those things which be not, as though they were. Rom. 4:17.

The seed dies to spring forth into new life. In this we are taught the lesson of the resurrection. All who love God will spring forth to life, and live again through endless ages in the earth, made new.

We are told in the city of Hanover, Germany, is a grave known as "The open grave." It is that of a woman, an infidel; a German princess, who died over one hundred years ago, and on her death bed, gave orders that her grave should be covered with a great marble slab weighing about a ton; surmounting a solid block of stone firmly bound together with clasps of iron; with this inscription placed on the lowermost stone of the tomb:

"This grave is purchased for eternity and must never be opened."

So no doubt it happened providentially that a birch tree seed was buried with the princess. Soon it began to sprout. Its tiny shoot soft and pliable at first found its way up through the ponderous stones of the massive masonry, slowly and imperceptibly, but with irresistible power, it grew until at last it burst the bands of iron, and opened this never to be opened grave, leaving not a single stone in its original position.

What a rebuke to infidelity, and what a mute but striking promise that ere long, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds.

This shows no human device can thwart the plans of God, or

hinder the working of life from Him, for all His shall live.

Brethren I am glad we have a great, and noble God, who can work and none can hinder. Surely we can rejoice in Him who has called us and saved us, and granted us eternal life through His Son Jesus Christ our Lord.

Wishing you all the land over a very merry Christmas and a happy New Year in God our Saviour.

Remember me in your prayers. I feel the need of them, and of all the saints. Pray for me.

I am happy to know whom God is for no man can be against.

Yours for the rejoicing in these glad tidings.

E. P. Gerrard
308 Raleigh St.
Rocky Mount, N. C.

EXPERIENCE

Dear Brother Gold:

I have felt impressed for sometime to write something of the goodness and mercies of the Lord with me, a poor sinner, but fear I have been too lengthy and have crowded others whose pieces I feel would be far more comforting to the readers than this would be; but I fear I "shall be beaten with many stripes" if I do not obey, and I will now endeavor to write of what I hope is my experience. While in my childhood days I thought then I traveled the "straight and narrow way which leadeth unto life." I well remember going to mama one day and asking her shall we all be saved? She said if we were God's people we would, then I asked her if one of my cousins would be saved. How wonderful to think of? I then a

thoughtless child ignorant of God, could ask such a mysterious question, but I hope it was then He began leading me by a "way I knew not and into paths I had not known." There are several incidents I could state of my earliest childhood, but will go on further. In my 18th year, 1905, I attended school at Winterville, N. C., and the missionaries held a revival before the closing. I was greatly carried away with them and came very near joining, for I then believed in good works and did not even fear death, for I had not been shown my lost condition and what a poor helpless sinner I was, until I returned from school. I sang some favorite hymns, but I got so I did not love to sing and thought how strange I was, and soon after this I went in the parlor one day and was lying on the lounge when suddenly I had the most solemn feeling to come over me and this was repeated. "You are going to die in a few minutes and go to torment." Oh, how those words did pierce my heart; all my sins now rose before me as fast as could be.

This missionary meeting now rose before me that it was wrong and things I had never thought of as being sin now rose as a great sin. If I had committed a crime it seemed I would not have felt more condemned before God. I then repeated to myself "Lord have mercy upon me." I then felt I knew not even how to pray, exclaiming, "Teach me to pray Oh Lord." I then rose and took the Bible and it fell open to Psalms, "Bow down thine ear, hear me for I am poor and needy." I thought this was the

most beautiful prayer, one that I was in need of, and oh, if Jesus will bow down His ear and hear the faintest cry, for I felt that my prayers only fell from my lips and did not ascend upward to God my Saviour, who I then saw had power to snatch me from eternal woe, or send me there. Oh, what a miserable thought that I must "die in a few minutes and go to torment." I now rose again to go away and die alone, but could not be satisfied there, and returned to the house falling on my face repeating, "My God! My God! where art Thou". For I had "sought Him and found Him not, and had cried aloud unto Him and He heard me not" and death's dark door now being before me, and yea I wanted to find "Jesus of Nazareth who had been crucified".

This wretched feeling soon wore off and I was left wondering over the mystery, for I could not understand it, but soon this burden returned and weeks and months did I spend continually begging God for His mercies, but it all seemed of no avail. My burden would lighten at times, and again it seemed more than I could bear. In the summer of 1906, my burden grew heavier than before and I felt I could not live much longer; for as long as I had been praying unto God to have mercy and pardon my sins, and it seemed of no avail, I must not try to pray any more, and I gave up all hope in the world. At times it seemed that I was in a dying state and every breath would be the last, and I would then sink down to eternal woe. I groaned as if my body was racked with pain, crying "Lord if

it is Thy will, Thou canst cleanse me", for I felt that I was the vilest sinner upon earth, and what a miserable thought that I must die without God and without hope in the world, and there was no mercy to reach my case. Towards the last my burden grew lighter and I thought after all this might be imagination, and I tried hard to bury this sorrow, but oh, I could not forget it, for it seemed there was something perishing within my heart, and I wanted to learn more and more of the dear Saviour, and this promise was given: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled". But I did not take this promise for poor unworthy me, "The day had passed and gone, and the evening shades appeared", when suddenly I was filled with gladness and joy unspeakable. I began singing over and over "What a mercy is this, what a heaven of bliss, how unspeakably favored am I, gathered into the fold with believers enrolled with believers to live and to die," etc.

I felt that I had received the most precious gift upon earth. After I retired I sang this verse in a whisper over and over. The next morning I was still filled with joy and gladness, I took my aunt's hymn book and went away to sing praises unto my Great Redeemer. I turned to the two hymns, "What wondrous love is this", etc., and sang them repeatedly and soon this rushed through my mind, "Is not this the wonderful grace you have so long sought for? I then believed I could answer correctly. I then rose up to return to the house singing the last hymn and had just walked a few steps when

suddenly this sweet scripture flowed through my mind, "The wind bloweth where it listeth and thou hearest the sound thereof, etc." I then felt happier than before and as light as a feather. Lifting up my hands I felt I could soar away, and as I walked further soon I was repeating "How happy is every child of grace that feels his sins forgiven." But this happiness did not last long, and it was then Satan met me saying, "How happy you have been acting and it was all nothing." I then began doubting, fearing and exclaiming, Lord if I am deceived have mercy and undeceive me, and if not deceived wilt thou have mercy and send back this happiness, and never again will I doubt Thee. I thought I could not doubt the second evidence. I now felt cast away and forsaken and knew not where to go, and I was fearful as I watched the storm rising that evening. And it soon passed over and all the day I had been praying unto God that I might realize this happiness of soul again, but this followed me, "You need not be looking for this happiness again." My eyes then fell upon the sunset, the golden and grey clouds.

I do not know what I was thinking of, when suddenly again I was filled with gladness and joy unspeakable, and with loud raptures I began singing, "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the Royal Diadem, And crown him Lord of all." Over and over I sang the lines, I then realized that He was Lord of lords and King of kings, and I viewed the glories of a crucified Saviour,

whose precious blood had flowed from His wounded side to redeem such a rebel as I from all iniquities. The golden and grey clouds were beautiful to behold, for they seemed to be shining with brightness. I felt that I was the happiest mortal upon earth, and this was repeated, "Do you doubt now? I thought I could never doubt this as long as I lived, but this happiness did not last long, and soon after my deliverance, if I was delivered of my sins, my impressions now came to go home and tell what great things the Lord had done for me.

I thought I would say nothing about it for fear of being deceived, but my impressions grew heavier while this commandment followed me, "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy soul, and with all thy mind," and this passage of scripture, "He that knoweth my Father's will and doeth it not shall be beaten with many stripes." On the 2nd Sunday in September, I went to church at Red Banks. All the while I stayed out of doors this commandment followed me as some one was repeating it over and over and after I went in church, my burden grew heavier than before, while this commandment was repeated over and over in a most beautiful tone and this passage of scripture to me repeated over and over still in the same beautiful tone. I then gave vent to my feelings repeating, "Thou knowest I love Thee dearest Lord, but oh I long to soar, far from this sphere of mortal joys that I may love Thee more." Oh,

how I longed to close my eyes in death and rest in the cold and silent tomb, rather than to go to the church, for I then thought I am young and they will not believe me, and I fear I will deceive those dear people.

The next morning I was praying unto God to have mercy and take me away, for I could not be reconciled to go to the church. After awhile this came to me, "You have never realized what death is," and there appeared to be darkness all around me, sadness and mourning, while my whole soul seemed to be filled with solemnity. I then began repeating, Lord have mercy and spare my life and I will go to the church. I then bowed down and thought I would soon pass away, and I fell asleep and felt I was not even breathing for awhile, and I soon revived with one faint groan, repeating twice, Lord, I will go now. How rejoiced I felt, for I had chosen death rather than the church, and I wanted to live and was reconciled to go. I rose repeating the Psalm, "Praise the Lord, oh, my soul, and all that is within me praise His Holy name." I thought this evidence, bright enough for me and was willing to go and perform my duty, but this did not last long for I doubted that, and wanted a brighter evidence that I would not deceive the people of God. "Long I sought but sought in vain how I might evade this call," until I felt I could not live if I did not go. I had then entered my 20th year on the 7th day of October, and on the 2nd Saturday in November, 1906, I went before the church at Red Banks and was received and

baptized that day by Elder G. W. Stokes. Since then I have had "Mixtures of joy and sorrow."

Your little sister in hope,

Mrs. Bessie Brooks Gay

Dear Mr. Gold:

As I have been requested to have my experience republished in Zion's Landmark, now I am sending it to you for the Landmark.

Your friend,

Mrs. Bessie Brooks Gay,
Farmville, N. C., R.F.D. 2

THEY DID NOT BELIEVE

It is a fact the disciples did not believe in the resurrection of their Lord and Master. They did not believe in His death, at least Peter proposed to defend Him from such an experience. They had no facts, no date on which to base or predicate a belief of this truth. Jesus had told them that He should and would die. But this was so repugnant to them that the human mind revolted at such a thought. Nevertheless it was true that He should die, as He said, and also that He should rise again as He had indicated. But their understanding was not capable of comprehending. The progressive unfolding of these truths was such that they could not and did not deny the resurrection or the death of their Lord and Master. They were depending on their observation; and their observations were the means by which they were brought to the acknowledgement of the truths. Jesus said to Mary, as she stood weeping at the tomb: "Mary." This voice was enough to beget a heavenly joy in her heart. She heard, she saw, she believed. On the following night all the dis-

ciples, except Thomas, saw and heard and believed.

On this occasion, this night meeting, Thomas was not with the disciples, and so did not have the concrete evidence of the resurrection of the Lord. When the other disciples told him that they had seen the Lord, he still refused to be converted to the truth of His living. "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Honest he was about this matter, but his human honesty was destined to meet a breaker. He would not thrust his fingers into the prints nor his hand into the pierced side before he believed. He had the opportunity and invitation so to do, but to see Jesus and hear His voice was enough for him. From the joy of his spirit he responded: "My Lord and my God." Seeing and hearing were enough for Thomas. Yes, we say. But we have not seen and heard Him with our senses. No, we have not had this privilege in the flesh. But the writer is happy in the thought that not having seen, yet we believe. Yes, and that other word of our Lord and Saviour gives deep and abiding comfort: "Blessed are they that have not seen, and yet have believed." Lord, is there yet a blessing, a deep blessing, that remaineth to the people of God, to those whose finite and mortal senses have not had the joy of looking upon thy wounds? To those whose faith suffices for the absent sight and hearing?

"Blessed is he that readeth, and they that hear the word of this

prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3. "Blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7. "Blessed are they that do His commandments, that they may have right (Open access) to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Blessed with a spiritual sense of His love, we have peace with God through our Lord Jesus Christ. He is risen and hath become the first fruits of them that sleep.

Submitted by O. J. Denny.
From The Banner Herald.

GREETINGS

To the saints of God, and to all that call upon His name I desire once again to address you.

I hope this little message carries with it all that the word "Greeting" means. I am fully aware that of ourselves we can do nothing; but if God be for us, who can be against us. There is no power that could exist without Him. Truly, the Lord could say "I am the Way, the Truth, and the Life." He was the Way from before the foundation of the world. We remember that it is said that by Him the world was made, and without Him there was not anything made that was made; therefore, all that we have and all that we are, we owe to Him. To Him be all the honor and all the glory.

If I truly greet you in His name, it means much more than mere words to speak to you in the name of the Lord as Peter spoke to the poor lame beggar who was set at the gate as he and John were going into the temple to pray. This poor man was

lame from his birth and had to be carried wherever he went. He was taken daily and placed at the gate of the temple which was called Beautiful, to ask alms of them that entered the temple. As Peter and John were passing, he asked alms of them; and Peter, together with John, fastened his eyes upon him and said: Look on us! This poor man gave heed unto them (As is always the case when words spoken in the spirit are uttered), expecting to receive something from them. No doubt he expected from these two men such things as he had usually received from those who gave him; but there was something in their possession which others did not have. They were filled with the Holy Ghost, and Peter said unto him: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. Peter took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. What a blessing to this poor cripple. He had received silver and gold time and again from different ones as they passed him by, no doubt given freely and by hearts of pity for him, yet he remained a cripple, unable to walk. This is only one of the many pictures we have in the scriptures to present to our finite minds the condition of each and every one of Adam's born race, conceived and born in sin, sinners from our mothers womb, therefore, spiritually worse than this poor crippled man. The word says we are dead in trespasses and in sin. Here we have a picture of one who was entirely dependent

upon his friends for his earthly existence; he could not walk to earn his daily bread but was set at the gate to ask alms. Dear readers, this is the condition of one of God's dear children when they come to know themselves. Jesus said to Nicodemus, ye must be born again. This poor man had been born, had life in him, and this life had to have food to sustain that life; therefore, his only means of obtaining it was by begging of those who had to sustain him. Now when a poor child of grace after he is born again, born of the spirit, finds himself in like manner as this crippled man they are unable to help themselves, they seek another to guide them and take them where they can receive food for their hungry souls, they have a new desire given them because of this new birth. Old things have passed away; Behold all things become new, and in God's own time and way they meet with one, Peter, who has that strength giving balm for their infirmities (many sins), declares unto them the whole counsel of God (His gospel), and it comes to them as it did to this poor crippled man as he sat at the gate called Beautiful. Their weak places are made strong, they spring forth in their heart leaping and shouting for joy. If it had been possible to lay the whole world at that poor crippled man's feet with all its riches, it would not have meant near so much to him. To be able to walk and stand was more joy than he could possibly conceal, so he held Peter and John praising God until all the people who beheld him ran together unto them, greatly won-

dering. Peter seeing their astonishment said unto them: Ye men of Israel, why marvel at this? or why look so earnestly on us as though by our own power or holiness we had made this man to walk. Here we see another attribute of the work of the spirit. It always causes one to give all the glory to God; so Peter tells them the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the prince of life, whom God has raised from the dead, whereof we are witnesses. And His name through faith in His name hath made this man strong whom ye see and know; Yea, the faith which is by him hath given him this perfect soundness in the presence of you all. He further tells them that they, as their fathers, also did it through ignorance, bearing testimony that all the sufferings of Christ had been spoken of by the prophets, and had now been fulfilled, they themselves having witnessed it. Peter had walked with the Saviour as He went about teaching, he had seen Him taken by cruel hands, crucified and put to death, he had seen Him after His resurrection, and heard His voice as it commanded them to go forth now and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He, with John, were entering the temple to pray, then this was done in the hour of pray-

er which suggests a nearness to God in spirit. Then Peter greeted this poor man with words of joy and happiness inexpressible.

Oh! that we could greet you, dear readers, if there be one who may chance to read this epistle whose heart is sad and feel a consciousness of sin that they know not what to do, we would say, In the name of Jesus Christ of Nazareth rise and walk. He alone can give your soul strength and make you strong in faith. Might we all have more faith in Him. Peter had once thought he could follow his Lord and Saviour even to death; but we remember the Saviour said to him, "Before the cock crow thou shalt deny me thrice." How little did Peter know of that severe trial of his faith which was so soon to prove him wanting in strength, denying bitterly three times that he ever knew this man who was there being mocked and set at naught, yet without a fault. Can we for a moment think of a situation wherein we might be placed and have the sentence of death passed upon us, with every friend forsaking and denying they ever knew us. Such was the sorrow our blessed Redeemer suffered for us. Jesus had told Peter that Satan had desired him to sift him as wheat. He did not tell Peter he prayed that Satan should not have him, but that his faith should fail not. So Peter was being sifted. He was given to see the weakness of the flesh, and the mighty power of the spirit. So he was now converted and made able to strengthen his brethren. By the faith given him he was able to speak in the name of Jesus Christ

to the poor cripple man at the gate, and command him to stand up and walk. Peter makes it plain to all those present, that faith in this name had made this man strong. By this faith in him was this perfect soundness given him in the presence of you all, yet we read there were those who would not believe, and put Peter and John in prison; but when they were brought forth to testify of their acts concerning this man, it was so powerful and full of truth they could not deny any of it. After taking counsel among themselves they commanded them not to speak at all, nor teach any in the name of Jesus. Peter and John answered and said: Whether it be right to hearken unto you more than God, judge ye. They had become their own judges, and having nothing to condemn them they let them go. We remember that Peter on another occasion was lodged at the house of one Simon, and went up on the housetop (in the spirit) to pray, and while there he fell into a trance, and he was an hungered. There appeared in a vision unto him a great sheet let down from heaven caught up by the four corners, and in it were all manner of beast, four-footed beast, wild beast, creeping things and fowls of the air. There came a voice to him: Rise Peter, kill and eat. But Peter said, not so Lord, for I have never eaten anything that is common or unclean. This was done the third time unto him, each time saying unto him, What God hath cleansed, that call not thou common, and the sheet was caught up again into heaven. As Peter was doubting in himself what the vision meant,

there stood and called at the gate men sent by one Cornelius, a devout man and one who feared God, to know if one Simon, whose surname was Peter, lodged there. The spirit said unto him, (notice it was the spirit speaking) behold three men seek thee, arise therefore get thee down and go with them doubting nothing, for I have sent them. The same spirit that had shown Peter this vision was the same spirit that had visited Cornelius and told him to send his men to Joppa and seek Peter. God does not prepare a man to preach His gospel without also preparing hearts to receive it. Cornelius was a Gentile, and according to the laws and customs of the Jews, Peter could not go to mingle with them. Peter had seen in that sheet (the gospel) all manner of beast (all nations and classes of people) creeping things and fowls of the air, people with varied and many habits differing from those of the Jews. Yet the voice said unto him, what God hath cleansed, call not thou common. Peter obeys and goes to the house of Cornelius, and as Peter arrives Cornelius falls at his feet and worships him. It would seem only reasonable to suppose that Cornelius seeing Peter, a Jew, after the order of circumcision coming to him, a Gentile fully realized that Peter had greatly humbled himself to visit and mingle with one of another nation, could he but not feel it a great honor to him and desired to show his appreciation for this honor by falling down at the feet of Peter, but the gospel of Christ had taught Peter there was no respecter of persons with God. There was to be no longer Jew and

Gentile, bond and free, but all were one in Christ Jesus. Peter, a circumcised Jew, and Cornelius, an uncircumcised Gentile, were to stand together as one people, one nation in the gospel day. This day had now dawned upon the Gentiles. Peter took him up saying, stand up, I also am a man. Peter then tells him and all those gathered (there were many) how that it was unlawful for him, being a Jew, to keep company or come unto one of another nation; but God had shown him that he should call no man common or unclean, therefore, he had come without gainsaying and desired to know for what intent he had sent for him. Cornelius tells him how he had prayed in his house and a man in bright clothing had stood before him calling him by name and telling him his prayer was heard, and his alms were had in remembrance in the sight of God, telling him to send for Peter, and now you have done well that thou art come. Now, therefore, are we all here present before God to hear all things that are commanded thee of God. Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons. Then he greets Cornelius with words of the gospel of Christ, telling him how that Christ had come according to promise, anointed by God with the Holy Ghost and with power, going about healing all that were oppressed, and doing good, for God was with him, that he was a witness to all that he did, and of his death upon the tree. How God had raised him up the third day, and appeared unto the witnesses chosen before of

God even unto us, commanding that they preach, it was He (Christ) which was ordained of God to be the judge of the quick and dead; it was through his name, whosoever believed in Him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell upon all them that heard these words. Here was another great wonder performed. They who were of circumcision as many as came with Peter, were all astonished seeing the Holy Ghost was poured out on the Gentiles as well as upon them. Then Peter said, can any man forbid water that these should not be baptized, which have received the gift of the Holy Ghost as well as we? And he commanded them to be Baptized in the name of the Lord. Peter had been shown how that in ever nation that he that feared Him (God) and worketh righteousness is accepted with Him.

Brethren readers and friends, what a glorious gospel. What a saving power. What joy it brings to a poor helpless and dependent sinner, when the words come to you as they were spoken by Peter in these narratives we have mentioned. The same God, with the same power, is working in like manner today in the hearts of His people. Truly, we do not see a Jonah cast into a whale's belly, nor children cast into the fiery furnace, or the den of lions, all coming forth unharmed. But all these things were done to ever stand as a testimony to the power of God, and that none were able to pluck from His hand one of His elect family. Therefore, to Him and by Jesus Christ His Son,

I say unto you, is your hope of salvation, and in such you can never fail.

In the name of Jesus Christ I greet you, with an holy kiss I hope, salute you. Let brotherly love continue that our joy may be full. Trust in the name of Jesus Christ of Nazareth, for there is no other name under heaven given among men, whereby we must be saved.

Unworthily yours,

C. E. Benson

Clarks Summitt, Pa. R.F. D. 1

HELPING OTHERS

Dear Mr Gold:

I am enclosing one dollar to send you to help others to get the paper. I thought I would have sent it when I renewed for the Landmark, but didn't have it at that time. Hope you and family are well. I desire your prayers for me and family. May God bless you and all His dear people everywhere. •

I remain a sister in hope.

Mrs. W. H. Pierce

A few lines to Sister Gilbert through the Landmark.

Dear Sister Gilbert:

I am writing to Mr. Gold. I will write you a line or so.

I can't tell you dearest sister how glad I was to hear from you and to learn that you can now walk with a cane. My prayers are for you. If it is the Lord's will that you might walk again. He is so good to we poor, weak, worms of the dust. "Afflictions though they seem severe, are oft in mercy sent."

Dear Sister, I miss you so much since you left us. The church here is in peace and we have three add-

ed to it. I am blessed with good health to be as old as I am. I hope This will find you much improved. Write to me, Sister Gilbert, again when you can. May God's blessings continue to you. My regards to Virginia.

A Sister,

Mrs. W. H. Pearce

THE RIGHT SPIRIT

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

Dear Mr. Gold:

This will acknowledge your letter of a few days past. I assure you that it was highly appreciated. Your commendation of my efforts in writing to the children of God brings me in an humble attitude to Jesus Christ for any gift I might have in that line.

I have not been as kind in presenting my arguments as I should have. I will make an effort to do better, begging an interest in your prayers that He may lead and guide me to be conservative in what I write. I do not desire to be offensive. Should I write something that should not be published, either in doctrine or expressing that doctrine, I know you will be kind enough to me and to the cause to withhold from publication.

I do hope and pray for your being around sometime yet and that you may have a continuation of God's richest blessings.

Again thanking you for your kind letter and invitation to visit you, I beg to remain,

Yours in bonds of love,

W. D. Griffin

Fayette, Ala.

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY
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GOD'S PROTECTIVE CARE

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought!

Israel had come all the way from Egypt under the protective hand of God, whose pillar of fire had generously lighted the camp of Israel by night, and whose cloud had sheltered it by day from the burning rays of the desert sun. They had destroyed two small nations that stood in their way, and had come to the borders of Moab. Balak, the King of Moab, was afraid of them, and realizing their nearness to God he feared the destruction was near. Like Rahab he doubtless had heard how God had dried up the Red Sea in order to give them a safe passage through it, and had fed and kindly cared for them all the way through the

wilderness.

The more knowledge he had of God's providence toward them the greater his excitement became, for all men who have gods of their own which thy ignorantly worship seem to think there is somewhere another god but the important question with them is he greater or stronger than their own god.

Balak sends for Balaam to come and curse Israel thinking that by his help he might be able to overcome them.

The Lord at first forbids him to come, afterwards gave him privilege to come, but forbade him to curse them, and when he did come to Balak he assured the king he could not go any farther than the Living God would permit him.

Baalam ordered the king to build seven altars and to offer on each a bulluck and a ram, afterwards he would step aside to use his enchantments and return and utter the words which God put into his mouth. Baalam no doubt, was well acquainted with the history of Israel, and had heard of the wonderful deliverances which could not be attributed to any other power than the God who has all power in heaven and earth.

Instead of cursing them, which he was anxious to do in order to get the gold which the king would gladly give him, he blessed them on every occasion. He knew by experience that there was no enchantment against Jacob nor divination against Israel, that his sorceries and witchcrafts were of no avail this time, and had nothing else to fall back on, and was powerless to curse but could only

bless those whom the Lord had already blessed.

When from the hill-tops he could look down on the well ordered camps of Israel in the beautiful valley of Moab, with the clouds over it which prefigured the very presence of the God he dreaded but did not love, and remembering their history he could say "What hath God wrought? What wonderful work had been done in bringing them out of Egypt, through the desert which yielded them no supplies, in spite of all enemies who stood in their way, in spite of their rebellious and sinful nature God's grace had triumphed over all the obstacles that were in the way and knowing too that puny man could not supply the food and other things needed for a forty years pilgrimage through the desert, all must be attributed to the leadership of Moses who claims no honor, but gives all glory to God who chose him in the desert, demonstrated His power in the burning bush and in other ways, called him as Israel's leader and would not excuse him because he was of slow speech and a stammering tongue, but God was going to be all things unto him, and He was even to the day of his death. He was buried by God and no one knows where He buried him, but he was present at the transfiguration of Christ.

Israel as a nation is a type of the church. It's coming up out of Egypt is typical of the church coming up out of the world from a death in trespasses and sin, and as Israel was content to dwell in Egypt, so we were content to dwell

in that state in which we were born and reared because we were ignorant of any other, and we never sought the higher and nobler life till the grace of God came into our hearts and gave us the knowledge of sin. 'Tis then we were distressed above measure and sought all means to get out of the awful condition we were in.

We used up all our strength only to find out that it was God who brought Israel out of Egypt and it was God who delivered us from so great a death, put our feet upon the rock, a new song in our mouths even praise to Israel's God.

After He had done all these things for us and we were singing, "Jesus all the day long was my joy and my song," then we could look back over the way we had come and say triumphantly, "What hath God wrought." Afterwards we found ourselves filled with doubts and fears and thought we were deceived and had deceived others even our very best friends. We had formerly thought with Wesley, "I could not believe that I ever should grieve that I ever should suffer again." We once had a good opinion of ourselves as church members, but now we claim to be less than the least of all saints and to be the chief among sinners.

We see in the law a perfect man which is Christ, we see in the gospel the same perfect man, but we see only our own imperfections black but comely. We see ourselves as very uncomely. We see our brethren as comely, they see their own uncomeliness and our comeliness, and like Paul we say,

"I know that in my flesh there dwells no good thing."

After we have decided that the Lord has forgotten to be gracious and His mercies are clean gone forever, the Lord visits us with His goodness and we again are able to look back on our past lives and say, "What hath God wrought."

B. S. Cowin

A GOOD LETTER FROM A SOLDIER

Dear Mr. Gold:

I have a good letter from a soldier boy and my wife and myself have gained so much reading it we will be glad if you will print it in Zion Landmark so others can enjoy it with us.

A little brother.

W. E. Jarrell

Lexington, N. C., R. 2

This letter will be published in the next issue of the Landmark.

LIKES TO READ THE LANDMARK.

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

Dear Mr. Gold:

I am enclosing \$2.00 for one year's subscription to Zion's Landmark. Please start Jan. 1, 1943. I like to read it as it is a great comfort to me in my lonely hours of trouble. I don't feel worthy of being with the dear brethren and sisters of the church. If anyone has a mind to and will remember me and mine in your prayers.

A Sister in hope,
Mrs. D. H. Rhodes.

Rt. Box 80-B
Jacksonville, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

I should have sent the money before now. I can't do without the Landmark. I don't get to go to preaching, gasoline is so scarce and I am getting only the Landmark it is a pleasure to read. I have been reading it many years. The Landmark was a dear help to my husband when he was living. May the Lord bless you is my

prayer. I hope you will pray for my grandsons in the distant lands.

As ever yours in hope,

Vandora Whitefield.

Route NO. 1.
Haw River, N. C.

ENJOYS THE LANDMARK.

Mr. John D. Gold

Dear Sir:

Enclosed you will please find check for two dollars (\$2.00) for which please renew my subscription to Zion's Landmark for the year of 1943.

I enjoy reading them so much. I don't want to miss a single copy of them. I got so much joy and comfort in the reading. May the good Lord continue to bless you in the good work of the publishing of such a good paper.

With good luck and good health to you.

Mrs. B. Davis.

Sharpsburg, N. C.

CAN YOU SUPPLY?

In making up our files for Zion's Landmark for 1942 we find we do not have an issue for 1 Oct. 42. We will thank some one to send us a copy.

BLACK CREEK UNION MEETING

The Black Creek Union will be held with the Church at Scotts, Wilson County, N. C., Saturday and Sunday, January 30th and 31st, 1943.

The church is located about three miles north of Lucama, N. C. Those coming via, Wilson will follow highway 301 and turn to right after crossing Contentnea Creek. Those coming via Kenly, N. C., will turn to left at Lucama, N. C.

Elder E. L. Cobb was chosen to preach the Introductory Sermon and Elder W. E. Turner was chosen alternate. We would be glad to have a goodly number of brethren and sisters visit us at this meeting, especially ministers.

ISAAC A. LAMM, Union Clerk.
Princeton, N. C.

LOWER COUNTRY LINE UNION MEETING

The next session of the Lower Country Line Union is appointed to be held with the church at Surl, N. C. Beginning Saturday before the fifth Sunday in January, 1943. Eld N. D. Teasley was chosen to preach the introductory sermon. Elder O. C. Hawkins alternate.

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

CLYDE SATTERFIELD,
Union Clerk.

Timberlake, N. C.

C 286.4

U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

JANUARY 15, 1943

NO. 5

GOD WILL NOT CAST AWAY A PERFECT MAN.

Shall not they teach thee, and tell thee, and utter words out of their heart?

Can the rush grow up without mire? can the flag grow without water?

Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

So are the path of all that forget God: and the hypocrite's hope shall perish:

Whose hope shall be cut off, and whose trust shall be a spider's web.

He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

He is green before the sun, and his branch shooteth forth in his garden.

His roots are wrapped about the heap, and seeth the place of stones.

If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

Behold this is the joy of his way, and out of the earth shall others grow.

Behold, God will not cast away a perfect man, neither will he help the evil doers:

Till he fill thy mouth with laughing, and thy lips with rejoicing.

They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought. —Job VIII, 10-22 verses.

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

SUBTRACTION

This term is not used in the Bible and perhaps some may think that I am treading on forbidden ground. But it is taught in substance in so many places that I will not be able to notice but few of them in one short article. Synonyms are words that have nearly the same meaning and are freely used by all speakers and writers of our language. Yet, in their misguided zeal, some would deny us the use of them, they, themselves using them in their denunciation of others that use them. With no intention whatsoever to notice any critics or gainsayers I launch out on the subject under consideration, with the hope and desire that grace may prompt my writing and support me. At the same time I beg an interest in your prayers that God may lead me and guide me in the way of truth and peace to the glory of God and the comfort and edification of his children.

If a thing is lovely and desirable we do not want it taken away or subtracted away from us. We intend to hold on to our goods as long as we can. Will a rich man surrender his riches? Is it human nature to give up health, home, happiness as long as it can be helped? No! Not that! But sometimes we are not aware of what we possess. Let us remember that God must be glorified. It is not in us to surrender

that glory of ours. It is the hardest thing in the world to do and grace is the only thing that will enable us to glorify God and be made willing to serve him and his people instead of our own selfish interests.

One of the first things about subtraction that we find in the Bible carries our mind back in retrospection to the early days of our travel (if we are not mistaken about where we have traveled) in the Kingdom of our precious Saviour. I shudder to think of the terrible nightmare through which the children of God pass! Let us look down tonight on a poor and afflicted people that are sojourning among strangers in a strange land. May God bring to us the significance of what we see! Israel is in Egypt. Oh what a sight! In bondage! Slaves! Serving masters! Mercy? None to be found here! Not only making bricks but having to gather the straw. Pharoah clearly tells the taskmasters not to diminish from the work that the Israelites are doing (Ex 5:7, 8). Can you bear such a yoke dear children of God? Can you do everything that Egypt tells you to do? There is not any proof that is more convincing than the kind that reaches you and you and you. Not any subtraction from your work but every task is yours. Can you live up under such work? If you have an experience of grace you know

that you come to the end of your own resources.

Just look at the law! Was nine points of the law to be kept and one to be diminished or subtracted? We find that it was not. It had to be perfectly kept. The comandments of God were not to be passed by. The children of God under the law could not subtract from it. (Deut. 4:2; 12:32; Jer. 26:2). Their desire to subtract and the purpose of God in the law was not in harmony.

Not only did God command the children of God under the law (Jews) not to diminish from the law. He plainly tells them the result of doing so. "Wherefore, as I live, saith the Lord God; surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee." (Ezek. 5:11). They are told not to subtract and do. God tells them because they have that He will. Even now is that decree in effect as we see the poor Jews being diminished from the earth, but, although God is using Hitler, he surely shall suffer.

But this diminishing or subtraction of the Jews is a wonderful and precious attainment of the Gentiles. One of the best and sweetest and grandest passages of scripture is found in Rom. 8:28. Can you not see how it works here? Listen at the apostle. "Now if the fall of them (Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more is their fullness?" (Rom. 11:12). We have, and are, seeing the most degrading, cruel and ignominious treatment of the

Jews that any race of people have ever endured. At the same time how wonderfully blessed have the Gentiles been blessed in a spiritual way. How, now as I write, is my heart moved towards the Jewish people, but at the same time I must confess that their diminishing has been for the good of the Gentiles. I hope the day may come either here or in heaven, that we and they may rejoice in this subtraction together.

The one instance of taking away that is so precious to God's little children will be found in the Lamb of God. Behold! John is calling attention to Jesus. Ah, poor sinner, here is the One that prophets longed to see. Job and David and Isaiah looked for him to come in the latter days. So intimately acquainted was Isaiah with the glorious coming of this Lamb that he spoke of Him in the present tense. "for unto us is a child born, unto us is a son given." (Isa. 9:6). Many gainsayers might have come up had not inspiration chosen the right words. Jesus was a child, and, as a child, filled exactly the prophecy of him. (Isa. 11:6). But this is a son, the only Son of the most high God. Oh, what charming words in the gospel of our God. Behold the Lamb of God that takes away the sins of the world. He does not take away some of our sin and leave the balance for our atonement, but he takes it all away. But merely taking away all of our sin would not prepare us for heaven. He that knew no sin takes the sin away of all his people and gives them his righteousness. Not only free of sin but full of righteousness

(John 1:16). Oh what love was manifested to God's dear children!

To take away something and put back the same thing would be a vain thing to do. If we had been trying a plan for doing something but always failed it would be a source of great satisfaction for that plan to be taken away. God did that for us. "He taketh away the first that he may establish the second." (Heb. 10:9). Verily, verily God has done all things well in the salvation of his children.

Now let us notice closely the taking or subtraction that we do not care to have applied to us. If we take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev. 22:19).

Oh how careful we should be about taking away a single word from the Bible. It is God's book to the generation of Jesus Christ (Matt. 1:1), and ours to believe by faith. I admit that I do not understand about taking away our part out of the book of life. The whole tenor of the scripture is that nothing shall separate us from the love of God that is in Christ Jesus (Rom. 8:39). The only explanation that I can give is found in the fact that the Saviour said on several occasions He that hath not should have taken away even that He hath and that he seemeth to have (Matt. 13:12; Mark 4:25; Luke 8:18). This may not be right. If not, will Elder M. L. Gilbert give us an article on it?

W. D. Griffin

Fayette, Ala.

EXPERIENCE

As it has been on my mind for some time, I will make the attempt to try to write a little about my early life, if the Lord God will guide my mind. When I was only a small tot I can remember my dear old gray-haired grandfather would be sitting by the fireside by the glass window and I could see the tears dropping from his eyes, and I would ask him what was the matter? I was afraid he was sick and he would say, Child I feel if you live you will know some day and he would begin to tell me there was a God above that was able to save my soul. And I was real interested about it and would enjoy hearing him tell me about Jesus who was born in the manger. And after I went to school, when I could sing, he would have me to read a song and he would have me to read the first line of a verse and then he would know the rest and I got so I could help him sing and oh how I did enjoy hearing those good old songs.

When I was 11 years old I well remember the day one of my uncles had a peanut shelling one night, and myself and my two older brothers went. We had not been there long when someone knocked at the door, and called for we children and said if we ever wanted to see our mother again with breath in her we had better go. So we all got out and ran as fast as we could go and when we got in 50 yards of the house we could hear her, and we sure thought she was going to die, and my father sent for the doctor, and when he got there he said she had appendicitis and to get her

to the hospital at once. She would not agree to go, so another doctor heard about her and wanted to see her before she went off; so he came and said he thought he could handle her case without going to the hospital and he took her case. So I will never forget the next spell she had. I was out with the other children at play and someone called me and said for me to go after my aunt and I went running just as fast as I could go and when I got there there was nobody at home, so I started back home in a run and I got about halfway home and there was a big holly tree just over the fence, but while I was running I thought about what I heard my dear old grandfather say about we had a friend who was able to do all things, so I found myself underneath that holly tree begging the Good Lord to have mercy on my dear mother and relieve her and keep her with her children.

I knew I was not large enough to be a mother to the tiny baby she would have to leave. Dear brothers and sisters, I feel if I have ever prayed it was that evening. I got up and looked around and I felt so much different I didn't know what had happened. I started home and I knew I could hear her almost that far when I left, so I would stop and listen and I could not hear her so I thought sure she was dead and when I got to the gate I asked was she dead. And they said no, don't make any noise, she was sleeping, so I felt so happy I wanted to tell someone what I had done so I stood around. It seemed I had to tell someone and hated to, so I went to my grandfather and I said to him,

I have prayed, and he burst into tears and asked me when and I told him all that had happened and it looked like he didn't know what to say, only he took me in his arms and said, dear child, there is more ahead for you. But I am thankful to say that my mother lived and raised 10 head of children, till her baby was 20 years old. The day she was buried I felt that God heard and answered my prayer, and I have enjoyed telling my dear mother about it so many times.

But I often wonder, why am I so vile and prone to sin if the Lord had ever thought of me? So this went on for a long time that I would try to put it off and not think of it. After I grew up I would be with other girls and boys and I always felt to be one to myself, and I would think they didn't want my company. I would go to dances and dance all night, trying to live my same old life, but I finally got married. But I often felt those awful feelings that went on until after my third baby was born, and I was taken down and I thought I was going to die. I didn't even recognize my own baby until he was 7 weeks old. My doctor bills were \$173 in five weeks. So finally the doctor came one day and said he had done all he could for me, and I threw all the medicine I had in the fire and I thank the Good Lord that I have never been to a doctor since, or called one or taken the first dose of doctor's medicine since that day. I would have some kind of spells the doctor said were epileptic fits, so one day I had had a spell and my husband and my mother still stayed by me. When I knew anything I

guess there had been a large crowd but they were all about gone, but after I thought I was alright, I told my husband he might go on to his work. I was alright then and my mother went home, but I was still lying on the porch on a pallet and there I saw my lost and ruined condition without the help of the Good Lord. I got up and started to mother's, hoping no one would see me. My children were standing around me crying asking me what was the trouble? I got up and washed my face so no one could tell I had been crying. I started on and all I could say was Lord have mercy on me a poor sinner. I got to my mother's and there was only one of my sisters at the house. I didn't say anything to her. I only sat my baby down and went to the field to pour out my feeble cries. I thought I was going crazy and I came back to the house and told my sister if they sent me to the asylum for her to look out for my children and she asked me what was the trouble and I told her I didn't know, I was in the worse fix I had ever been in, that I had to die and I knew if I didn't get delivered I couldn't stand it much longer. And I went back to the field begging the Lord to teach me how to pray and what to say and while I was down there I looked and saw my dear old father and husband coming across the field and when they got to me the cherishing words my father said with tears in his eyes. "There is someone working with you that is able to relieve you." And my husband, my father and myself all sat down on a corn row and talked for quite a while and my father said

just fight on and win the battle and a lot of cheering words. They spoke to me and I was relieved some and we went to the house; my father was so astonished and looked like it almost made him happy. He said to think the Lord was dealing with me. So my husband and myself went back home and we sat and talked for some time and after we went to bed I could not sleep. The tears did wet my pillow and it seemed I had something to do and all at once something said for me to go to the corner of the house block and I would be relieved. So I got up and went as I was bid and fell upon my knees and there I felt like I had laid down a big turn. I got up and it seemed as if heaven opened, opened for poor me and I was made to say, thank God, I know that my Redeemer lives. Dear brothers and sisters, I felt right at that time it would be sufficient if I were called to die. I know the moon did shine so bright that night. Everything sure did look and feel bright without and within, but this did not last long and I have found those troubles and trials every since the most of the time down in the Valley of Darkness.

I went on until the communion act at the Big Association. I found myself at the front trying to tell some of my troubles, and they accepted me and I was baptized the same day. I thought then surely my troubles were gone, but I often find myself out of the way. My thoughts so often gone astray like one alone I seem to be. Oh, is there anyone like me? I so often think surely if the Lord had ever known me I would not have such sore temptations.

Well, I have made my letter so lengthy I had better stop, asking you to excuse bad writing and all mistakes as I am so great a mistake myself I feel to be. Dear brothers and sisters, this is just a small sketch. And furthermore, I have lost my voice so I cannot even enjoy singing when I go to church. And I want you all to pray for me that I may again be so I can enjoy singing those good old songs again, and also pray for me that I may not trod unforbidden paths and that He will give me a voice to sing His praises in a world that shall never end.

If you have space for this letter please publish it, and if not throw it in the waste basket. And if any brother or sister have a mind to write to me I am always glad to hear from any of the Lord's people. If I could feel as good as you all look to be, I feel I would be happy.

From a unworthy sister I hope, and if a saint the least of all.

Mrs. Bessie Foy

Richlands, N. C.

R. 1, Box 162

A GOOD LETTER

Elder W. E. Jarrell

Lexington, N. C., R. 2

Dear Bro. Jarrell

Will answer your good letter which I received this week. Words cannot express how much I enjoyed reading it. Glad the Lord gave you a mind to write me, altho I don't feel worthy of the company of so great a people. So much of my time I am wondering if I have ever known the Lord in the pardoning and forgiveness and pardoning of

my sins, realizing unless He has done this for me I am a poor, lost and undone sinner. Sometimes I can look back in the past and see where He has been so merciful to poor me I am made to feel thankful to Him that rules all things. I can not say that there ever was a time with me that I did not think the Primitive Baptist Church wasn't the church of God, but there has been a time I could not see the sweetness and the fellowship of the church. I trust the Lord will so keep and guide me that I may never cause any reproach upon His church and His membership. As you said, He is busy when present and nowhere absent. He knows where his people are and what they need and He will surely supply anybody's need for He is a God of promise and not of want. He says if He was hungry He would not tell thee.

I was reading Matthew the 24th chapter the other night which was rich indeed to me. 13th and 14th verses—"But he that shall endure unto the end the same shall be saved and this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." The gospel is the power of God unto everyone that believeth on Him. As you said He was born in the world much poorer than any of us and was born a Saviour of poor and lost and undone sinners. We never heard or saw where He complained or grumbled, and here we find ourselves complaining and grumbling over things of which we have no control—at least that is the case with me.

You spoke of Elder Chandler and how you loved him. I feel he is a wonderful man of God, called and sent out to feed the flock of God which is among us, if I was but blessed to hear the gospel preached as it fell from his lips. I love him and always have. I saw him in the church long before I was a member. He was the most beautiful man I ever saw. I verily believe he was clothed in righteousness, and I saw him again go down in the water. This time I was with him. I have seen all this fulfilled.

Again I was awakened from my sleep with the prettiest singing I have heard. I did not see anyone—only a dark room, but I could recognize his and also his wife's voices. I was just made to praise God from whom all blessings flow. I have no reason to doubt Him—for fear to doubt Him would be doubting the illy of the great Jehovah God.

You said you thought you had visited our church. I don't recall having seen you or having heard you preach, but if we are what we profess to be we are all one family of the great Jehovah God.

Hope the Lord will give you a mind to visit with us again bringing the glorious doctrine of salvation by the grace of our God. This is what I hope to continue, for as long as I live in this world of trouble, sorrows and disappointments, altho the way at times looks dark. He plainly tells us that in this world ye shall have tribulations, but in Him peace. This peace is a wonderful thing to have. Just to live in peace with one another, realizing that we can not do so unless we are

kept by His power, which is quicker and sharper than any two bladed sword.

Glad the Lord gave you a mind to pray for the poor soldiers, since I feel if there ever was a day when prayer was needed it is the days in which we are going through now.

I will close for this time. Bro. Jarrell, if I have written anything that is not in line with the church please correct me as I am a very poor writer. Please pray for me if you have a mind. Write me again as I enjoyed your letter so much.

Yours in hope,

Private Walter C. Blalock
34302753 Company 12
Oak Branch Station
New Orleans, La.

SEEK TO HEAL AND SHEPHERD THE FLOCK

Dear Landmark Readers:

As some of you have requested that I write again for the Landmark I will make the attempt. But for some cause I feel a drawing back in endeavoring to write, especially concerning spiritual things. I don't know why it is that I am so much impressed to write to you dear readers of the Landmark, but then I hope it is a good impression and for a good purpose. I know not what. I as a young member will try to write a few lines as the Lord will give me the inspiration of His word. "For without me you can do nothing." These words surely are true. For when one is dead in sin, it takes only that God to bring him out.

I feel that I realize my weakness as well as my unworthiness to write to them who know the joy-

ful sound. But dear readers 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 be today? Now why can't we say with David, "Surely Thy goodness and mercy has followed me all the days of my life."

I do not get to go to church now as often as I wish on account of the gas shortage. Once a month seems so long to wait to be with the dear brethren and sisters in Christ, and to try to worship with them is my meat and drink, for I love them so dearly and sometimes can't see how they can fellowship such as I feel to be. But it is such a sweet privilege indeed to say sister and brother to those who have been taught of the spirit; but often I feel unworthy to do so and at times it makes tears flow unbidden and when I try to talk or write of His goodness and mercy I become weak and fear and tremble. But the wonderful man of God, Malachi said, "They that feared the Lord spoke one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name."

Dear readers, 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 brethren and sisters in the Lord; and therefore

it is natural for us to love our family in a different way and more sincerely than any other.

I know you think I am writing scattering, but I am writing as it comes to my mind. Christ is the head of the church. If you notice the nature of a grain of wheat falling into the ground and dying, hence it brings forth a multiplicity of grains of the same kind. This is verily true too in nature as most of us know. We sow or plant this corn or grain of wheat. It springs up and grows and produces a full head of wheat or ear of corn. And all of them are the offspring or fruit of that one grain. This proves in some way, we poor mortals cannot understand this one grain gives to every grain or seed of its kind its own body. I think this is a beautiful representation of the church of God. I am so proud of this and no poor mortal can undo it.

So in like manner, had not Christ come into this world and taken on him a body of flesh like ours and in that body died, there never could have so much as one of God's dear offspring been made manifest in this world, for we are the offspring of God; therefore let us walk as the children of God, in meekness and fear.

This is the begining of another year and it seems to me that 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. But dear ones God didn't intend for it to be that way, for if

he had he would put it in their minds and hearts. It will all come to a close at God's, appointed time.

In connection with what I have written there are some 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 hope I have been divinely taught would be a sin, for unbelief is 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.

Then let us not seek to divide the flock of God, but rather to heal and shepherd them as those who watch for their souls, "As they that must give account that they do it with joy, and not with grief." Heb. 13:17.

I wish I could tell it as it 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 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 have experienced. If worthy of space in your paper you may publish it; if not, all will be well.

As my letter is getting lengthy and I am a poor writer, I will close.

Don't want to be in the way of others. Pray for me please, and may the Lord bless each one of you. Would be glad to get a letter from any of you, if you have a mind to write any time.

With love to you all,
(Miss) Carrie Lee Howard
Bailey, N. C.

THE PROVIDENCE OF GOD

The writing of Elder John Calvin on the providence of God.

When this light of divine providence has once shined on a pious man, he is relieved and delivered, not only from the extreme anxiety and dread with which he was previously oppressed, but also from all causes. For as he justly dreads the future, so he ventures securely to commit himself to God.

This, I say, is his consolation, to apprehend that his Heavenly Father restrains all things by His power, and governs all things by His will, and regulates all things by his wisdom, in such a manner that nothing can happen but by his appointment; moreover God has taken him under his protection, and committed him to the care of angels, so he can sustain no injury from water, fire, sword or any further than the divine governor may be pleased to permit. For thus said the psalmist: Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that falleth by day, nor for the pestilence that walketh

in darkness. Nor for the destruction that wasteth at noon day. The Lord is on my side. I will not fear what man can do unto me. The Lord is the strength of my life. of whom shall I be afraid? Though a host should encamp against me.

Though I walk through the valley of the shadow of death I will fear no evil.

Some have said that the counsel of God is not firm or stable, but is liable to change, because there are some scriptural passages that attribute repentance to God.

As he repented of having created man, and having exalted Saul to the Kingdom.

After 40 days Ninevah should be destroyed, etc.

Hence many persons argue that God has not fixed the affairs of men by an eternal decree; but that every year, day and hour He decrees one thing or another according to the respective merits of each individual.

In regard to repentance we must not admit that it can happen to God any more than ignorance, error or impotence.

We cannot attribute repentance to God without saying He is ignorant of the future or He cannot avoid it.

But this is far from the meaning of the Holy Spirit, that in the very mention of repentance, he denies that it can belong to God because He is not a man, that He should repent.

Where it is said that He repented at having created Saul king is figurative. The strength of Israel will not lie or repent; for He is not a man that He should repent in which

without any figure His immutability is plainly asserted.

It is certain, therefore, that the ordinance of God in the administration of human affairs is perpetual and superior to all repentance.

What He has spoken shall He not make it good?

How is the term repentance to be understood when attributed to God? I reply in the same manner as all other forms of expression, which described God to us after the manner of men, for since our infirmity can not reach His sublimity the description of Him, which is given to us in order that we may understand it.

Christ is God and He said to the Father remove this cup of death, if it be possible, knowing that He was born to die on the cross.

God is unchangeable, the same yesterday, today and forever, and changeth not.

The Lord of hosts has purposed, and who shall disannul it. His hand is stretched out and who shall turn it back?

In hope.

Thomas W. Kinsey.
High Point, N. C.

CONFESSION OF FAITH

The confession of faith of Jesus Christ, our Lord and Redeemer, by Dr. Richard Calvin Walker, who was raised in Caswell county, North Carolina, one mile east of Bush Arbor Primitive Baptist Church, and who since has resided in Virginia, West Virginia, and at present living in Washington, D. C.

As far as I can recall, it was year 1926 when I confessed before men the acknowledgement of Jesus

Christ at the Presbyterian Church, Martinsburg, West Virginia. Later years I had my membership changed to First Presbyterian Church, Charleston, W. Va. After I left Charleston, year 1938, my membership remained there and never had it transferred on account of moving so often from one place to another. The reason for joining the Presbyterian Church in the first place, was because there was no old school Baptist Church in Martinsburg, W. Va., and the Presbyterian Church there being more nearly the same doctrine than any of the other churches. My father and mother's relatives were members of the Primitive Baptist Church, Bush Arbor, North Carolina, and I have from youth up attended this denomination of religion and enjoyed their preaching and realizing at the time if there was a true religion, the Primitive Baptist preached it and without being compensated in money for preaching the gospel.

On Friday morning, April 10, 1942, while convalescing from the influenza and carbon monoxide poisoning, from which I have not fully recovered, the Lord revealed to me very sweetly on that morning that I should go down to Bush Arbor Primitive Baptist Church and confess myself before the pastor, W. C. King, and the members of that church. I immediately told my wife of the revelation I had and I really rejoiced in my happiness. My heart was light and I wanted to be baptized, but realizing at the time I was a sick man and was not physically able to be baptized I told my wife I was able to make the trip to North Carolina as the Lord was

with me, and I could call upon Him for any extra strength necessary. So I did make the trip to Bush Arbor Church safely and confessed myself before the pastor and members of the Church and was made happier by doing so.

The following Sunday, April 19, I was baptized by Brother W. C. King in the baptismal pool of the Primitive Baptist Church at Greensboro, N. C.

I am glad that I followed Christ when I was touched on the morning of April 10th. I know by taking up the cross of Jesus and following the light, that I would have nothing to fear on the way.

This beautiful hope still remains in my heart and I could go on and write a volume on what God has done for me and never tire. If you dear brethren never see another line of my handwriting in print, I want to leave these few words with you in hope for eternal rest as follows:

When the Lord touches your heart and says to you follow me, be obedient and take up the cross of Jesus and follow Him all the Way. He will not lead you astray. Have faith, hope and put all your trust in the Lord and he will give you that abiding rest, PEACE.

A GOOD LETTER

Dear Mr. Gold: Enclosed find one dollar to pay on my Landmark. This is the best that I can do. I would send you two if I could but I am not able to do so and I don't want to take the Landmark at your expense so I will ask you to stop sending it. It makes me feel sad to do this for I shall miss it so much.

It is about all the preaching that I get for it is seldom that I am able to attend my home church. I have been sick most all winter and so cast down in my feelings that this life is dark and gloomy to me, yet I want to be thankful to the blessed Lord that it is as well with me as it is for in darkest shades when He appears our dawning is begun. He is my soul's bright morning star and He is my rising sun and blessed is His name.

With many thanks and good will to you. Your friends are well wishers in Christ I hope.

Lizzie J. Honeycutt.

Route 1, Angier, N. C.

The Landmark will continue to come from the fund given by brothers and sisters and from the P. D. Gold Pub. Co. This fund is running low, and contributions will be appreciated from those who feel a desire to help send the paper to some one unable to pay for it.

J. D. Gold.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Mr. John D. Gold

Wilson, N. C.

Dear Mr. Gold:

You will find enclosed check for three dollars (\$3.00) to pay for Landmark to November, 1943, and one dollar to help send the Landmark to some one not able to pay.

I am late in renewing my subscription due to sickness. Will close. Hope to be remembered in your prayers, and oblige.

(Mrs.) G. F. Phillips

Route No. 1

Jacksonville, N. C.

HOPE YOU WILL SOON BE BETTER

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Mr. Gold:

Enclosed please find two dollars (\$2.00) to pay my subscription to Zion's Landmark from October 1, 1941 to October 1, 1943.

Please pardon my delay in sending this. I am still in bed most of the time and can't read much, but I want the Landmark to keep coming in my home for others to read. I hope the Lord will bless you and the brethren and sisters to continue to write many more good letters for the Landmark.

Elder Perry E. Johnson

Four Oaks, N. C.

LANDMARK A COMFORT

Mr. John Gold

Wilson, N. C.

Mr. Gold, my dear friend: I will try to write a few lines and ask pardon for my being so slow in sending the money for renewal of my subscription to Zion's Landmark which I have been reading since I could read and feel that I would be lost without it. I don't get to church often or as often as I would like for I am so far from my home church I can't get there. It has been so long since I was there I feel ashamed but I have no way to go and no one to keep the home only a little while at a time. I do go to church here as often as I can. And I have the Landmark to read and it gives me very much comfort and satisfaction and company as well. Am enclosing \$2.00 for renewal from Dec. 15, 1942 to Dec. 15, 1943. Please accept same with my apologies for

being so negligent in sending it in before.

I truly hope you and family are all well, but I reckon every one is stirred up over the war, high prices and shortage of most everything. I sometimes think there is no rest or satisfaction for anyone. I will close hoping you will have a very prosperous new year. I remain as ever,

Mrs. J. M. Sawyer

1339 Perry St.
South Norfolk, Va.

P. S.—If you have the Lloyd's hymn book please send me one with the bill. I will pay for it.

**MANY GOOD PIECES IN THE
LANDMARK**

Dear Mr. Gold:

Enclosed you will find \$2.00 money order to renew my subscription to the Landmark one year. It's my greatest pleasure to read the Landmark so I feel like I can't do without it, as it is food to my hungry soul. On account of my husband's afflictions we are shut in now all the time, and I look forward to the good comforting experiences that I read in the Landmark. Hope you are well and continue the good messages.

I remain a little sister in hope,
Mrs. J. W. H. Coburn.

Robersonville, N. C.
Route 2.

SOON WILL BE 84

Dear Mr. Gold: Please pardon me for being late in sending my remittance, I am so feeble I can't attend to anything as I will be 84 the 24th of this month if I live to see it. I want so much to go home to rest if it is the blessed Lord's will to call

me out of this world of sin and sorrow but I want to be resigned to His will.

Best regards to you and family. Please correct all mistakes for I am full of them. Enclosed you will find money order for one dollar. I am asking the prayers of all God's little ones that see this. If I am one I am the least if saved by grace and grace alone, nothing I have done.

Wishing you the best of luck with the Landmark.

Mrs. C. W. Jordan.
Carolina Beach, N. C.

SHOWING THE RIGHT SPIRIT

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

Dear Sir:

I am sending money order for \$10.00 for which you will please send the Landmark one copy to me at the above address and six dollars is to pay for my arrearage for 1931-32-33. The Landmark stopped coming to me in the spring of 34 and I have missed it so much especially since I have been over here. Only one church is anywhere close enough for me to go to, and in these war times sometimes we are called on to work and I do hope we will be able to maintain the freedom God has blessed us with.

The ox is in the mire and I feel it everybody's duty to lend a hand in helping pull him out, and there is no need to send our young men to the war front if you are not going to send them prepared. I think everybody should buy all the War Bonds and Stamps they are able. If I were to send one of my boys out to fight a man I wouldn't tie his hands behind him.

The other \$2.00 you can send the Landmark one year to Mrs. A. J. Viverette, 310 High St., Rocky Mount, N. C.

James A. Ward

1902 County St.
Portsmouth, Va.

LOVES THE LANDMARK

Mr. J. D. Gold

Wilson, N. C.

Dear Sir:

Enclosed you will find a check for two dollars (\$2.00) for which please put on my subscription to your Landmark. I have been a reader of the Landmark for many years and hope I will be able to take it as long as I live. I receive much comfort in my lonely hours reading the pieces written by the dear brothers and sisters. Hope the good Lord will bless you many years to publish it.

Yours truly,

Mrs. Norma A. Rhue

Stella, N. C.

LANDMARK IS COMFORTING

Dear Mr. Gold:

I am enclosing money order for two dollars to pay for the Landmark another year. I enjoy the paper and look forward to its coming. It is comforting to read the good editorials and many pieces written by gifted writers, the wonderful experiences of those taught in the school of grace. These are precious fruits of the spirit and rebound to the glory of God. O, let us give thanks and praise the Lord.

Mr. Gold, I hope you will be blessed to continue the publication of the Landmark and write, as you have, for the unity of the spirit.

With all good wishes for your health and welfare of you and yours.

In precious hope,

Nana F. Brown

Statesville, N. C.

**PLEASE SEND IN MRS.
WATSON'S ADDRESS SO WE
CAN SEND LANDMARK**

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sir:

I am sending \$3.00. Use \$2.00 to renew my subscription for the Landmark and use \$1.00 for someone not able to pay. And do you know the late R. A. Overman's widow's address? As he was my grandfather, I would like to send her the Landmark if I can get her address. They did live in Black Creek before his death and since then I have gone on defense work and she does not know my address and she has moved and I don't know hers. My grandfather was a good man and I loved him and I think everyone did that knew him, and she is a good woman and likes to read the Landmark, and I would like to send it to her. She is not my real grandmother, she is my step-grandmother and I think a lot of her. You can send my paper to the above address. My former address was 302 Cherry Grove St., Durham, N. C.

Fraternally yours,

E. R. Watson

R. 2, Blountville, Tenn.

ELDER L. J. CHANDLER KILLED.

As we go to press with this Landmark we regret to learn that Elder L. J. Chandler of Roxboro was killed last Tuesday evening January the 19th, while crossing the highway near his home, by an automobile.

Elder Chandler was forty nine years old,

and a very able minister of the Primitive Baptist church. We regret that we were unable, on account of getting the Landmark to press to secure more information about him.

Our sincere sympathy to his family and friends and the members of his churches he served so well and capably.

FLOWERS FOR THE LIVING

Our attention has been called to the fact that we did not give "Good Will," the Primitive Baptist publication that is ably edited by Elder T. R. Crawford and R. K. Blackshear at Cairo, Ga., credit for the very interesting article regarding Elder M. L. Gilbert who has given a useful life to the cause of the Master, and has comforted readers of the Landmark, by his fine contributions to this paper.

We are pleased to rectify this oversight, and give due credit for "Flowers for the Living" to Good Will.

OBITUARY OF D. H. ADAMS

D. H. Adams was born march 18, 1851, and died November November 16, 1942; age 91 years, 7 months, 29 days.

When quite a young man, Brother Adams became vitally interested in spiritual matters, the welfare of his soul and the scriptures. He read his bible so much he could quote many verses by memory.

He was an ardent reader and searcher of the scriptures. While thus interested, he united with the Freewill Baptist Church, but soon became dissatisfied, when he found they did not preach or believe what he believed and understood the scripture to teach.

During this period of dissatisfaction, Brother Adams, still a young man, carried his mother to visit her relatives near Hannah's Creek Primitive Baptist Church in Johnston County, N. C. While there, he visited Clement church and heard Elder Barbour preach the doctrine as he believed it. After returning home and realizing he had found his people—the true church,—he began attending services at Willow Springs Primitive Baptist Church and united with that church shortly after, Saturday before the fourth Sunday in June 1882 and was baptized by Elder James R. Wilson, the pastor, on the following Sunday.

The church soon recognized the qualifications of deacon in him and ordained him for deacon, on the fourth Sunday in August, 1899.

Brother Adams has been a real deacon and father in Israel, His counsel was safe and constructive. His life has been an inspiration to those who knew him.

From the scriptures we are taught we shall know a tree by the fruit it bears. Brother Adams was true example of humility, forbearance, patience, longsuffering, brotherly kindness, love and joy. How gladly would I emulate his life were it possible for me to do so. For as one of old said, "He being dead, yet speaketh," and another says, Blessed are the dead that die in the Lord, from hence forth; yea, sayeth the spirit, that they may rest from their labors and their works do follow them."

On January 15, 1879, Brother Adams was married to Mary Helen Strain, who survives him, together with five of their nine children, Sisters Fannie and Nora Adams, Sister Effie Ogburn, Sister Daisy Peedin and Elder T. Floyd Adams.

Elders E. F. Pearce, Xure Lee and E. C. Jones made very sweet remarks in conducting the funeral, after which, his body was laid to rest in the church cemetery at Willow Springs to await the glorious resurrection morn, when we shall awake with the likeness of our Saviour.

Humbly submitted by one who loved and admired him, his daughter-in-law.

Pauline W. Adams

Assisted by

Brother J. C. Adams,
Church Clerik.

SISTER MARTHA GOODWIN

It is with much sadness that I attempt to write a Tribute of Respect for our much beloved Sister Martha Goodwin who passed away at her husband's daughter's home on May 26, 1942.

Sister Goodwin was born August 23, 1856. Making her stay with us 86 years, 3 months and three days.

She leaves one step daughter, three step sons and many relatives and friends to mourn her death. We all feel that our loss is her eternal gain.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Sister Goodwin united with the Primitive Baptist Church at Goose Creek Island over fifty years ago. She will be missed in her church and community. She was a faithful member of her church only failing to fill her seat twice in the fifty years.

Her funeral was conducted at her step daughter's home by her beloved pastor Elder T. H. Edwards. The body was later laid to rest in the family cemetery near the home beside her husband who was laid there seven years earlier.

I have missed her so many times.
Her niece.

Florence Lefis
Hobucken, N. C.

OBITUARY OF MRS. J. S. CORBITT

Mary Frances Nelson, daughter of James Lancelot and Emily (Andrews) Nelson, was born in Halifax County, near Scotland Neck, May 1st, 1855; died Nov. 19, 1942, while visiting her daughter in Greensboro.

On Dec. 29th 1881 she was married to Feni Irwin Harris of Edgecombe Co., near Tarboro.

To this union were born two daughters, Mrs. S. B. Denny of Wilson and Mrs. T. H. Williamson the writer.

My mother and father attended the Primitive Baptist church from my earliest recollection, but did not unite with the church until Feb. 12, 1905 and were baptized with their two daughters the whole family in Greensboro by Elder C. F. Denny.

They were both strong in the faith while they lived and hoped for life eternal after death. Many sweet assurances were their's just a glimpse now and then while in the body here.

In Oct. 1923, they moved to their old home in Tarboro when my father passed away in 1928. They moved their membership to the Tarboro church.

In Dec. 1930 my mother was married to Elder J. S. Corbitt of Greenville with whom she lived happily for nearly twelve years. He passed away July 21st 1942, just four months before her departure.

She was blessed to attend church meetings at home and at a distance almost to the end. She took a delight in her church and her husband's preaching.

My mother's illness was of short duration. She did not want to be a care to anyone. She was temperate in all her habits—was a good manager and carried on her business until the last.

May her children be directed to follow in her foot steps and be faithful to the end.

Written by one who loved her dearly.

Mrs. T. H. Williamston,

240 Summit Ave.
Greensboro, N. C.

RESOLUTIONS OF RESPECT FOR SISTER SOPHRONA JOHNSON

Whereas it has pleased God in His all wise providence to remove from us by death our beloved sister Sophrona Johnson. Be it resolved that the church at Hickory Grove has lost a loving faithful and true member and be it further resolved that we bow in humble sub-

mission to the God of all grace and mercy.

Be it also resolved that a copy of this resolution be sent to the family, a copy to Zion's Landmark and a copy spread on the church book.

W. V. Blackmond,
Elder L. A. Johnson,
Committee.

APPOINTMENTS FOR ELDER W. T. COOK

Appointments for Elder W. T. Cook, Cook, Eclectic, Ala., through The Little River Primitive Baptist Association of North Carolina:

Benson, N. C.—Monday night February 15.

Four Oaks—Tuesday, 11:00 o'clock (old time) February 16.

Home of Elder G. Wm. Stephenson, Tuesday night.

Smithfield—Wednesday night, February 17.

Salem—Thursday at 11:00 o'clock February 18.

Home of Sister Ollie Williford, Thursday night.

Coats—Saturday & Third Sunday, February 20th and 21st.

Angier—Monday night, February 22.

Fellowship—Tuesday, February 23.

Little Flock—Thursday, February 25.

Rehoboth—Saturday and Fourth Sunday.

Benson—Sunday night.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held D V. with the church at Spring Green, Friday, Saturday and fifth Sunday in January. Elder R. B. Denson is to preach the introductory sermon, Elder A. B. Ayers alternates. All lovers of truth and especially ministering brethren are invited to attend.

W. L. Peele,
Union Clerk.

UNION MEETING

The next session of the Primitive Baptist Union will be held with the Wilson Primitive Baptist Church on the fifth Saturday and Sunday in this month, January 30th and 31st.

Members and friends are cordially invited to worship with us.

S. B. Denny, Pastor,
Wilson Primitive Church,
Wilson, N. C.

P 286.4

FEB 19 1943

CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

FEBRUARY 1, 1943

NO. 6

JOB ACKNOWLEDGES GOD'S JUSTICE.

Then Job answered and said,
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.
He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered?

Which removeth the mountains, and they know not; which overturneth them in his anger.

Which shaketh the earth out of her place and the pillars thereof tremble.

Which commandeth the sun, and it riseth not; and sealeth up the stars.

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

Which maketh Arcturus, Orion and Pleiades, and the chambers of the south.

Which doeth great things past finding out; yea, and wonders without number.

Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not.

Behold, he taketh away, who can hinder him, who will say unto him, what doest thou?

If God will not withdraw his anger, the proud helpers do stoop under him.
—Job IX, 1-13. verses.

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

BAPTIZED INTO ONE BODY

For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. 1st Cor. 12-13.

As the door of the year 1942 closes and the door of the year 1943 is opened, we are brought to realize the truthfulness of the saying, "Time and tide wait for no man." As we look back through the unfolding of events that have been brought to light and manifestly seen by us during the year now closing, we are made to wonder and question what will be the things now bid for us in the unfolding events of 1943. We are taught in Holy writ that, "The secret things belong unto the Lord our God; but those things that are revealed belong to us, and to our children forever, that we may do all the works of the law." We find the law of God in every sense is steadfast, unmovable and continuous. In the beginning God gave a law to govern everything He created and commanded it should be thus and so. The sun to give light and rule over darkness. The moon and stars to shed forth their light in the night. Every beast, animal, bird and fish, every tree, plant and grass to come forth, kind after its kind, was all to follow in natural order according to this law given in the word of

God. It continues in perfect order unto this day. Therefore, we are made to fully understand Peter wherein he said, "The word of the Lord endureth forever." It was by the power in the word as spoken in the beginning by God himself that the earth and all created things were brought forth into being. By his power and wisdom he created the sun to rule over darkness and divided the light from the darkness, calling the light day and the darkness night. So we have the night and the day of 24 hours which come to pass in certain and regular order, so that it has not varied one single moment since the beginning. How often would man lengthen or shorten this time if it were possible. God in His wisdom and foreknowledge could see through the ages and declare the end from the beginning and from ancient times the things not yet done saying, "My counsel shall stand, and I will do all My pleasure." It was His pleasure that all secret things should be his and His alone. Man was only to be able to see and understand as God revealed these secret things to him. Therefore, we can now look back upon the revealed things of this year just passed, which were hid in secret from us; but known unto God in the beginning one year ago. They are now ours by revelation.

Thankful we should be that this is so, and the law of God so

rules that it cannot be altered or changed. What lies in secret to us in the coming year of 1943 is already known unto God, and it will all come to pass in regular order just as the night and day, for God's word so declares it. As we are favored to remain here upon the shores of time, we shall have revealed to us those things God has appointed, and he will perform for us those things appointed, so said Job. All this establishes and confirms the ever abiding and never failing power that is in the word of God. As He speaks, it is done. As He commands it stands fast. Unchangeable, eternal, almighty in power, is God's word which says, "I am God and there is none else: I am God, there is none like Me." Again it is said: "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."

If our faith and hope is in such a God, how safe and secure that faith and hope is. We can by faith therefore look forth, with comfort and assurance, at whatever lies hidden in the coming year now before us; it will be only what God has appointed and will be revealed unto us as He purposes for our good and His glory; so that as we are brought into the fullness of them, we will be made partners of the former secret things of God. They are then for us and for our children, that we may profit by them and see and glorify God Who performeth for us.

Having thus learned of God that His word endureth forever, and that He changes not, we are made to believe, doubting nothing concerning

His blessed promises found in the Holy scriptures, that He would send forth His son as a sacrifice for sin, to redeem his elect, chosen in Christ from before the world was. This secret was with God in the beginning, hidden from Adam and Eve in the Garden of Eden; but, "when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem that that were under the law, that we might receive the adoption of sons." Hence, we see the purposes and secret things of God being revealed in the birth and life of Jesus here upon earth. God gave a law unto Adam, that he should not eat of the tree of knowledge of good and evil; that in the day he did eat thereof, he should surely die. Adam ate of that tree and therefore transgressed against God's law, and by this act of his, wilfully committed, he sinned against God and stood condemned unto death. In fulfillment of God's word, Adam and Eve were put out of the garden, separated from God and became our first parents. We, being the offspring of Adam and Eve, are kind after their kind, sinners condemned unto death. How were we to attain unto holiness and righteousness when we had our source and life in a sinful being? There was only one way. "I am the way," said Jesus.

Therefore, we are brought to the scripture by Paul as quoted at the head of this article. "For by one spirit are we all baptized into one body." There is one God, one Jesus, the Saviour of sinners, one Holy Ghost, the comforter of all. It was by the power of the Holy

Ghost in the overshadowing of the Virgin Mary, the Christ child was conceived and brought forth to be the "way of life unto His people." "For there is no other name under heaven given among men, whereby we must be saved." This was declared unto Joseph by the angel which appeared unto him as he thought upon putting her (Mary) away privily, saying: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call His name Jesus; for He shall save His people from their sins." That one and great secret of God was now revealed, "The way of salvation for lost sinners of Adam's race." By the one spirit, the Holy Ghost, Jesus was born. By this same one spirit is every child of grace born to become a member of that one body, the church, or bride of Christ. Jesus taught this same doctrine to Nicodemus wherein He said: "Except a man be born again he cannot see the kingdom of God." Nicodemus questioned how can these things be, when a man is old? Can he enter the second time into his mother's womb and be born? Nicodemus did not know or understand the mighty power of the spirit of a true and living God. Jesus continues to explain the manner of this new birth to Nicodemus by saying, "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." It is a work beyond the reaches of man. As man has

no say over the wind, neither has he over the work of the spirit. Paul is bearing witness to this same work by the spirit. By one spirit, the spirit of Christ, who is our life, we are made members of one body. It is one spirit and one body: "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Dear Beloved: it matters not whether we come from north or south, east or west, it is by the one spirit are we all baptized into one body. Having felt the inner working of the Holy Spirit and tasted the goodness and mercy of Jesus Christ in the forgiveness of our sins, and made us to be members of his body, each occupying his or her place in that body as it hath pleased Him. How sad if we fall out and fight each other, thereby causing grief and pain to the "Head" which is Christ. Jesus in His teachings said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Let us pause and consider these words of Jesus. They are words from the lips of the Son of God. It cannot be ignored, nor can we escape the punishments to be meted out to those who ill treat a brother. To hold a grievance against a brother and spread it round to the injuring of his name and standing, in the eyes of others, having not gone to him first and telling him of such in an effort to make peace with him, is utterly disobeying the command of Jesus. Did He not say unto His disciples: "If thy brother shall trespass against thee, go and tell him his fault between thee

and him alone; if he shall hear thee, thou hast gained a brother."

Does not this speak plainly of our duty toward the brother that we go **first** to him, not waiting for him to come to us; but go directly to him and thee alone. In the going it should be in the spirit of Christ and love. Seeking to gain a brother, rather than trying to kill or destroy him. If we love the brother, as we should, it will cause us much grief and sorrow to lose him as a brother. Sad it is, that too often when brethren have attempted to follow this command of Jesus, have not gone in the right spirit. John tells us: "To believe not every spirit, but try the spirits whether they be of God." Paul in his second letter to the Corinthians says: "Examine yourselves, whether ye be in the faith; prove your own selves." Here we find a good lesson for all of us. Yes, let us all examine ourselves. Try the spirits that move us to our deeds one towards another and see if they are of God or of the flesh. If we go to a brother clothed in the right spirit, we shall in most all cases gain a brother and this would be so much better for all concerned.

In this war torn world we are witnessing the results of the evil ways after the flesh. Such things as envy, hatred, malice, jealousy, wrath, strife and contentions are all manifesting the works of the flesh and we are taught by this same Apostle, "they who do such things shall not inherit the kingdom of God." Terrible as the present acts of men are in the world today, killing and destroying one

another with instruments of war, we can better understand how serious a crime it is to make war among the brethren.

Paul reminds these Corinthian brethren how that their fathers were all under the cloud and all passed through the sea and were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat and did all drink of the same spiritual drink, which was the spiritual rock that follow them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. All these things were our examples to the intent we should not lust after evil things as they also lusted. That they be not idolators, fornicators, neither tempt Christ nor murmur, as many did and were destroyed. All these things happened unto them for examples; and they were written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall.

Yes, let us examine ourselves and try the spirits to see whether they be of God or of the flesh. If of the flesh, we shall of the flesh reap corruption and death. However great we may feel to be in wisdom, in knowledge, in popularity, in power to convince others, be not exalted in self, for Jesus has said: "He that exalteth himself shall be abased and he that humbleth himself shall be exalted." We notice in this connection with our subject, Paul has given us good example of this truth in occupying our places in the one body, which is Christ.

The body is not one member, but many. The food occupies an humble position in the body and is scarcely noticed by others as they view the body; yet it was the exalted office of bearing up and carrying about all the other members of the body, including the head. What a sad situation for all other members of the body if it is without the feet! The feet, therefore, are the foundation and support for the body. Humble in position but exalted in office. We, who are small preachers, be content in the building wherein God has placed us and as much as in us is, function in that office for the good and welfare of the body.

Whether we be Primitive Baptist in the north, south, east or west, it is by one spirit we have all been baptized into one body and have been all made to drink into one spirit. When we find many bodies claiming to be scripturally following the teachings of the scriptures and separating themselves one from another upon minor differences such as: order and discipline; absolutism and non-absolutism; associational and non-associational; body resurrectionist and spirit resurrectionist; note singers and ear singers and all such, is not making for peace and the upbuilding of the body. Paul has further stated, "God hath set the members every one of them in the body, as it hath pleased him." Notice he says, "every one of them." This all to the end there should be no schisms in the body, but the members should have the same care one for another. It takes all the members, though they have different positions and offices, to make up the one body. The eye to see, the

ear to hear, the hands to administer, the feet to support. All those offices are needed in the Church and when the members composing that body are functioning in their proper places, there is a strong, healthy and happy body. We cannot all be one and the same in the body, for the body is not one member, but many.

So, as God has set the many members in our natural bodies, and they together make but one body, so it is in the Church. Verse 28 of this 12th Ch. Paul states: "And God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healings, helps, governments, diversities of tongues. Then he continues and asks: are all apostles, prophets, teachers, etc." We fully understand Paul is teaching us all these gifts are in the Church but not all vested in one member. Having witnessed the evil effects of strife about words to no profit save the subverting of the hearers; and the many sad hearts and distressed souls of members of this one body, until it is brought down in mourning, is it not enough to move us all to the throne of grace, seeking wisdom and guidance, that we may be worthy of our place in the body, however humble. Let us walk in obedience to the head in love and fellowship, one with another, knowing God has placed each member in the body as it hath pleased Him; and now we are the body of Christ and members in particular. Let us not forget the words of Jesus "Inasmuch as we have done it to one of the least" of His brethren we have done it unto Him. Let us examine ourselves before excluding brethren

from the Church lest we thus be dealing with one of His least and hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith we were sanctified an unholy thing and hath done despite unto the spirit of grace. What can be more serious than wrongfully putting out one of those for whom Christ suffered to redeem? Let us look to the rock whence we were hewn and to the hole of the pit whence we were digged. God is love, merciful and longsuffering, faithful in all He has promised. Therefore, we shall not escape punishment for our wrongdoings anymore than being blest in doing the right. He is no respecter of persons. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The grace of the Lord, Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Submitted in love and for the welfare of Zion.

Unworthily Yours,

C. E. Benson.

DIVISION

I do not believe in communism as it is carried on at this time but it is taught in the Bible. In giving an account of the early history of the church it is said that they had all things in common (Acts 2:44). They sold their possessions and

goods and parted them to all as they had need. Some have spiritualized the meaning of this portion but I think it has a natural meaning. When I was a boy the church did not do as it does now. Then, if a saint became destitute, the church asked the members to help them—to part, parcel or divide out some of their living to them. But that is past. We let some charitable (?) institution or the government care for them. I do not care how much money the government may scatter around it behooves us as a church, to see that none of our people suffer but that we divide to them what they need.

In scriptural conversations oftentimes the subject turns to ministerial support. At times I am asked why, in as much as I write so much that I never touch on the practical things of the church. The best reason that I can give is that I am not gifted in that line. But, I am now using division as a text and ministerial support means the dividing of carnal things with him. Let it be said here that I do not think you could pay an Old School Baptist Minister for his preaching. He does not preach for pay. He preaches because he is already paid. In this sense he preaches for a living—in the Spirit. He lives of the gospel and this living is the only life that is important. But let us not digress further. Is there such a thing as dividing with the preacher? Is the laity (this word is borrowed from the world) bound by the scriptures to divide to their pastor? Yes, if language means anything, they are. Let me put it this way (I hope to hear from

those that will do what I am asking.) If your pastor asked you to make twelve; (this does not allow for visiting the sick and burying the dead) trips a year to his place how many would do it? Be honest just here. You may think you love him but if you were called by him to drive ten, twenty, and up to fifty miles every month for him would you, would you do it? This is what he does for you. He usually has a family as you do; usually he either has a home to buy or rent to pay as other people; he has to own and pay the depreciation on a car — in short he has everything to do that you have to do and then the added burden of preaching and the still heavier burden of taking the money that belongs to his wife and children and paying train and bus fare or for gasoline. Is that too much division for you Old Baptists?

Divisions have often come in the church. They are very grievous to God's dear children and cause many hard feelings, anxiety, heartaches and sorrow. Now brethren, Jesus tells us that it is needful for offenses to come. I believe Him. But He said woe to him by whom they come. I believe that nearly, if not all, divisions are caused by the preachers. I do beg God to give me grace to so preach and go in and out before my churches that there be no division. I am often called an absoluter and I plead guilty to believing that God works all things after the counsel of His own will. But I do not want a division among my brethren on that or any other subject. I am trying to serve two churches that have some brethren

in them who do not believe in predestination as I do. Oh Lord, if it is Thy pleasure, give me grace to continue earnestly for the faith and yet not to be offensive and abusive in doing so. We have the two women found in I Kings 3:16-28 in the church today. Some would be willing to divide the church though it meant death. Some would rather lose church memberships than to see it divided. If we notice the pattern we can usually tell whose child it is (who does not want a division).

One of the sweetest cases of division in Holy Writ is the dividing of the Water of the Red Sea. What ailed the sea that it fled back? Can science make water stand in a perpendicular wall? Was it obedience that divided the sea that the children of Israel went through dry shod? These are pertinent questions to the children of God. We know that in this division of the water all nature was overruled; that science is still in a dispute about the truth of this incident, that salvation is of the Lord in this division.

“Take this, and divide it among yourselves” (Luke 22:17). Oh my soul pause and look in upon the solemn scene! What a gracious voice is speaking! What a blessed body is hearing! The church in communion! Jesus, as in all right communions, is in the midst of the body. This wine is symbolic of the precious blood of Christ. He poured it in the cup Himself showing that He poured out His own blood and that it was not spilled accidentally. Not one is slighted but all have equal privilege. It is divided a-

mong them. Let me appeal to Old Baptist people not to leave off communion.

“Mark them which cause divisions” (Rom. 16:17). In Colonial times a drunkard had to wear a garment with a large D in the back. It showed to all decent people what he was. He could then be avoided by those that did not want to indulge. So in the church there is to be a marked place on those that cause divisions and offenses contrary to the doctrine which you have learned. Any promulgator of new and strange doctrine or new gospels is not to be received to any doubtful disputations. This causes divisions. The weak in faith are to be received, not though if they want to dispute and divide.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10) Notice Paul begs them to do these things. Oh that the name of Jesus Christ was so precious to us that we would do this. My brethren, have we tried as hard to prevent a division as we have to bring it about?

In love and fellowship,

W. D. Griffin

Fayette, Ala.

THE GOODNESS AND MERCY OF GOD

Elder E. L. Cobb,

Wilson, N. C.

Dear Brother Cobb:

These few lines will not convey anything new to one of your learn-

ing and experience, for no doubt you hear the same thing over and over again. Likewise you, as a minister, must tell the same thing over and over. The important thing about it is the fact that God directs the right thing to be said, at the right place, at the right time.

This morning I decided I did not feel well enough to attend Church and have been fighting a cold all this week and my energy was at a low ebb. However, I finally decided to go and when asked to take part in the singing I refused on the grounds that I was suffering with a cold, and to prove that was only weakness: after hearing the good preaching I joined in singing the closing hymn, seemingly better than I ever sang before. So there is no question about the buildup one gets from the meeting and worship of God's children.

We have only to review the lives of good saints to know that life is not a bed of roses, free from trials and tribulations. We also know the joy and comfort which come to them through faith to the end of their earthly journey.

Our God holds just as many mysteries in the earth as He does on it. I believe I told you that I was studying soil analysis and I can assure you when one completes the course he is just beginning to learn. That point is not hard to understand when we realize that every living thing upon the earth draws from the resources within it. On examination of soil I find there is as much difference in soil as I find in people and plants. These differences constitute quality and

deficiencies. A combination of certain soil and minerals mixed together, produce abundant life or pleasing results. There must be harmony or what is called balanced ration. That is what we get every third Sunday. That takes us back to the fact of the right thing being said at the right place and at the right time. Spiritually everything is in harmony. When we are out of harmony we are spiritually deficient.

Much soil is found to be weak and non-productive, caused by indulgence without a build up, and truly sometimes we find ourselves in this condition. I hope I am grateful to our Heavenly Father for the sweet privilege of the build up afforded our little flock every third Sunday. Tragedy occurs in the soil just as in human life, and we go to the rescue of soil, as does the soil come to our rescue. It is through applied effort, guided by the great Creator, through a desire or instinct that all things live for a time.

Soil and men are much alike in many ways. Any kind of soil will respond to kind treatment, as will man, according to his nature. Soil or man, without care or attention, will go to waste, and to build up either it is first necessary to know what their deficiencies are; and at times I feel to be short of everything an dnothing will help me.

In this lowly place the clouds break away, and a star shines. The air is no longer stuffy and so life is a mental picture, subject to the appraisal of the mind, and as we thinketh so we are.

The more I learn about how ex-

acting nature is, the more I realize how thankful we should be of the privileges we still enjoy. When I think of the hardships experienced by our predecessors, I also think of the great joy which is or comes the hard way.

We look upon barren soil as being useless, or without value, when in reality it plays an important part in holding the rest of the earth together, therefore all things have a definite purpose. God created in the beginning enough to supply the resources of every generation to the end of time. It is well that man does not know his limitations. He struggles on for greater success or material gain. Even so, I think most of us come to the true fact, as did the preacher, who apologized to his congregation, and said he had been very busy and had not had time to prepare a sermon, and guess he would have to rely upon God for inspiration.

There has always been a struggle for freedom and liberty. The fact is if we knew how to use it we would be in no danger of losing it. A man who never abuses the confidence entrusted to him, will never lose it. One who has faith in God and his country, who loves the truth as it is in Christ Jesus, will find much joy in meditations. We live today through yesterday. So we would do well to resolve to live better tomorrow. Kindness is our greatest asset, pays great dividends and costs nothing. Who does not enjoy the company of one blessed with kindness, sympathy and understanding. If any one dislikes us we are probably

the blame for it. In these trying times we see and hear much that is confusing. My prayer is thank God for the knowledge of the truth and a desire for more.

As ever yours in faith and hope,
E. C. Whitley.
Durham, N. C.

A MESSAGE TO THE CHURCH.

Dear Brethren of the P. B. Church,
Nashville.

Greetings: I have a mind and may it be of the Lord, to write you a few lines, as it will not be convenient for me to be with you at your regular meeting this month. I have always enjoyed being with you especially when Bro. Boswell was living. I can't just say how very much I miss him. It is too much to express in words. He it was who first invited me to your Church, and I have reasons to believe he really enjoyed my being with him. I take him to have been the best friend I have ever had here on earth. But he is now gone to his great reward and I feel sure at this time, basking in the sunshine of God's Heavenly love, mingling his voice in praise to God with the holy angels in that great city whose maker and builder is God.

I have a little hope that not many more days will pass before I too, will join him again, where there will be no sorrow, sickness, parting or death, but all joy, peace and happiness worlds without end.

That little hope which God gives us, is an anchor of the soul, both sure and steadfast. That little hope that God has planted in our

breast is anchored in Christ Jesus, the rock of our salvation, and can never fail, no more than Jesus will fail to save His people "chosen in Him before the foundation of the world that they 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."

I know sometimes that little hope we have in Him gets very small when we are tossed hither and thither by doubts, fears, and the uncertainties of this life, that we feel the ups and downs, the good and the bad that we have passed through, we can more fully realize in a small way the love of God, and His tender mercies, have been with us all the days of our life, and that we are the spared monuments of His foreknowledge and predestination. At such times we feel very humble and desire above everything on this earth to fall at His feet and acknowledge His greatness and our littleness. To beg for mercy, and the forgiveness of our sins and shortcomings and for a heart to love Him and serve Him and worship Him with reverence and Godly fear. "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."

That little hope He has planted in our breast with the finger of His love, is very small at times, yet it is so precious and so large that it fills our whole soul with rapture, love, and hope in Him, that we would not exchange it for

all the wealth of the world.

Brethren, I am so glad that you and I can embrace that great truth that God reigns, and that He has all power both in Heaven and on earth, speaks the word and it is done, commands and it stands fast; fills the whole world with His divine presence, that not a sparrow falls without His notice, and He says in His word that "We are of more value than many sparrows."

May the Lord bless the pastor of your Church. Bless each member and all lovers of the truth in your community. May He be your counselor in all your deliberations, your protector in all danger in the walks of life and your peace in all your sorrow, tribulations, trials of this life.

Yours in Humble Hope,

Pray for me.

J. WHITE.

Whitakers, N. C.

Dec. 24, 1942.

ONE ALONE

(Reference Isaiah 63:3-10)

Dear Saints of the Most High God; for some cause best known to the Lord, I have a mind to write, not knowing how nor where to begin. It is with fear and trembling I now make the attempt, desiring to be guided and directed by His Holy and righteous Spirit; and in honor of the meek and lowly Lamb of God, that left the portal courts of Glory, and came to earth to suffer, bleed, groan and die; that we by His sufferings should be saved.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: 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. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:1-15).

Christ was speaking to His Disciples. He knew He must soon be

separated from them; He had fulfilled His mission here on earth and was now ready to ascend to the Father from whence He came. He tells them the hour has come that the Son of Man should be glorified.

"Now is my soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." (John 12:27).

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death he should die." (John 12:31, 32, 33).

"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; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:33-35).

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14).

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." (John 12:44).

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49).

"Behold, what manner of love the Father hath bestowed upon us,

that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now 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. And every man that hath this hope in Him purifieth himself, even as He is pure." (I John 3:1-3).

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (I John 3:13, 14)

"Hereby preceive the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us; God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (I John 3:16-22).

Now this is the leading of my mind, the movements of my heart, and the very breathing of my soul, that peace and love may abound, and that the Holy Spirit may move the hearts of sinners to repentance

as it did on the day of Pentecost when Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39).

"Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2: 41-47).

Submitted in Love,
Hannah Humphrey.

MANY GOOD PIECES IN THE LANDMARK

Enclosed you will find two dollars (\$2.00) to continue my subscription to Zion's Landmark so I will not miss an issue of the dear book. I am growing old and my vision is growing dim, but I am thankful that I can see to read.

It affords me so much pleasure to be able to read the sweet and comforting words of our dear sisters and brothers. I am now in my eightieth year of age, so I am not physically able to go to church often. May the new year be one of peace and happiness to all the readers of the Landmark.

Mrs. G. M. Arrington
211 Lewis St.
Oxford, N. C.

ENJOYS THE LANDMARK

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

Will you please find enclosed some Scripture, that has been on my mind for some time, and had in mind to send it to you for publication in the "Landmark". You will please correct any mistakes if you decide to print this article in your column.

I have been a believer of what it contains all my life, Salvation by Grace and Grace alone. I have been reading its pages for 60 years or more and I am always glad to see it arrive.

I especially enjoy your writings, wish you would write more often as you always give such good advice to the erring one, and are blessed with that meek and Christ like spirit, that a way-faring man might be able to understand the right way.

Hoping that you may be blessed to continue on many more years with its publication as I feel to say it is a great comfort to the household of faith.

Mrs. Hannah Humphrey
616 Hay St.
Fayetteville, N. C.

ZION'S LANDMARK

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

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HOPE THOU IN GOD

"The Christian's hope is a firm expectation of all promised good things, so far as they may be for God's glory, and our good, but especially of eternal salvation and happiness in Heaven where the people of God will be conformed to His Image, and to the glory of Jesus Christ. The Christian's hope is not founded on the good of creature acts or service; but it is surely, and securely founded on the grace, blood, intercession and righteousness of Christ, since all our righteousness is of Him, saith the Lord.

Toplady believed this truth when he wrote: "Nothing in my hand I bring. Simply to Thy cross I cling." Black, I, to the fountain fly, Wash me Saviour or I die."

All men are naked before God, and He knows even the secret intents of every heart. In this war-torn world, millions of men and

women are in the depths of sorrow, and asking, and wondering what will be the end of it all.

Man made peace, unless it is founded on the principles of Divine Justice, will be peace in name only. We read, "The hope of unjust men perisheth" (Prov. 11:7).

The ingratitude of Israel was punished by their captivity. Yet, God remembered His rebellious people. Led them, fed them, and brought down manna from heaven, yet they were still rebellious, and asked for meat, not meat spiritually, but they tempted God, asking for meat for their lust, and even spake against God, and said: "Can God furnish a table in the wilderness? This is where most of the Lord's people dwell much of their time. Are we not wilderness dwellers even now, wandering, wondering why God does not do this, that or the other? Surely so; and all this is open before the all seeing eye of God. Who smote the rock that waters gushed out, and the streams overflowed? When the wilderness dwellers saw that water was given by the eternal God, they still murmured, saying: "Can He provide flesh for His people? Therefore, the Lord heard this and was wroth. Why? "Because they believed not in God, and trusted not in His salvation." How blind to His mercies. For "He had rained down manna unto them to eat, and given them the corn of heaven. Man did eat angel's food, He sent them meat to the full; but they were not estranged from their lust, and while the meat was yet in their mouths, the wrath of God came upon them, and He slew

the fattest of them. What effect did this have upon them? "For all this they sinned still, and believed not for His wonderful works to the children of men. No wonder David said four times in one chapter: "Oh that men would praise the Lord for His wonderful works to the children of men." What was the result of their unbelief and ingratitude? Therefore their days did He consume in vanity and their years in trouble.

What was the end of this strange history of Israel? "When He slew them (they had to first be killed to their lust for what they thought were the good things of life and become, as David called it, as water that is spilled upon the ground. So being as the slain, because of the wrath of God, then, they sought Him and they returned and inquired early after God, and they remembered that God was their rock, and the high God their Redeemer."

What did they do next? What would the Church do today? Are we better than the Israelites of old? If so, why the confusion and strife? Paul said: "God is not the author of confusion; but of peace as in all the churches."

From the above reading, seeing they had come to a realization that God was their Rock, and Redeemer, it looks like they were getting about right to confess God, to honor God in all their deliberations and musings; but alas, we read: "Nevertheless they did flatter Him with their mouth, and they lied to Him with their tongues." Why did they continue to be so rebellious, after God had

so wonderfully led them, and fed them, made them to lie down in green pastures, gave them water to drink which flowed from the rock which God smote for their sustenance? The answer is given as to the why of it all: "For their hearts were not right with Him, neither were they steadfast in His covenant."

What did God do? Did He destroy them totally, without hope or succor? No! "Being full of compassion, He forgave their iniquity, and destroyed them not. Yea, many times did He turn His anger away, and did not stir up all His wrath. Why so merciful? "He remembered that they were but flesh." The Spirit does not need forgiveness; but being flesh only, save for the goodness of God, Who hath called us, and saved us, not according to our works but according to His love, grace and mercy, through Jesus Christ.

Are we not but flesh? No soundness, save in the mercy of God. David in the 106th Psalm said: "Many times did He deliver them (His people) but they provoked Him with their council, and (they) were brought low for their iniquity. (See both church and world today). "Nevertheless, He regarded their affliction, when He heard their cry, "And He remembered for them His covenant, and repented according to the multitude of His mercies. No wonder. No wonder David said: "Blessed be God (the Lord our God) of Israel, from everlasting to everlasting, and let all the people say Amen, Praise ye the Lord."

Humanity is not changed. It is

rebellious. The flesh and the devil at the bottom of the world troubles today. Our only hope is in God.

In order to save time for the writer, the printer and all who may read, we have not given book and verse of all quotations; but read 78th and 106th Psalms and you will see the gist of all that has been said in this article.

May the Lord be praised. May the Spirit of God rest upon and abide with all lovers of truth. Jesus said: If ye love Me keep My commandments."

O. J. D.

IN MEMORY

Five long and lonely years have passed
Since that sad and weary day—
When the Lord of Glory called
And took my head and stay away.

Oh the lonely hours I've spent,
Looking backward o'er the way—
Just a memory of a loved one,
That is all I have today.

Yet I hope that I can bear it—
Even though it seems I can't,
There have been so many changes
Nothing like when he was here.

Every day to me seems sadder,
There is nothing I can do,
There's no need to prove a falsehood,
God will make His word come true.

All our suffering is to show us,
That He loves us, this I know,
For He has been always near me,
Every tear to wipe away.

When I gaze out in the distance,
Wondering how I'll bear his place,
Oh the long and lonely hours
Hoping that we'll meet again.

When the Lord of Glory calls me
May I be resigned to go,
Yet I know I am unworthy
I'm so sinful here below.

I've no other God to trust in
Lord be with me all the way
And when death shall claim this body
Take me home with him I pray.

Mrs. Geo. D. Grimes.
Williamston, N. C.

MILLIE FRANCES PITTMAN

Millie Frances Pittman was born February 7, 1866 and departed this life October 13, 1942 age 76 years.

She was united in marriage April 5, 1885 to Gaston Pittman and to this union was born one child which died in infancy.

Sister Pittman united with Old Beulah Primitive Baptist Church near Micro, N. C. Saturday before the third Sunday in September 1890 and was baptized by her pastor, Elder H. F. Peedin.

She leaves behind to mourn, her aged husband, two half sisters and many nephews and nieces.

Sister Pittman was a firm believer in salvation by grace and grace alone. She was faithful to attend her church as long as she was able. Besides being a great loss to her husband, kindred and friends, she will be missed by her church. However we feel that our loss is her eternal gain far away from earthly crosses and afflictions. May God reconcile her loved ones to the great loss which they have suffered, for blessed are the dead which die in the Lord Jesus; for that which has gone down in corruption shall rise incorruptable.

Her funeral was conducted by the writer and interment was in the Old Beulah church cemetery.

Written by request.

ELDER W. E. TURNER,

RESOLUTIONS OF RESPECT J. VAN PENNY AND WIFE, NANCY C. PENNY.

Whereas, on December 12, 1942, Brother J. Van Penny, and on November 11, 1942, Sister Nancy C. Penny, loyal and devoted members of Hannahs Creek Primitive Baptist Church, quietly passed away, to rest.

Their examples of faithfulness will ever live as an inspiration to the Church and community as a final tribute of love and respect to their memory. In their going we have lost two honored and valuable members and we shall miss their presence in the Church, but we shall cherish their memory. We desire the Lord to give us grace to say, Thy will O Lord be done, not ours. We believe their spirits are with God, looking into the sweet sunlight of God's richness, there to never have any more pain. There to forever enjoy all the blessings that heaven means. O glorious thought, they are not dead but asleep in Jesus.

Be it Resolved, That we extend our sympathy to the entire family in their loss and commend them to the love of the Father whom they knew.

Resolved, That a copy of these resolutions be spread upon our minutes and a copy be sent to the family and to the Church papers for publication.

C. A. JOHNSON,

W. W. WEST,

Committee.

c 286.4

MAR 17 1943

UNC
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

FEBRUARY 15, 1943

NO. 7

THERE IS NO CONTENDING WITH GOD.

How much less shall I answer him and choose out my words to reason with him?

Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

For he breaketh me with a tempest, and multiplieth my words without cause.

He will not suffer me to take my breath, but filleth me with betterness.

If I speak of strength, lo, he is strong and if of judgment, who shall set me a time to plead?

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

Though I were perfect, yet would I not know my soul: I would despise my life.

This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

If the scourge slay suddenly, he will laugh at the trial of the innocent.

The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he? —Job IX, 13-24.

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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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

LET ME ABIDE IN THEE

Lord let me ever trust Thee for all
that I may need

For I am poor and needy, a remnant
of thy seed,

A distressed sojourner on the
highway I be

But Thou eternal Savior let me
abide in Thee.

And when the storm clouds gather
and shut out the golden ray
Leaving only a remembrance of
that eternal day

Then let Thy hand of mercy enable
me to see

And know Thy loving kindness
makes me abide in Thee.

When sin becomes a mountain and
my soul is sorely tried

And the hired men of Satan my
feeble works deride

Then may Thou Rock of Ages be a
fortress unto me,

That I may smile at Satan and still
abide in Thee.

When friends I thought were
faithful leave me all alone

Way down in the valley like a dry
and lifeless bone

Dear Lord send Thy prophets to
prophecy to me

And my soul may be strengthened
to still abide in Thee.

Let nothing ever divide me and Thy
wounded side

But in Thy grace amazing let my
humble soul confide

And whether in disaster either by

land or sea

This one thing only grant me to still
abide in Thee.

When family ties are broken and
mourning fills the land

Then may I see Thy goodness and
feel Thy guiding hand,

And though the waves are tossing
upon this troubled sea,

Thou mighty God of Jacob let me
abide in Thee.

When disease shall weaken this
haughty form of mine,

Then may my thoughts go soaring
to that richer sweeter clime

In that eternal glory I shall a
sharer be,

And through Thy all abounding
grace forever abide in Thee.

Then no thought of hunger shall
grieve my troubled soul

And the waves of disappointment
shall forever cease to roll

But one eternal Sabbath shall my
heavenly portion be

To praise my dear Redeemer for
unmerited love to me.

The above beautiful poem was composed by the Landmark's able associate editor Elder B. S. Cowin. It is a very beautiful and tender expression of a faith in and dependence on the God of Heaven, our Creator and Preserver, the only one to whom we can go in time of trouble, and to whom we should be very grateful for the blessings of life.

—John D. Gold.

THE GENERAL JUDGMENT DAY.

Some probably have thought that because the end has been declared from the beginning and God has judged all things before the foundation of the world, and every man and woman is judged at death and go to their state as is appointed of God to await the resurrection of the body and then appear in bodily presence before the Great Judge, Jesus Christ, to give account of deeds done in the body; for according to the Scriptures the general judgment of God is laid down very plain and it is a fact that both good and bad will stand before the judge at the last day and out of their own mouth they will be justified or condemned, for the Judge will even know the secrets of their heart, and it must come out on that day.

Jesus will come with all of His holy angels sitting on a cloud, in the same manner as He ascended to heaven on a cloud. "When the son of man shall come in His Glory, and all the holy angels with Him, then He shall separate them one from another, as a shepherd divides his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Matthew 15:31-32-33.

Then the sentence is passed on each one separately or in groups, or as the case may be. Any way, their works are mentioned, not as a meritorious cause of their salvation, but as an evidence of their faith and salvation, and they are called the sheep who are placed on the right hand of their Lord and King Jesus Christ.

He says to them on His right hand, "Come ye blessed of my

Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and you gave me meat; I was thirsty and you gave me drink; I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me. And ye have done these good deeds unto the least of these my brethren, you have done it unto your Lord and King Jesus Christ." Matthew 15-40.

To those on His left hand he said, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels. For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not. As ye did it not unto the least of these my brethren ye did it not to me."

These statements prove the state of their heart. "For the righteous are saved by grace through faith and that not of themselves, but it is a gift of God." By the merits of Jesus Christ imputed unto them they are saved. By His life and obedience unto death is their salvation given to them. Nevertheless they will be judged at the last day and their works referred to as being their duty to do because of the righteous state of their heart, and of course the wicked or the unregenerated would easily show themselves on the left hand of the Judge by their evil works, which would prove the state of their heart.

Everything that is done will be done according to perfect justice. "God shall bring every work into judgment with every secret thing,

whether it be good or bad." Eccles, 12:14.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that which he hath done, whether it be good or bad." 2nd Cor. 5:10. "And I saw the dead, small and great, stand before God, and the dead were judged out of those things which were written in the books, according to their works." Rev. 20-12.

The whole world will be judged by the man Christ Jesus, who was ordained of God to be Judge of the quick and the dead at His second advent into the world.

Then the Apostle Peter says we look for a new heaven and a new earth wherein dwelleth righteousness. Those living under the Mosai-cal dispensation will be judged by the law, and those living under the Gospel dispensation will be judged by the Gospel of Jesus Christ.

"At the name of Jesus ever knee shall bow." Phil. 2-10.

"Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1st Cor. 6:2-3.

The saints will take part in approving each case of man and angels who are judged by the great King and Master.

The saints then having probably 10,000 times more knowledge and power than we have now, will perfectly approve all their Master does.

Although God has disclosed the end from the beginning and passed His judgment upon all things before their creation, yet there will be a general judgment day. What He will do at the judgment day, He

purposed to do from all eternity for God is unchangeable.

We can know the past and present, but the future we cannot know except by revelation, but with God everything with the events thereof were just as present to His mind before creation as it will be at the judgment day.

One of the apostles said if judgment first begins at the house of God where will the sinner and the ungodly appear?

"And the angels which kept not their first estate but left their own everlasting chains under darkness, unto the great judgment day." Jude.

Who shall give account to Him that is ready to judge the quick and the dead?

"For this cause was the Gospel preached, also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Peter 4:5-6.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them of the chains of darkness to be reserved unto judgment, and spared not the old world but saved Noah, the eighth person, a creature of righteousness bringing in the floods upon the world of the ungodly and turning the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly.

"The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. 2nd Peter 2:4-5-6-9.

Thos. W. Kinsey.

High Point, N. C.

HEAVEN.

Elder E. L. Cobb,
Wilson, N. C.,

Dear Brother in Christ, I hope:

How are you getting along? Fine, I hope. This leaves me up and feeling so good, but hope I feel thankful to my God to be up and able to work some for the benefit of this old natural body, which is fast decaying from all natural things pertaining to this life. But the God I love many years ago blessed me with a sweet little hope of rest after my pilgrimage is over here, a hope to be carried on the wings of God's eternal love to a place called heaven that was made or prepared for the happy and free from all pain, sickness or death that reaches every home while in this sinful world we stay. How sad it is when we have to look in the faces of our precious loved ones cold in death. But Oh, Merciful God, how thankful we ought to be for such a wonderful blessing that Thou hast blessed a few with, that sweet hope of meeting our precious loved ones some sweet day.

Dear Brother, it was with sadness of heart I was called on a few weeks ago to pay the last tribute of respect to a very near and dear old friend and sister in that sweet hope she spoke so sweetly about many times to the unworthy writer while visiting her good, humble home.

But since God called her, may it be His holy will to stand by and comfort her heartbroken children and let it be said as one of old, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." This being so, we can truthfully say, "that our loss is her eternal gain."

I will bring this letter to a close by asking, you do whatever you

think best with it. The family is taking Zion's Landmark, and you can have this published if you deem it worth anything.

I am yours in a sweet hope,
W. L. PRUITT.

Rt. 1, Box 62.
Axton, Va.

EXPERIENCE.

Enclosed please find two dollars for the Landmark, paying from October 15, 1942 to October 15, 1943. I am sorry I waited so long to send it. Hope you will pardon me.

If it is not too lengthy, I want to tell you what I have been through. In my early days and while in my teens, I had a sad life and everything was sad to me. I went to Sunday School and thought I was good, because I went every Sunday. I thought I was a Christian. Yet everything seemed sad to me. The birds singing, the leaves on the trees, and the music in the air were sad. I always wanted to get by myself and cry, but I did not know what it was all about.

I would still go to Sunday School. I did not want to go to hear the Baptists. They were too old for me. They did not suit me. My mother would ask me to go with her on Sunday nights, and I would go for mother's sake, just to go and criticize the people, but when the Lord began with me, those people did look good to me. I saw that I was the one who needed to be criticized. I could see Christ in their faces, and they looked good to me. I did love them so much, and Oh, how wretched I was that I had gone through all that life of pretension and just found what I was, nothing but a

vile, helpless sinner, pleading to God for mercy. I wanted a home with those people, but I was afraid to offer. I was afraid they wouldn't receive me, for I felt so unworthy, I was afraid I would deceive them. I was afraid I was not what I should be, to be with such good people. But I offered to the church, and to my surprise they received me. And Oh, how little I felt, and felt that I was deceiving me if there had been ten thousand looking on, I was so shadowed by His Spirit that I forgot about my natural self, and my mind was placed on heavenly things. I knew by this time that God is well able and will bring you and all others when His appointed time comes. We cannot open the way, but He can and will.

A man went to me at Cypress Creek today and told me he hoped he had an experience of an Old Baptist, and how he longed to be one among us, but just couldn't. He also said he had a mind to write his experience to the Landmark but he didn't know whether we would approve or not. I tried to encourage him by telling him at the right and appointed time of the Lord the way would be opened and there would be nothing in the way.

No, I do not believe in begging one to join, but I believe it all right to encourage one. I also believe if one knows the will of the Lord and doesn't perform it, he will be beaten with many stripes. The trouble with me was I didn't know whether it was His will or not until I hope it was shown me by Him that has all power on earth and in heaven. Now I am made to ask myself why I am so often led away from God, if indeed I am His, and have been

chosen out of the world. Then I can go to the Scriptures and find that old Job and King David and others were tempted like as we. And if we don't go down in trouble, we don't have any need to call on Him for His mercy.

I feel as the poet said,
 "Few moments in praising God I
 employ,
 And they are succeeded by pain,
 If a moment in praising of God I
 employ,
 I have hours again to complain."

Mr. Gold, I don't know as this will be any comfort to you or anyone else. I did not mean to write but a few lines, but couldn't stop. So, use your own pleasure and do with it as you think best. I have had several requests to write again to the Landmark, but I feel so unworthy to attempt to write to such people, feeling that they are so much ahead of me and so much better than I am. I sometimes think I will never try to speak of His Great Name again, nor try to mix and mingle with His dear little ones. But, Oh Lord, if it were not for this privilege how could I live here? I want to live and die with God's dear little ones, and I do desire with all my heart an interest in your prayer.

MRS. FLORENCE WILLIAMS.
 Richlands, N. C.,
 Route 1, Box 203.

I have enjoyed your letter and appreciate your confidence in me. I wish that I were worthy of the kind expressions that the members of the church and the readers of the Landmark send me. Their interest in the Landmark and in me personally gives me a great deal of pleasure. JOHN D. GOLD.

**WE LOVE GOD AND HIS
KINGDOM.**

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will find check to renew subscription for the Landmark for one year for several of the Landmark readers. First Brother T. B. Brantley, 1107 Spruce St., Durham, N. C., next Sister Mildred Tilley, 605 Barbee St., East Durham, N. C., J. J. Whitley, 525 Holloway St., Durham, N. C., and Elder J. A. Herndon, R.F.D. Chapel Hill, N. C.

Yesterday evening when I came in to my home and my wife handed me \$2.00 from brother Brantley it caused me to stop and meditate for awhile, because of the fact brother Brantley is way over 80 years and of course feeble, but for the fact he has that love and fellowship for the brethren, he wants to keep in touch with the writers and is looking for that crumb which is so nourishing to one that is hungering and thirsting after the bread of life. As we grow older we enjoy the things pertaining to God and His Kingdom. Some time ago I was to see sister Mildred Tilley and before I left she handed me notice of her Landmark dues, and said she wanted to pay for six months more, for she felt like that was all she was able to pay for at present. Well as for me I have used my commission in this way for a long time, and how glad I feel when I know that I can do some little deed of kindness for one as worthy as sister Mildred is; so feeble she is never able to be up, but always will say "I am glad it is as well with me as it is," and when I get real low

down in my feelings I can go over to see sister Mildred and find comfort. I am slow to do things and the Lord knows I have nothing to boast of, only the mercy of God, yet will tell you the Great Giver of all blessings has blessed me to be able to enjoy Christmas many years, for I have had the grand privilege of carrying Sister Mildred Tilley her Christmas dinner for 17 years with out a single break and it always makes me rejoice and shed tears. Lord I hope I feel thankful for this grand privilege, and it always makes me feel humble.

Elder Herndon, my own brother-in-law, I am sending the Landmark to you because you and my own dear sister in the flesh and a dear sister in Christ I hope, have to spend so many lonesome hours without the Baptists and feel she can comfort Elder Herndon with the reading of the Landmark, and have meditated many times about Elder Herndon having to give up his eye sight, yet how humble and patient he seems to be. The most beautiful thing about it all is he is much stronger and sweeter in his preaching as he gets older, and may God bless both of them in their declining years with grace, love and peace. Life is a mystery, death is still more so, yet we are promised if we be the children of God to be changed and fashioned like unto His glorious body and not 'till then will we be satisfied.

Today we are passing through many trials and tribulations, and we have a dread of what might happen. We hear of destruction all around us, and see unrest prevailing everywhere. We have our very heart

strings broken because of our dear children carried away in the cruel war.

Lord how weak I am, how easy I am to complain, yet at times I am carried back to when just a boy to the place we call Bethel, where the Lord found us naked and he was steering the great ship and I was permitted to get aboard, and some how I am looking for him to come again steering that ship and this is my hope, and that is what has brought me thus far, and trust will be my refuge all the way. May I close by saying, Lord teach us how to pray, and what to pray for, and forgive us our many sins.

Submitted in love and friendship,
 J. J. WHITLEY.

525 Holloway St.
 Durham, N. C.

**INTERESTED IN CHURCH
 HISTORY.**

Dear Mr. Gold:

I received my first Landmark much earlier than I expected. It was like good news from a far country. I didn't sleep until I read it every word. I have been wondering if it would take up too much space in the Landmark to publish the History of the Kehukee Association from 1803 to 1833. I would say about two pages of History in each copy until it is finished. This is just an inquiry not a request. If you could find space. I would be glad if some one that is well versed in the history of the Primitive Baptist's to trace the history of the Church from where S. Hassel quit off at. Perhaps you would know some one to suggest. I would gladly take one if there is anybody that

has one of the present volumes they would like to sell. That is in good or fair condition that has all the contents of the history in it. I would like for them to write me direct or through the Landmark. I had rather for them to write me direct stating condition and price. You need not insert all this in the Landmark. Use a short method of your own in my inquiries. May God bless you in keeping up the good old Landmark many years and after you have finished your course in this life I hope someone else will have a mind to carry it on. It is a medium of correspondence for those who love the Lord who testify to the same truth and faith once delivered to the saints. Telling what great things the Lord has done for them, where of they are glad. He spake peace to my troubled soul when I felt to be lost, ruined and without God and hope in the world. He bound up my wounds poured in the oil and wine, set me on His own beast to take me to the end. He paid the price, He cancelled my debt, He fought the battle, won the victory. My captain is leading His people in the front of the battle. He is leading His sheep not driving them. This is part of what I hope the Lord has done for me. I tried my own strength for several years and the more I worked the deeper I found myself sinking in the mire.

JAMES A. WARD.
 1902 County St.,
 Portsmouth, Va.

We will try and find space for the history as we know what interesting reading it will make.

J. D. Gold.

A YOUNG BELIEVER IN THE FAITH

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

Dear Mr. Gold:

I would like very much to tell you how much I enjoy the "Landmark." I enjoy very much reading the "experiences" of the good old Primitive Baptists. I hope more people will write their experience and put in it.

I am fifteen years old and enjoy going to a Primitive Baptist church. My mother and father, Mr. and Mrs. A. H. Morgan are both Primitive Baptists. I hope that some day I will be one. I thank the Lord that there are such good people as the Primitive Baptists.

May the Lord bless you all.

Myra Jean Morgan.

Route 1 Smith field, N. C.

HELPING TO SEND THE LAND- MARK TO OTHERS

We are very grateful to those who have been sending in money to enable others who are not able to pay to receive the Landmark. We of course match the donations with a similar amount. Letters from those who receive the paper also express their gratitude. To comfort the heart of some one advancing in years, or some one in need, and not so blessed with this world's goods, is indeed a privilege to those who have been blessed by our gracious heavenly Father, who giveth us all we have, and abundantly out of His rich store house of grace, which is worth more than all the money in the world.

We acknowledge the following contributions to this fund.

Mrs. S. P. Strickland \$1.00; Mrs. Malinda Boswell, Wilson \$1.00; Mr. R. G. Pittman, Micro \$1.00; Mr. J. J. Shepperd, Sandy Ridge \$1.00.

John D. Gold

SEND LANDMARK TO THOSE UNABLE TO PAY

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Mr. Gold:

Please accept my check for my subscription from Nov. 1942 till Nov. 1943. The balance you can use for a person who is unable to pay for his subscription. I should have attended to this earlier but neglected it.

Thank you.

Yours sincerely,

P. H. Barnes.

Seven Springs, N. C.

Many thanks for the gift of \$3.00 to be applied to the fund for those unable to pay.

John D. Gold

GIVES GOD ALL THE PRAISE

P. D. Gold Publishing Co.

Wilson N. C.

Dear Sirs:

Inclosed will find cash for two dollars (\$2.00) for which renew the subscription of Mr. and Mrs. J. D. Cobb, Ruffin, N. C., Route 1. From January 1, 1943 to January 1, 1944. This is a renewal of Zion's Landmark.

I enjoy very much the good literature contained in Zion's Landmark. Please continue publishing it to the comfort of the one who likes to give God all the praise.

As ever a friend,

Fred Cobb,

Ruffin, N. C., Route 1.

ATTEND CHURCH WHILE YOU CAN

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

Enclosed you will find check for \$1.00 for which please renew my subscription to Zion's Landmark another 6 months. I cannot entertain any reason to hope that I may ever renew my subscription again, though if I should be living I could not expect to be able to read it, because my health has been failing for more than two years now, has resulted in confinement. I have not been able to attend church since December 1941 and only a few times through that year. A word to the wise is sufficient. May I advise all who enjoy going to church to never neglect to attend church while you are strong enough. You don't realize what a cross it is to be deprived of this blessing until you are disabled.

Mr. Gold, it seems you seldom appear on the pages of the Landmark with one of your communications. Please come on unless you have to sacrifice your obligations that demand your time.

I hope your health continues to improve. I am asking the prayers of all God's little ones who read this.

From the poorest of the poor.

Azubah Lee.
Dunn, N. C.

APPRECIATE YOUR INTEREST IN THE LANDMARK. SENDING RECEIPT BOOK.

Dear Mr. Gold:

Enclosing a Resolution of Respect of two of our much loved members at Hannah's Creek Primitive Baptist Church, which please publish in the Landmark.

I wish to say that I sure do enjoy the Landmark. If you will send me a receipt book I will try to get some subscribers for it. I feel like all Baptists will enjoy it so much. I am willing to donate some time in telling others to subscribe for it. I don't think any one will regret subscribing as there are so many good letters published in it, that I feel God's people enjoy reading so much.

Hope your health is much improved so you may write some more good letters as I enjoy all your letters so much.

Yours in hope,

C. A. JOHNSON.

Benson, N. C.

COLD WEATHER IN THE NORTH. READS LANDMARK OVER AND OVER.

Dear Mr. Gold:

Enclosed please find two dollar (\$2.00) check for Landmark from July 1942 to July 1943. I am late sending it to you but am old and hope you will look over me. I will be 91 years old in May and don't know whether I will be so I can send for it any more but I hope God will bless you to continue it for it is so much pleasure to the dear people who can't go hear preaching often like myself. I read mine over and over for the pleasure I get out of it. I feel like I can't do without it.

I hope the Lord will bless you and the brethren and sisters to continue to write many more good letters for the Landmark. I hope you are well. I keep up very well.

A Brother I hope,

G. N. BRIM.

Stuart, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C. FEB. 15, 1943

THE INHERITANCE OF THE SAINTS

Peter an apostle of Jesus Christ, said of the Saints "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace be unto you, and peace, be multiplied.

This inheritance came not because, of obedience out side or apart from the Sprit; but all of the rich inheritance came through Christ and was a free and unmerited gift of God through Christ. Therefore Paul said, "Blessed be the God and Father, of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively (ever living) 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."

What a wonderful inheritance, reserved in Heaven. It cannot be destroyed or diminished in value, and none of the children of God can fail to come into possession of their inheritance, for the power of God, that keeps the inheritance securely, also keeps, by His own power, those who are to be the blessed recipients of their inheritance in glory.

Jesus, the head of the Church, the ground and pillar of truth, the one and only sure and secure foundation for the christian's hope, became sin for us, became our sinbearer, appointed of the Father to that end.

God who at sundry times, and in divers manner spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom he hath made heir of all things, by whom He also made the world; "Who (Jesus) being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of His Majesty on high."

Sin had blighted the world, none was able to pay the price, or make an offering for sin that was acceptable unto God, but God; having loved His people, with an everlasting love, gave His Son as a ransom for their sins. He (Christ) being made much better than the angels, as He hath by inheritance obtained a more excellent name than they." Jesus said call me not good, there is none good save the Father, yet, He by inheritance, gave His life for the ransom of His people, purged their sins and sat down at the right hand of

God. Thus Christ, our sinbearer, with God, for He hath loved His children with an everlasting love, and in his providential care of His children here and hereafter, having appreciated His heir of all things, the Church, the entire family of God, are made heirs with Christ, Yes; all are made heirs of God and joint heirs with Christ. (Rom. 8; 17) Can the promises of God to the heirs of His Kingdom fail? No. For by Him "all things were created, and by Him all things consist?"

Christ, as the Elder brother, appointed heir of all things, in whom dwelleth all the fulness of the Godhead bodily, (Col. 2:9) He hath been given all power, in heaven, in earth, and power over all flesh, that he should give eternal life to as many as the Father hath given Him. (John 17:2).

The heirs of God, who were born of God, born of love, born from above, were adopted into the household of faith, and became heirs of God through the sacrificial suffering and death of Jesus. He said, "My flesh I will give for the life of the world. (John 6:51). He thus became the saviour of the world, but an especial saviour of the believer.

"He trod the wrath of the Father's wine press alone, His garments were stained with blood, and it was by His stripes, and sufferings that ye are healed. "Being born of God, washed, sanctified, justified, glorified, as the joint heirs of God and His Christ, it is no wonder that Paul asked of the Romans, saying: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?

It is Christ that died; yea, rather is risen again, who is even at the right hand of God." (Rom. 8; 33; 39.)

Christ as head over, and heir of all things pertaining to the Kingdom of God is the fountain of life, light and glory, and it is this fountain that shall ever make glad the city of God." However weak one may feel to be, if he is indeed a child of the Great King, for all shall be made kings and priests, by His righteousness, unto God and the Father. (Rev. 1:6.)

Surely in the midst of sin and sorrow, which is world wide, there is joy and hope, for all who truly believe in His blessed name, who is heir of all things.

O. J. D.

CONVERSION

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18:3.

Many believers in Christ Jesus do not seem to understand what constitutes true conversion. It seems the inspired apostles of Christ were slow to learn His kingdom. Israel at that time was subject to the Roman empire. That His reign, as king would be over all nations manifesting a worldly display far superior to David or any of the King's of Earth, subdue every enemy and be submissive to His Scepter. They imagined they would have posts of honor and preferment given them in His Kingdom. New creatures in every age possess divine nature. Yet now while in this natural life are divested of human natures, yet it will crop out during their

earthly pilgrimage. They had been "reasoning or disputing among themselves who should be the greatest." Then Jesus asked them, "what was it that ye disputed among yourselves by the way?" Mark 9:33; "And Jesus called a little child unto Him, and set him in the midst of them, and said, Except ye be converted, (not regenerated) and become as little children, ye shall not enter into the Kingdom of heaven." This Kingdom did not mean the heaven of heavens. And the conversion as thus used, means to change or turn from one opinion to another. These disciples were all born of God, except Judas. Jesus had before told them: "If any man desire to be first, the same shall be last of all, and servant of all." When pride intervenes how often do Christians forget to walk humble, but act with a haughty demeanor.

To get the true meaning of the lesson taught, one should notice its connection. Little children do not doubt what their parents tell them. Until they have been deceived most likely they do not doubt any one's word. If there is a dispute among children, and it is carried to parents whatever they declare settles the matter. Would that all good children believe what the scriptures teach like little children believe what their parents say. I once heard of a conversation that was related of a very intelligent infidel, and a simple and uneducated Christian: With contempt this infidel asked him if he believed all the Bible said was true? His reply was "Yes." Be careful before you answer this. You surely do not believe that Bible story that a whale swallowed the prophet Jonah, and belched him out on dry

land alive three days after swallowing him. The christian man answered, "I believe what the Bible says of Jonah is true; and if it had said that Jonah swallowed the whale, I would have believed that." We have faith, the gift of God, the fruit of the spirit, which is more than a mere belief. The apostle Paul defines evangelistic faith thus: "Faith is the substance of things hoped for the evidence of things not seen." The natural man has to have mental evidence to believe God's word, but to the spiritual believer, faith is evidence itself.

God's children may be sometimes followed by fleshy desires, or false teachers as to need conversion; as "This persuasion came not of Him that calleth." Gal. 5:8. The prophet Isaiah said all His children shall be taught of the Lord. (Isa. 54:13.) Many may live long in doctrinal error, but it is evident before they fall asleep in Christ they will have seen all their works destroyed, and they saved as by fire. All salvation is of the Lord. Lord from earth to heaven.

M. L. Gilbert.

REVELATION 22:19.

"And if any man shall take away from the words of this book of prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Rev. 22:19.

Elder W. D. Griffin, who is divinely gifted, and a great gospel teacher has requested that I write an article as to the meaning of the above scripture. Why he has so requested, I know not and might not guess, when

he doubtless could give a far better exposition. How true were his remarks when treating upon the word, "subtraction." When he said, "Oh how careful we should be about taking away a single word from the Bible."

Let me say it would be just as wrong to add anything to the Bible as to subtract from it. Holy men of God were moved to write the very "word the Holy Ghost teacheth." But there are no inspired men today as were the prophets and apostles. Servants of the Lord today need a revelation of the written word to understand the meaning of scripture. However we find so many would be teachers, trying to read their opinions into the Bible. A great many opinions are not even based on faith. There have been false prophets in all the annals that were wont to tell us when time would end; and some presume to tell us about the unfulfilled prophecies of Daniel when and how they will come. Surely no one will accept such when they read what Jesus said—Mark 13:32.

After dear Elder had quoted the subject matter of his request, he quoted the following scriptures: Matt. 13:12; Mark 4:25, Luke 8:18, as if they would apply and simplify that scripture. I was pleased with his after thought—"This may not be right."

I am sure that Elder Griffin, and all truly taught servants of God surely believe that all the Father gave to the Son to redeem and save out of Adam's race will be raised to eternal glory without the loss of one. All scripture applied by the Holy Spirit is profitable for doctrine,

reproof, correction and instruction in righteousness, that the heirs of God may be thoroughly furnished in the covenant and gospel kingdom, which pertains to life and godliness in this world. But when some sow or live after the flesh they lose the joy of salvation, or for not complying in all gospel service they receive not the rewards of grace, are not experienced, some talent being found lacking; but to each who had doubled his Lord's talent, received comforting applause, "well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: (thus give Him more to do) enter thou into the joy of thy Lord. In the church the Holy spirit admonishes the faithful to withdraw from every brother that walketh disorderly. That child of God that was invited to the wedding supper and ate, but did not respect the occasion enough to don the wedding garment, his chastisement was just. If he had not been a child of God there would have been no chattering of teeth or darkness felt by him. Even as Peter when he had denied that he knew His Lord, the cock crew, and he saw the Lord look at him in love, he went away in darkness and wept bitterly. But in the glory world Jesus will say, "behold I and the children whom God hath given me." They will all be there bearing the image of Jesus, as God had predestinated that they should be conformed to His image.

Let me say as did Elder Griffin, "This may not be right."

M. L. Gillibert.

JESUS SAID UNTO HER "THY BROTHER SHALL RISE AGAIN"

JOHN 11:23

Lazarus had been dead four days, and Jesus had purposely remained away that He might demonstrate His power in raising him to life again. He could have healed him at a distance just as easily as if He had been present, but it was not His will to do so, and if He had healed him when He was away a day's journey the wonderful words spoken by Him at the grave might not have been left on record for the comfort and consolation of all who believe upon His name.

Martha and Mary were sorely tried upon the occasion of their brother's death, as they must have believed Jesus would come to their assistance at once when they sent Him word saying: "Behold he whom Thou lovest is sick," but He abode two whole days in the same place, and when He did come they both said to Him: "Lord, if thou hadst been here my brother had not died." Jesus said, "Thy brother shall live again." They said they knew he would rise in the resurrection, Jesus said: "I am the resurrection."

To the Christian these are the most precious words found in all literature, in fact we do not find them in the trashy literature of this age, but people prefer to write and read books and papers in which the Lord's name is not mentioned and none of His sayings are found.

Our Savior was crucified for saying this, as no crime could be alleged against Him only the claim that He was the Son of God.

He proved His claim by raising Lazarus and others from the dead

and healed all manner of diseases among the people, and they crucified Him because He was the Son of God, but in spite of all charges brought against Him the words spoken on this occasion live on in the hearts of His children as the sweetest language ever uttered on earth, and in every age His followers gather up the sweet refrain and bear it in their bosoms and say with Job "I know that my Redeemer liveth."

His words were no empty boasts, but the unchangeable truth written in the hearts and minds of the meek and lowly followers of Him who said "Thy brother shall live again."

These sisters were looking forward to some future day as the resurrection, and no doubt were both glad and surprised to hear Him say, "I am the resurrection." What power is made known in these words! How full, free and gracious are the wonderful provisions manifested here that the Father has made in sending His Son to a lost world that whosoever believes in Him has everlasting life.

These words comfort and cheer the hearts of every weary pilgrim along the thorny road they travel during their sojourn here. Without them they would faint by the way and look for another way or inquire after other gods, but these words spoken and written in their hearts assure them there is no other way but Jesus, and no other god but the living God.

Satan oft besets them in the way they try to go, and their peace is often broken by that cunning earthly fox, but they never cease to travel to that place their Savior's gone, for

they're on their way to Zion and they feel like going on.

B. S. Cowin.

EMMA PHILLIP WARREN.

On December 30, 1942 when the sun was sinking behind the western hills, the many friends and family were shocked and grieved to learn the death angel had come to call Mrs. Warren to a home that is fairer than day.

We were loath to believe the report but it was true, her spirit was set free to return to God who gave it.

Emma Phillip Warren, age 73 years, died almost suddenly at the home of her daughter, Mrs. Warren Morgan in Washington, N. C. Mrs. Warren seemed to be as well as usual but when the Blessed God calls, "Child come home," no one can stay his mighty hand.

Two doctors were called to her bedside but they realized they had no power over death. Mrs. Warren was the daughter of Richard and Sarah Warren of Beaufort, N. C.

Mrs. Warren was twice married, her first husband was Frank Joyner of Farmville, N. C., who preceded her in 1907. She later married Frank Warren of Beaufort, N. C., who preceded her in 1917.

Mrs. Warren is survived by the following children, all by her first husband: Mrs. Warren Morgan, Washington, N. C.; Mrs. G. C. Warren and Mrs. Noah Avery, Beaufort, N. C.; Mrs. Bryan Salter, Tarboro, N. C.; Frank Joyner, Beaufort, N. C.; Luther Joyner, Tarboro, N. C. Twenty-four grandchildren, seven great-grandchildren.

Mrs. Warren's remains were taken down to her old home near Beaufort, N. C., and was laid to rest beside her oldest daughter Mrs. J. L. Stanton who preceded her November 17, 1942. A large crowd of sorrowing friends attended her funeral. It was conducted by Elder Carl Edwards of Beaufort, N. C., assisted by Elder L. H. Gray of Kinston, N. C., Primitive Baptist ministers. Her grave was a mound of beautiful flowers showing the esteem by a host of friends.

Mrs. Warren was a devoted member of Red Banks Primitive church near Greenville, N. C. She was a true example of love, patience, humility and joy. Her life was a model on both natural and spiritual things. Oh how she did enjoy going to church, hearing salvation by grace proclaimed by God's humble servants. We believe from her work and Godly conversion she could witness with them. We believe with a truth she could. Let worldly minds the world pursue. It has no charms for me, Once I admired its trifles too, But grace has set me free.

I will say to her dear children weep not for your dear mother back in this sinful world, but let your light shine as you journey through life that too, when you are called from this earth that your children and friends will miss your light of love comfort and joy as you do your dear mother.

Deep in our heart lies a picture
Of a loved one laid to rest.

In memory's frame we will keep it
Because she was one of the best.

Just say, She is away.

With a cheery smile and a wave of the hand
She has wandered into an unknown land.
There is love there.

I say she is not dead she is just away.

Written by request of her children.

LENA JOYNER.

Greenville, N. C.

HUBERT EDWARD NOBLES

In loving memory of our dear brother we write these lines. This subject of grace was born April 17, 1886 and died December 25, 1942. He left behind to mourn his departure his dear wife, three daughters and eight sons, many relatives and friends who esteemed him highly for his work's sake. He united with the church at Buie Swamp Saturday before the second Sunday in May 1922 and was baptized by Bro. B. S. Cowin. He was by nature very industrious and his labors were abundantly blessed by the Lord. In his lifetime he never failed to help the needy. His generous heart went out to his brethren in their time of sorrow and distress, with generous sympathy and material aid. We will miss him greatly in the church, yet we must be resigned to God's will, feeling sure he has a cross of righteousness laid up for him. His funeral services were conducted by his beloved pastor Elder A. B. Ayers at the home place near Stokes. His body was laid to rest in the Moore cemetery covered with a beautiful mound of flowers to await the resurrection.

Written by his sisters,
RUTH CRANDELL,
HILDAH WARREN.

ELIZA LANGDON

Whereas it has pleased our Heavenly Father to remove from our midst a beloved sister, Eliza Langdon. She departed this life Sunday, a.m., December 27, 1942, making her stay on earth 74 years and 4 months. She professed a hope and was received into Fellowship Church, Johnston County, and baptized the 1st Sunday in May, 1889, by Elder J. T. Coats. She was a loving and faithful member, always filling her seat unless providentially hindered. For several years her health had been failing but she continued going to church, even many times when she was scarcely able to sit up; but her great love

for the church, brethren, sisters and friends, strengthened her to go. She was a firm believer in the Doctrine of Salvation by Grace and her life has been a beautiful example for her children, grandchildren and others to live by.

We shall greatly miss her but we sorrow not for her as one without hope, for we feel that her spirit is gently resting with Christ our Lord. Therefore, be it resolved that we bow in humble submission to Him Who doeth all things well, and we extend our sympathy to the bereaved family. May the God whom she loved and trusted, comfort, and reconcile them, enabling them to follow in her footsteps and teachings, not forsaking the true principles of life. Resolved, further, that a copy be sent to Zion's Landmark for publication, one sent to the family and one put on our church record.

Done by the order of Fellowship church in conference Saturday before the 1st Sunday in January, 1943.

ELDER R. B. PARRISH, Mod.
JAMES C. LANGDON, Clerk.
MAYME LANGDON, Com.

MRS. HESTER C. FURLAW

Mrs. Hester Carolina Furlaw was born January 27, 1876 and was married to Joseph W. Furlaw December 19, 1900. They lived together faithfully 42 years to the day of her death on Saturday, December 19, 1942. There are four children living to mourn their loss. Her husband is still living.

The church as Concord has lost a faithful Sister. One that was greatly loved by all who knew her. She joined the church at Concord seven years ago and was very faithful when health would permit to attend her church.

Her funeral was conducted by her pastor, Elder S. Gray.

RESOLUTIONS OF RESPECT

Resolution of respect for our beloved sister Carrie Potts Aycock, whom our heavenly Father has seen fit to remove from our midst. She was born January 7, 1886 and died September 20, 1942.

She united with the Primitive Baptist church at Dudley September 18, 1922 and served as clerk of said church from November 1924 until her death. She married Sylvester Aycock August 12, 1928. Sister Carrie dearly loved the church and doctrine of salvation by grace, always attending services unless providentially hindered. To know her was to love her. I can't feel that she is dead but just asleep and out of the trials of this world.

Therefore be it resolved:

First: We wish to bow in humble submission to God in His just and holy will, and one who ruleth all things after the counsel of His own will. We feel assured

that our loss is her eternal gain.

Second: That the church at Dudley has lost one of its devoted members. That we extend our sympathy to the family.

Third: That a copy of this be sent to the family, a copy be spread upon the church book, and a copy be sent to "Zion's Landmark" for publication.

Done by order of Conference Nov. 8, 1942
ELDER W. G. PATE, Moderator
OUZZIE SOUTHERLAND, Clerk.

IN MEMORY OF MRS. ALICE TALLEY

Sister Talley was born April 12th, 1884. On the morning of the second of January, 1943, after a severe illness of several weeks when all that loving hands could do, God in his infinite wisdom called her from this life of sorrow, pain and death, to her heavenly home where all is love, peace and happiness for ever more. Our hearts are saddened in her passing but are assured that our loss is her gain.

Sister Talley united with the church on October 10th, 1922. Throughout the years her love, faithfulness and loyalty to the church, also in her home and community endeared her to everyone whose privilege it was to know her, she was possessed of a meek and quiet spirit which is in the sight of God of great price. We shall miss her cheerful presence and her voice raised in songs of praise and adoration to God who worketh all things after the counsel of his own will.

Therefore be it resolved:

That we extend our deepest sympathy to her bereaved husband and children. May they have the heartfelt presence of the Holy Spirit who alone can bind up their bleeding hearts and speak in that still small voice "Please be still."

Second:

That a copy of these resolutions be spread upon our church record, one be sent to the family and one sent to Zion's Landmark for publication. Done in conference assembled February 13, 1943.

T. F. ADAMS, Moderator.
JODIE WARREN, Clerk.

RESOLUTION OF RESPECT FOR SISTER HESTER FURLAUGH

Whereas God has been pleased to remove from us our beloved Sister Hester Furlaugh therefore be it resolved the church and Concord has lost one of her loving members, true and faithful to her family and church many years. She went when her health was so she could go. Be it further resolved we bow in humble submission to our God for his mercies to all of his people and be it also resolved that a copy of these resolutions be sent to Zion's Landmark for publication and a copy be spread on our church book.

ELDER S. GRAY, Moderator.
A. W. AMBROSE, Clerk.

C 286.4

CAROLINA

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

MARCH 1, 1943

NO. 8

MAN'S INNOCENCY IS NOT TO BE CONDEMNED BY AFFLICTIONS

Now my days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships: as the eagle that hasteth to the prey.

If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself.

I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

If I be wicked, why then labour I in vain?

If I wash myself with snow water, and make my hands never so clean;

Yet shall thou plunge me in the ditch, and mine own clothes shall abhor me.

For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us, that might lay his hand upon us both.

Let him take his rod away from me, and let not his fear terrify me:

Then would I speak, and not fear him, but it is not so with me.

—Job IX, 25-35 verses.

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

THE TRIALS OF LIFE

It is for some cause I have a mind to try to write a few lines to the Landmark, hoping the Good Lord will guide my hand and mind to His precious will.

At this time feeling little and nothing-less as much as any time I can recall, I want to say I surely did enjoy hearing good sermons Saturday at our meeting and I want to say never in life have I wanted to go to church worse than I wanted to go Sunday, but did not go. I got up Sunday morning, and it was cold and rough. It didn't seem like I could stand to go on horse and cart, but decided if the sister who was going with me would stand it I could. Before I could get through with breakfast, one of my brother's little girls came after me and said it looked like my brother would die, and before I could leave there came one of my sister's little boys and said for me to go there, it looked like her baby would die. It seemed there was more on me than I could bear. So, I went to my brother's and stayed until he could be taken to the doctor, and then I went on to see my sister's baby. I have been back and forth between the two sick ones ever since. I have not stayed at home all night but twice since then, and I feel I am as low in health and in spirit as at any time lately.

It seemed as if I could almost see the good people and hear the good preaching all day Sunday. I tried with all my heart to beg the Lord to make me reconciled and send the Comforter to me and praise His Holy Name. He did at His right time, although I often feel like I am too unworthy to even call on His Dear Name. I feel so vile and prone to sin, I fear I have not been born again. People often ask me if I am an old Primitive Baptist, and I tell them I don't know if not deceived. I want to be, whether I am or not, but if I am I feel that doctrine is going to stand if I fall by the wayside, I feel it will stand when I am gone. I am not as some say they joined other churches and believed in them first. Brother Ransom Gurganus preached the first sermon I ever heard preached, if I am not deceived. He was preaching the funeral of my father, Frank Marshburn, who was the third one called on the roll at Cypress Creek Church before he died. I have six sisters and four brothers, and I am the only one who joined the Primitive Baptist church. Most of them are Missionary Baptists, but some of them are strong believers in the Primitive Baptists.

Sometime I feel I don't belong to any church. I feel like the Lord and everybody on earth have forsaken me, although I know He does

remember me and has blessed me so wonderfully. As many of my many readers know, I have had a hard time. I have six children, four boys and two girls. The oldest boy is seventeen years old, and my baby is five. I have had to look out for them myself, alone. My husband was taken down nine years ago and has been of little help to me since. But I feel the Lord has blessed me anyway. He blessed me with a good and dutiful boy, who will have to register the 22nd of October, and that grieves me almost to death. He is most of the help I have. I am thankful to say he has a good job working in a repair shop at Holly Ridge, and he gives me ten dollars every two weeks when he gets his check. If the Lord had not had great pity and mercy on me, I could never have borne my troubles, but I am only trusting I can have all my troubles on this earth, and when soul and body are parted I can meet my God in peace and be as He is and belike Him.

I think sometimes if I only could recall a few times in my life I could have a brighter experience, and sometimes I am made to feel why should I grieve for what I feel if I did not love at all. "I know I love Christians wherever they may be, though oftimes I am fearing they cannot love me." "Tis seldom I can ever see myself as I would wish to be, could I joy his saints to meet, choose the way I once abhorred, find at times His promise sweet, if I did not love the Lord?" "Sure, others do not feel what's often felt by me, such trials and temptations, perhaps they nev-

er see; for I'm the chief of sinners, I freely own with Paul; or if I am a Christian, I am the least of all."

When I am blessed to realize I do have a little humble hope, there is a little spark that doesn't go out and I would not take the whole world for it. Furthermore, I am glad to say that some one has prayed for me as my voice is much better now, I was blessed to help to sing once more at our meeting and want to beg all you good people to continue to pray for me, for I need your prayers every hour. Pray for me that I may draw near to God and that He will extend His blessings on poor me and that I may live a life that is pleasing in His sight. I feel I am in the shadow of darkness, overwhelmed with trials and troubles and temptations. "Few minutes in praising of God I enjoy, and they are succeeded by pain, if a moment in praising of God I employ, I have hours again to complain."

So, I will close, asking to be remembered in prayer. May God be with you and bless you all. This I ask for Christ's sake. A sister I hope. Please publish this, if you think fit, and if not, all will be well.

Mrs. Bessie Fay.

Richlands, N. C.
Route 1, Box 163.

MY EXPERIENCE

I will try to write some of the dealings of the Lord with me.

I was brought up in the Missionary Baptist and Free Will Baptist Sunday Schools, and at the age of fourteen I felt myself to be a sin-

ner and wanted to be saved, and they preached that you must come into the church and be baptized and live the best you can. And so at a revival meeting I joined, and I lived in the Free Will church for about twenty-four years.

I tried to live the very best I could, and I didn't know I wasn't a Christian. About this time my husband went to Richmond to the hospital, and while he was there he met up with a Primitive Baptist, and they conversed together. When he came home he believed in their doctrine, and that theirs was the true church. So, we began to hear them. He had heard them when he was a child; I had never heard them. So, after a while he wanted to join their church, but I stood on being baptized the second time, but after awhile I said if they were the right church, I didn't see how I could make a mistake by joining them. So, we joined and from the time I went in I felt unworthy, and I can't tell anyone what I suffered for about three weeks.

Someone told me that I had denied faith in the Lord and had sinned against the Holy Ghost, and that was my fear, for I had never been burdened as I was then. After awhile the burden left me, and I felt at times that the Lord was with me and I had dreams that comforted me. It came to me in a dream that "the promises of the Lord standeth sure, having this seal, surely the Lord knoweth them that are His."

I had another one, and I thought I told someone I hoped I was in the way, and I worried over predestination. So I begged the Lord to show me if he did predestinate us to do the evil things that we do and then

punish us for it, and it came to me in a dream that He did not predestinate the evil that we do, but that He suffered it to be, but that He did predestinate the good, for all good was of Him, and I believe that He did predestinate His children in Christ Jesus before the foundation of the world.

Sometimes I was cast down and afraid I was not one of His, and I didn't feel worthy to be with them, and I felt like they knew I was not. One Sunday there was to be preaching at Hancock Church, but I felt so low and unworthy I did not go. So, my husband went, and Brother Stokes stopped at Brother Robert Griffins for dinner, and my husband wanted to go over there and be with them. So, I went with him, but felt too unworthy to be with them. The next week I had a dream of Brother Stokes shaking hands with me, and he said he hoped the next time we met it would be a friendly meeting. He was taken sick and died, and I never saw him again. Then the church at Red Banks chose Brother Joyner for their pastor, and Hancock chose Brother Monsees for their pastor.

I enjoyed the preaching at times and at other times I was cast down. I don't remember just what time it was, but the Lord began to deal with me, and this scripture came to me, that it is not for man to direct his steps, but that they are ordered of the Lord, and I began to be brought into a fearful condition and to doubt if I was one of the Lord's people, and to beg Him to show me if I was, and this scripture came to me that the secret of the Lord is with them that fear Him, and I felt that I knew I did fear Him. I had

a dream of seeing a brave looking fellow in a crowd of people, and he said to me he was not one of the doubting kind, for he had seen the light. I said to him, "if you have seen the light, you have no room to doubt."

Then I had another dream and saw Brother Joyner in a room of people, and he said to me, "I have been praying for you," and I said to him, "I feel like I need your prayers, and not only yours but everybody's else." And I did. I can't tell anyone, and tongue can't express the agonies of a sin sick soul. The Bible says the Spirit makes intercession for us with groanings that can't be uttered.

There was to be a baptism, and so we went, and Brother Monsees baptized, and I had been brought so low I just felt like I had been baptized twice, and then I felt like I was lost unless the Lord had mercy on me. After the baptism we went to church, and I feel like the Lord directed Brother Monsees to preach to me that day. He took the sinner from the time the Lord began His work with him until he was ready to receive a hope, and he preached my feelings better than I could tell anybody. So my burden continued, and my fear was that I was being baptized the second time. I told my husband that there was one thing sure, I had once been right and now I was wrong, or I had never been right, and that part of my burden was removed, as if you would erase writing from a paper, and these words were spoken to me as plain as if they had been spoken by man, only I didn't hear a voice, but it was indited in my heart. It said to

me, "It is not your second baptism that is your trouble, but that you have never been right, that you are a sinner in the sight of God." So that gave me some comfort, for I felt that if it was nothing I had done that was condemning me, and He had been merciful enough to show me, He would have mercy on me and save me.

I was made to feel like I wanted to read the Bible. So I opened it, and my eyes rested on this scripture, "To him that is of a poor and a contrite heart to him will I look." That gave me some comfort, and I think it was that night I had a dream of telling someone how good I felt concerning my soul salvation. I thought I said to them, "I have never felt so good in all my life," and when I awoke the next morning my burden was gone and this scripture came to me, "It is not by works of righteousness which we have done that we are saved, but according to the purpose of Grace which was given in Christ Jesus before the world began." I felt like singing praise to the Lord, and I didn't have any burden for about three weeks. Then I had a burden to go to Brother Joyner and tell him what I had been through, and I asked my husband to carry me, but he said "If you have been given a hope there's no need to tell anybody." Well, I didn't go, and the burden left me, and in the meantime we moved to Georgia.

After we had moved to Georgia the duty of baptism came to me, and I begged the Lord to show me in a dream or some way if it was my duty, and I had a dream of seeing Brother Jimmie Wilson and telling him part of my experience, and

that I felt it my duty to be baptized, for I had never had a water baptism, for I was not a fit subject when I went in, but my name was on the church book at Red Banks. So I didn't know what to do, but I went to a fish fry with some of our Georgia friends, and there was a dear old brother there, and we sat on the bank and talked while the others caught the fish and prepared dinner. I told him what I had gone through, and that I felt it my duty to be baptized. He told me to do according to my impressions, and I would never regret it. So I did. I wrote the church and told them what I had gone through and that I felt it my duty to be baptized. So they dropped my name, and I gave in at Rosemary church near Greymont, Ga., and was baptized by Brother Byrd, their pastor, and I have never regretted it.

After we moved back here, the church at Red Banks received me back by letter, and I hope that I have been made worthy to be there through the previous blood of Jesus Christ, for I know that in my flesh dwells no good thing and that if I am saved it is by the grace of God.

Dear Brother Gold, I feel like I should say Brother: If you think this worthy of space in your dear valuable Landmark, you may print it. If not, all will be well with me.

Humbly submitted in hope that it may be of some comfort to some poor one along life's way. If not too much to ask I desire the prayers of all God's children, as I am afflicted with rheumatism and have to get about in a wheel chair and don't have the pleasure of getting out and

going to church or anywhere much.

Mrs. Martha J. Davis.

Greenville, N. C.

Route 5.

ATTENDED ASSOCIATION

Mr. John D. Gold,

Dear Friend:

I want to write a sketch of our good trip. Wife and I have just returned home from the children of God. We met lots of them who requested me to write them, and the only way that I can write so many is to write them through the Landmark, for I can't write them personal letters.

If I just could I would write and tell you all dear children how much we enjoyed our trip, but my words will not express our thanks unto the Lord for the good treatment you all gave us. We feel unworthy of your kind hospitality.

We enjoyed very much the churches and the pleasant homes we visited. I was sorry my wife could not be with me for the whole trip, because of illness in the family.

I was blessed to attend six associations while I was down east, I was gone about five and a half weeks. My wife joined me for the last two weeks of the trip. Oh what good meetings we did attend. I started in at the Seven Mile Association the third Friday in September, and the Good Lord was with us there. Next I went on to the Little River Association. Next I attended the Kehukee Association, and wonderful blessings from Heaven were showered upon us at this meeting. I went on to the Contentnea Association, then to the

White Oak Association, next to the Black Creek Association, where splendid preaching was heard. We were saddened at the Black Creek Association by news of the serious illness of beloved Elder Wyatt who had been taken to the hospital in Wilson. My wife and I went to see him and found him very sick. He knew us when we went in and he said to me, "God bless you, son." Brother Wyatt has stood firm in the doctrine that he so firmly believed.

O Lord, so many times we have gotten to the Red Sea and could not get over, and dear children, we are there all the time, but we just cannot see it. He has promised to supply our needs, but He has not promised to supply all our wants. It is good for us to be afflicted or we would not be afflicted. One of the old writers said, "When I was afflicted I remembered the Lord." Many times when we are on beds of illness and all has been done for us that earthly hands can do, and we see God accomplish what human help cannot, we are made to see the Lord has come to our rescue with healing in His wings and has shown His smiling face to us by the eye of faith and He drives the pain from our bodies and the aches from our bones and makes us to say, "The Lord is my shepherd, I shall not want," for no other than He has brought us by His Grace out of the mirey clay and has put our feet on solid rock, and has established our goings and put a new song in our mouth and made us to sing praise to His Great and Holy Name. Praise Him all ye

children here below and praise Him in heaven above. Dear children, He is all of our salvation, and He is all of our obedience and all of our duty. Jesus is all to his loving children. He is all the salvation we need here in this life and all we will need for the world to come. If I just knew I had Jesus, that would be all the salvation that I would need here or for eternity. O Lord, have mercy on us all, for we are not able to stand ourselves. But Dear Lord, bless us to be ever looking unto thee who is able to hold us up by Thy Divine Grace. Jesus says, "I have loved thee with an everlasting love." Children, that is sufficient, that is long enough.

Some people say Jesus does not love these bodies of ours. To whom was he talking if he does not love us. If He is not talking to us in our experience, what good would it do? When he said to Nicodemus, "Ye must be born again", in the third chapter of John, who was Jesus talking to, if it was not that man. Jesus said a man must be born again. Jesus was not talking to some spirit. He was talking to a man or he would not have said, "a man must be born again". Jesus says, "I will come again and receive you unto myself, and where I am there ye may be also." To whom was He talking if not to us? He had come to this world and was born a Blessed Saviour, died and rose again, and has gone back to His throne and He will come again. When Jesus was caught up to Heaven the people of God stood gazing as He went away, and two angels said to the people of God,

"Why stand ye gazing? The same Jesus who is going away will come again in like manner."

Children, He is coming again, and He will raise us up, a spiritual badge that we are His children. If not, what good resurrection of our bodies? What good will the resurrection be to us? Jesus loves every bone in our bodies, and He will raise us up again, for He said He would. If there be no resurrection of our bodies, our hope is in vain, and our preaching in vain. He says He will lose nothing that His Father has given Him. Children, don't we believe that the Father gave us to His Son. If not, why did Jesus say, "Thine they were and Thou hast given them to me." A double gift, the Father gave us to His Son and gave Jesus to us. Our sins have been washed away. We haven't been washed away, but our sins have. So, they will not be brought up against us any more after death. The judgment of God is with us here on earth, not after death.

O Lord, bless us to believe this Holy Truth and keep us and not let us be carried away with every wind of doctrine. O Lord, we know that Thou art present everywhere. Yet, we have to grieve over our boys that have gone. Still we know that the same God is in Germany and Japan that is here, and the same God is able to take care of our children that took care of Daniel in the den of lions.

Mothers and fathers of the boys who have gone, I just want to tell you that the same God, if it is His will, can withhold the gun shots away from your son, the same God

who quenched the fire about the Hebrew children. Yet, we cannot help grieving, because Our Redeemer, Jesus, had to grieve when He was on earth. O Lord, have mercy on our darling sons, and God have mercy on us fathers and mothers and bless us to pray, looking to Jesus, if it is Thy will, to bring our boys back home and let them sleep on their own bed in their father's home again.

When our children were small they trampled on our toes, but now they have grown up and out of our sight and they are trampling on our hearts. Dear Lord, may our sons put their trust in Thee. By Thy grace may we fathers and mothers trust in Thee. O Lord, we know that Thou has blessed us, and we pray that Thou will still bless us. We know that we have once been dead but are now alive forevermore. Bless our homes and our churches and make us love each other. Keep us down at each other's feet, praying for one another, when miles apart.

I must stop, I am afraid I will take up too much space in the space in the Landmark. I feel like at present I could write the Landmark pages full, but if the Lord will bless me to stop, I will stop.

Your least brother and sister in hope.

W. E. and Alma Jarrell
Lexington, N. C., Rt. 2.

REPENTANCE

Zion's Landmark and readers thereof:

I have written on different subjects of Bible teaching, but do not remember having written on the

Bible doctrine Repentance.

When John the Baptist, the forerunner of Christ, came preaching, his message was "repent", and the reason was because they were all sinners. They may have been saved, but yet there were plenty of sins they had committed against the God of Heaven to repent of, because God manifest in the flesh of man and King of Heaven and earth, also the creator and ruler of the same, was setting up His kingdom in the hearts of believers in His name and they were called disciples of Jesus, the great king from heaven, altogether separate from sinners; and that was the reason He suffered on the cross, to make peace between God and man.

Man had become by his fallen nature a rebel against the government of God, who is holy and perfectly free from sin or any fellowship therewith, and the command is to repent, not of Adam's sins, but of their own sins which were of the same nature as Adam's sins.

A sin of any nature is a rebellion against the perfect government of God. If Christ had not offered himself to God through the eternal spirit, as a perfectly holy sacrifice, and had not come to earth and taken of the flesh of man by being born of a woman stooping under the law and obeying the same, even unto the death of the cross, there would have been no salvation for mankind. But now this has been accomplished by the Son on the right hand of God to intercede for the heirs of salvation.

If any one sin, and we all sin, we have an advocate with the Father, even Jesus Christ, the righteous,

who will plead our case before the Father, and His righteousness is counted the believer's righteousness, and this is the reason the Scripture says to us, "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and in your spirits which are God's."

At the cross, or at the feet of Jesus, we should all bow and say, "Lord have mercy on me as a sinner" and say with Brother Paul, "I feel to be the chief of sinners, but I am what I am, by the grace of God."

Repentance is our duty to God, and it is our duty to call upon Him daily and say from the heart, "Forgive me of all my sins and forgive me of all the sins I have committed against the least of thy disciples, for when we sin against them we are sinners against Christ, for they are the body of Christ, for that was the charge against the Apostle Paul when the Lord said unto him, "Saul, Saul, why persecutest thou me?" Therefore, to persecute the least of his disciples is the same as persecuting the Captain of our salvation, the God of Heaven.

The message of the great prophet, priest and king, Jesus, was to repent and believe the Gospel, "for the kingdom of heaven is at hand," even at your door. It is the same as saying, "I am now establishing in the hearts of my disciples by the spirit a spiritual kingdom, "The kingdom of heaven cometh not by observation, but it is within you. Your body is the temple of the Holy Ghost, which is in you. You can no more see the kingdom of

Heaven than Nicodemus could see the wind blow. He could see the leaves move, which was the effect of the wind. We can see the effects of the kingdom of heaven in disciples of Jesus by their repentance, faith, miracles, good works, Christ-like minds, holiness of life, resurrection from the dead, as signs.

When Christ called the twelve Apostles and gave them power to raise the dead, cast out devils in his name and preach the gospel, their message was, "Repent that your sins may be blotted out."

I know that without the spirit of Christ moving upon them, they cannot repent anymore than Lazarus could raise himself out of the grave. He was naturally dead and had no power to move until the Spirit of God moved upon him. Even so the sinner, who has not been quickened by the Spirit of Christ is dead in trespasses and in sin and perfectly helpless. He cannot repent, he cannot believe, he cannot perform any good work acceptable to God, because it comes from the dead heart.

As soon as Christ quickens a sinner by his spirit, he has come into a spiritual life and can repent. He can pray, for all he does is being prompted by the spirit, and is acceptable to God, because God is working in him "to will and to do of His own good pleasure."

I will say, from the authority of God's Word, if I would repent of the sins I have committed as David did, as Peter did, and confess to the church, and then each and all the other members do likewise, we would have absolutely an

apostolic church, where they had all things in common.

After they repented they even sold all their possessions and laid the price down at the apostles feet. The spirit has filled their hearts so full, and their love for each other was so great they wanted to heal each other, and that was the evidence of the spirit and their love for each other. "Love thy neighbor as thyself". This was a real kingdom of Christ.

Do we see or hear tell of anything like that now? I should say no. And why? Because we have rebelled against the spirit, have not repented, and have not obeyed the commands and done the work that God has said it was our duty to do.

If we could keep the whole law, then Christ says for us to say, "We are unprofitable servants, and have done only that which it is our duty to do". Then to repent means to feel sorry on account of sinning against God. So, about face and do otherwise.

Thos. W. Kinsey.

High Point, N. C.

MANY THANKS FOR SENDING LANDMARK.

I am sending you October 1st 1942 issue of Zion's Landmark, just in case someone else has not already sent it. I have all of the Landmarks for the last four or five years which I would be glad to send anyone who has not been a subscriber and would like to have them, if I know of such a person.

Yours very truly,

MRS. T. F. BUCKLEY.

Gordonsville, Va.

A GOOD LETTER

Dear Mr. Gold and family all:

We noticed your New Year's greeting on the wrapper of our last Zion's Landmark and do appreciate your kind thoughts of us. We are glad to report that wife and I are usually well. We have been having quite a continued long spell of winter weather up this way. It began a little more early than usual. The ground has been covered with snow ever since first of December. Temperature around zero of mornings good part of the time and reached the low points of 25 to 30 below a few times. This is real winter. However we are located near the coal mines, and have had a good supply of fuel to keep warm, and with a good supply of fruits and vegetables canned in our cellar have lived comfortably so far. How thankful we should be for such blessings. I fear we are far from being grateful as we should.

We are glad to hear you have improved so as to be back at your desk. I am made to remember so often my pleasant visit with you and your kind family in your home. I can now recall so vividly the singing of the birds in the trees outside of your home the morning I awoke on my first visit south. The air so warm and the sweet and joyous voices of so many species of birds was inspiring, and witnessed the peace and joy that they had feasting upon the bountiful supply of food etc., God had so plentifully provided for them. We poor human beings, blessed above every other creature upon the earth, being made in the image and after the likeness of his Creator, yet instead of getting up

in the early morning with songs of praise and thanksgiving for God's tender watch over them through the night season; murmur and complain about trivial and small things that would cause the little bird to blush with shame, had it such understanding.

Well, this will do for this line of thought. Perhaps I am more guilty than anyone else for making complaints without cause.

We do hope this finds you and all your family in good health, and enjoying the blessings of this life in its fulness, both temporally and spiritually. I am enclosing copy of an article I have written following the Christmas Season. If you think it worth of space in your good paper, use it. If not I assure you there will be no hard feeling from me. We enjoyed a wonderful Christmas. Some 275 cards, all beautiful and carried sweet and kind wishes so beautifully expressed in rhyme. Also there were several accompanied with one to five dollar bills which added up to a substantial sum. We cannot be thankful enough for such God given friends. The Lord bless and keep you and your loved ones is our prayer.

Unworthly yours,

C. E. BENSON.

Clark's Summit, Pa.

SENDING THE LANDMARK.

To the publisher of Zion's Landmark: Dear Mr. Gold and Brother, if I am fit to call you brother—

I am a poor old soul tonight and would write if I could. I pray the Lord to help me write a few lines so you can read it. I am a poor hand to write. I am old and unlearned,

but will do the best I can. I have wanted to write a long time, but have put it off, but am trying to-night.

I love the Landmark and the articles that are in it. I read them every night when I am at home and can't help crying. I love your writing and for which I could shake your hand. Pray for me if you can pray for an old sinner like me. I love the brethren and sisters. I love to go to church and hear the good preaching.

Brother Gold, I am sending you a little piece of money, which I ought to have done a long time ago. It is not much, but will help a little. This may be my last, as I am eighty-one years old the eighteenth of this month.

I wish you and your family well. I wish I could tell you what I wanted to, but I can't. Will close this scribble for this time, and when you are on your bended knees, please pray for me.

How can I do without the Landmark? But I can't pay for it. I am poor and old and can't work like I once did, but the Lord is good to me and has been all my life, a poor old sinner like me. I feel forsaken and cast down, but not destroyed.

Excuse bad writing and mistakes, for it is just like myself.

With best wishes,
Cora Oakley.

Dear Sister Oakley:

I thank you for your good letter and your kindly interest in the Landmark and me. I desire your prayers and I trust you will remember me at the throne of Grace.

It will be a pleasure to send the Landmark to you without charge

and pay for it from the fund sent in by the dear sisters and brothers for this purpose. I trust our kindly Heavenly Father will spare you many years to read and enjoy it.

With best wishes,
Sincerely,
John D. Gold.

A CONSIDERATE GRANDSON

P. D. Gold Publishing Co.

Dear Sir:

Sometime ago I wrote you in regards to Mrs. R. A. Overman's address. Since then I have been able to get it.

I am inclosing money order for her subscription for six months for the Landmark. And as long as she lives I want you to send her the Landmark and I will pay for it and in case I forget the time it is due, please send me a statement. But will try to be prompt to send the money. Her address is the "County Home, Wilson, N. C." I had a letter from her and she said she was better satisfied there than any place she had been since Grandpa died. Said they were very nice to her there. Mr. Gold, I would like if you feel like it and have time, you would write more for the Landmark as I enjoy your pieces.

I am not a member of any church but I do believe in peace in the church and everywhere else and you seem to be a man that believes in peace.

Hoping you will be able soon to write some more if you feel like it.

Fraternally yours,
E. R. Watson.

Care A. N. Jackson,
Rt. 2, Blountville.

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. MARCH 1, 1943

**EXPERIENCE OF MRS. MALINDA
V. WEST, 809 WEST JAMES
STREET, TARBORO, N. C.**

If not deceived, I have been impressed to write something of what I have felt to be some of the dealings of the Lord with me. It was, between the ages of 12 and 13 years, when I was made to consider my condition before God, and began to read the Bible, to see if I could find any hope for poor me. I wanted to serve the Lord, and would try to pray; but often felt like my prayers did not rise higher than my head. At other times I felt comforted.

I had many dreams, some made me fearful, others seemed to relieve my troubled heart. Once, I dreamed that an uncle and myself were going to Church and we came to a stream of water and we had to go through it. On the side where we entered, it was muddy; but on the other side it was the clearest water,

I thought I had ever seen. I told my mother of this dream, and she said; maybe the matter will be cleared up for you sometime.

I once dreamed that a cable was let down, I went to it and walked up it, and came to a Church full of people singing, and the benches were the prettiest and whitest I had ever seen, and I thought they were singing hymns used by the Primitive Baptists. I thought sister Nancy Bateman said; "come in there is room for you."

I once dreamed of being in Moratuck church and Elder A. L. Harrison was leading, and they were marching up the aisles, Elder Harrison then began to pass something to them saying, "Take this in remembrance of Jesus." I had loved the Church before; but after this I seemed to love them more than ever before. I wanted a home with them; but did not feel worthy to be with them, so I joined the Disciples Church; but still was not satisfied. I left them and joined the Methodist Church; but there was no food there for me. Old brother Joseph Adams and brother Benny Bateman preached the first sermons that I felt I really understood. Brother Adams preached from Luke 15:4 and showed the condition of the lost sheep, as wholly dependent on the Lord, to bring it to the fold. I then felt there was nothing I could do to save myself; but must rely solely on the Lord, for my salvation and safety.

I was married March 11th, 1900 and Mr. West and myself used to go to Bethlehem Church in Tyrell County, Elder J. T. Rowe was Pastor, and I love his preaching.

After he gave up the Church Elder E. E. Lundy was chosen as Pastor and we loved his preaching. In June 1905 I was alone asking God to have mercy on me and it seemed the sun shone brighter than I had ever seen it, and the leaves of the trees seemed to be praising the Lord; and I felt for a time I had no doubt but what the Lord had been merciful unto me.

In Sept. 14th 1906 I went before the Church, at Bethlehem and told part of what I have written, and was received and baptised the next day, by Elder Ardell Ambrose, Elder Lundy having gone to an association. I felt like embracing the members when I came out of the water; but soon doubts and fears arose, and I often tried to pray, to the Lord to be made right, if I was not right, in His sight.

I have been made to believe in God, and in Christ, but at other times I am as one in the low ground of sorrow, and wonder if I am right after all.

This is a condensed portion of a 20 page letter, which contains much repetition, and in the interest of space, have tried to use the best and substance, and without harm to the subject.

Rewritten by

O. J. Denny, Editor.

WHY DO THE HEATHERN RAGE AND THE PEOPLE IMAGINE A VAIN THING. Psalms 2:1

This was written many years ago by David King of Israel and its sweetest singer, and while we are observing the raging of the heathen yet it is nothing new. David

is speaking of the Kingdom of Christ of which he could speak and write by inspiration. He was a prophet of the Lord and saw His glory and the time of His coming to the earth in human form to put away sin by the sacrifice of Himself. He could discern the heathen raging against Him (Christ) and laying plans to put Him to death because He said He was the Son of God.

All enemies of Christianity are heathen; it matters not from what country they may come, nor how well they may be educated, nor how well they may appear when measured by the standard of what we call civilization and refinement. Civilization is not the mother of Christianity; for when men get wise in their own conceit they lose sight of God who is their maker, and the Redeemer of all who believe in Him, and look to Him for all help and strength to fight the good fight of faith and lay hold on eternal life.

The heathen rage now for the same cause he raged in David's time; he hates Christianity with the most cruel hatred, and would put the last vestige of it out of his sight. It is a great hindrance to dictators who attempt to mold men and women to be perfectly subservient to their own will and selfish desires. Christianity is the mother of democracy, for our great country was largely settled by those who fled from various countries of Europe seeking a land where they could worship God as they pleased, and were by the grace of God made willing to brave all the hardships and perils that lay in their way in

order to attain their soul's desire.

David considers all who are the enemies of God to be his enemies, which is one reason why he prays to be delivered from them, and while they hedged him in and threatened him all his life, still he died in his own bed in his own house and they could not reach or harm him.

He was a type of Christ as the Suffering King and many of his prayers and spiritual utterances were spoken or written while he was personating Christ as in the 22nd Psalm, "My God, My God, why hath Thou forsaken me," the very words our Saviour used while on the cross and in the very agonies of death, and in a short time He said "It is finished" and yielded up the ghost.

The failure of one heathen ruler to conquer the world and enslave all mankind does not discourage others from trying. Their ambition is so great and their thirst for blood and power cannot be satisfied.

Attila the Hun who ruled an empire extending from the Black to the Baltic Seas, set out in A. D. 451 to conquer western Europe and was defeated by Theodorie at Chalons; The Saracenes who thought to conquer Europe were defeated at Tours in the heart of France by Charles Martel in 710, A. D. Solyman, the Turk, had the ambition to conquer all western Europe died in 1566 without doing it. Napoleon Bonaparte spent about twenty years at the same task and died a prisoner in exile on the island of St. Helena in 1821. William of Germany failed and died

in exile in Holland in 1942, and Hitler and all others who have the same ambition to rule the world will fail also, for Daniel the prophet of the Lord said, "And whereas thou sawest iron mixed with miry clay, they shall mingle with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay," Daniel 2:43.

Each nation has its own language and customs and can never be molded into one nation no more than iron can be mixed with miry clay.

We have no way of judging the future but by the past; and judging by the past we find the way of the transgressor is hard, and those who never succeed only momentarily, and are like the morning cloud and the early dew.

While men come and go as the grass with no power to remain on earth but a few years, the Lord says, "I have set my King upon my holy hill of Zion," (sixth verse) and he cannot be moved; for Moses says, "Lord Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Psalms 90:1-2. While the wicked spread themselves like a green bay tree and tell of the great things they have done, and will do, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (4th verse)

We are told that the word of the Lord endures forever, and we are sure there is nothing else that endures, for all living things will

die and go back to the dust out of which they were made, and man at his best is altogether vanity, and the nations are nothing but vanity in His sight.

We hear and read about a peace to be made at the close of the present war that will be lasting, but considering the many peculiarities of human nature, how can such a thing be done? The world cannot make peace with itself, and the church cannot make peace with the world because they are at enmity with each other, and nothing short of the grace of God will ever bring peace to this war torn world. Even those who profess to be Christians cannot live in peace with each other and dwell in the same house.

There is perhaps nearly one hundred denominations in the world, each professing to be the true church of Christ, all claiming that they are believers in God and accept the bible as the only rule of their faith and practice, and yet while they claim to be born of the same Spirit and claim to be led by and instructed by it, and established in the faith, yet they cannot agree on the fundamentals. If they could agree and be of one mind as to the fundamentals they could compromise on the non-essentials and dwell together in harmony, but the same Spirit that actuates the dictators who would rule the material world is found in the church, and manifests itself in dividing it into factions while none of the fundamentals are under dispute. Constantine taught, "Unity in essentials, liberty in non-essentials, and charity in all things."

The writer is not looking forward to a season of perfect peace on earth till Jesus comes, till the angels comes down from heaven having the key of the bottomless pit and a great chain in his hand, who will lay hold on Satan and chain him down for a thousand years, and after the thousand years is fulfilled he will be loosed a little season to go out and deceive the nations as he has always done, and is doing now, and will continue to do till he is shut up to deceive the nations no more till the thousand years are finished.

The heathen have been raging against the truth in all ages, the young lion roared against Samson, who was a type of Christ, and he slew him when he had nothing in his hand, David was also a type of Christ and slew the giant with a sling and a stone, even so Christ when the wicked is revealed, will be consumed with the spirit of His mouth, and destroyed with the brightness of His coming, 2nd Thes. 2:8.

B. S. Cowin

SAMUEL JENKINS

I will attempt to write a few lines in memory of Brother Samuel Jenkins who died March, 1942 at the age of 82 years.

He united with the Primitive Baptist church at Southwest in early manhood and lived a faithful and highly esteemed member until death, nearly 51 years. Brother Jenkins was a hard worker on his farm which was a home for the Baptist as well as many others, as long as he was able to serve them.

He served his church as clerk for many years, and was always present at meeting time unless providentially hindered, and while we miss him here we feel that our loss is his gain, as our hope for him seemed bright.

Written by request,

R. W. GURGANUS.

BETTIE COBURN

By request of the conference at Spring Green I will try to write a short sketch in memory of our dear sister Bettie Coburn, wife of James C. Coburn. She was born in the year of 1878 and died December, 1942. She has been for a good many years a member of the church at Spring Green, and has greatly endeared herself to every member, by her orderly walk and Godly conversations. She always carried that light that shines in the Christian heart, showing her faith by her works.

She always filled her seat unless providentially hindered, that being her greatest enjoyment in this world.

While we feel our loss is great, of such a humble and useful member, we feel it is her gain; in a land where all is peace and love. Her funeral was held in the church at Spring Green church by her beloved pastor Elder W. E. Grimes. Her body was laid to rest in the church yard cemetery beside her dear husband who had gone on before.

Written by,
ANNIE EDMONDSON.

Robersonville, N. C.

O. F. JUSTICE.

O. F. Justice was born March 29th, 1867, and died January 22, 1943, making his stay on earth seventy five years, nine months and six days. He was born on Stump Sound in Onslow County in about a mile of Holly Ridge, now Camp Davis.

His father was Russell Justice, and his mother was Susan Holmes Justice. His father died when he was quite young and his mother lived with him until his death.

He was never married, but lived a bachelor until he had to be carried to the hospital. He suffered from pellagra for many years and was very feeble, and had many doctors to visit him. At last he went to Duke Hospital where he remained until he died.

He had a sweet hope in Christ and joined the Primitive Baptist church at Yopps September the second, 1926.

This obituary was written by his elder brother now 80 years old. Please publish same in Zion's Landmark.

J. H. JUSTICE.

Snead's Ferry, N. C.

RESOLUTION OF RESPECT.

It has become my sad duty by request of our church to write a short sketch in memory of our dear old mother in Iseral Sister, Mary F. Corbett.

She was born in Halifax county, May 1st 1855. On November 21, 1942 the angels visited her bedside and took her home to glory where she will abide in peace and love for ever. She always filled her seat when able to go to church. She and her first husband, brother Levi Harris

with three daughters, united with the church at Greensboro, February 12, 1905, baptised by Elder C. F. Denny and in 1927 they moved their membership to Tarboro church.

Sister Corbett was very feeble during her last year. She would come to church every time she could, said it was sweet and pleasant to her to meet with the brethren and sisters and hear the glad tidings of salvation preached.

A loving one from us is gone. A voice we loved is still, but we have that sweet abiding hope that she is now resting on the sunny banks of sweet deliverance.

Therefore, be it resolved, that we, the Tarboro Church bow in humble submission to the will of Him who doeth all things well and no man can hinder.

Our heartfelt sympathy goes out to those near and dear to her. That a copy be spread on our church minutes, one sent to the family, one to Zion Landmark for publication.

This done by order of Tarboro Church in conference sat before the first Sunday in December 1942.

Elder J. D. Fly, Mod.
Mrs. J. D. Harrell, Clerk.

SPRING SESSION BEAR CREEK ASSN.

The Spring Session of the Bear Creek Primitive Baptist Association is to be held with the church at Lawyers Spring, Anson County, N. C., commencing on Friday, before the fourth Sunday in April. Lawyers Spring Church is located in the South suburb of the town of Peachland on highway No. 74, between Monroe and Wadesboro. Buses from Wilmington and Charlotte pass Peachland hourly every day.

For further information address Brother N. S. James, Route 1, Polkton, N. C., or Brother L. W. Mills, Route 1, Marshville, N. C. Brethren, sisters and friends, especially ministers are invited to attend.

J. W. Jones,
Peachland.

APPOINTMENTS FOR ELDER W. B.**JARRELL**

The following appointments for Elder W. E. Jarrell from Lexington, N. C., Tarboro, Wednesday night, May 19

Old Sparta, Thursday, May 20

A. W. Ambrose Home, Friday night, May 21.

Concord, Saturday and Fourth Sunday, May 22 and 23

Bethlehem, Tuesday, May 25

White Plains, Wednesday, May 26.

North Creek, Thursday, May 27.

Eastern Union, held with the church at North Creek, May 29-30.

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CAROLINA ROOM

ZION'S LANDMARK

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NO. 9

JOB TALKS WITH GOD ABOUT HIS AFFLICTIONS

My soul is weary of life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

I will say unto God, Do not condemn me; shew me therefore thou contendest with me.

Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

Hast thou eyes of flesh? or seest thou as man seeth?

Are thy days as the days of man? are thy years as man's days.

That thou enquirest after mine iniquity, and searchest after my sin?

Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

Thine hands have made me and fashioned me together round about; yet thou dost destroy me

Remember, I beseech thee, that thou hast made my as the clay; and wilt thou bring me into dust again?

Hast thou not poured me out as milk, and curdled me like cheese?

Thou has clothed me with skin and flesh, and hast fenced me with bones and sinews.

Job X, 1-11 verses

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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If the money sent has not been 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

THE LORD ONLY GIVES BEST

The following poem was written by Mrs. Charlie Allen. The words came to her one night and she composed the poem. She was an old member of Pleasant Grove church. Sent in by request of her children by her niece, Mrs. Minnie Loftis.

I am in trouble, Oh how great
I can't help but work and fret
But if thy light shines on me:
Then how happy I will be.

Many times I've been in the dark,
Then feel I was in the ark,
But this time seems so sad and
dreary
I can never tell how I worry.

I am afraid I will never see light,
But if I don't it may be right.
No one knows the trouble I see,
Except the one above me.

I think God knows all my cry,
And if never know better I rather
die.

I am in this world of trouble and
strife;
Maybe I will be better sometime
in life.

I knew but little in the past,
And thought my trouble great,
But of late I find I have
Many troubles yet.

My road is rough and stony;
I cannot see my way.
I try to pray to Jesus,
But my words seem to decay.

I am so dark and dreary
I flee to thee for rest;
I find but little comfort,
Though it may be all for best.

I know He has the power,
And His blessings come in showers,
But if they don't we can but stay
And look to God and not away.

This world is dark and dreary;
Full of sorrow and grief,
But if it is the Lord's will
I will sometime get relief.

Has anyone had troubles
That will come up to mine?
If so, I'd like to see them,
And let them help me rhyme.

Oh, Lord, what must I do?
All I know is to come to you.
If it's not your will to give me rest,
I don't know then what is best.

You were the one that came to me
When I was lonely and not free,
But now it seems it's not your will
And if it's not I must be still.

I want to be a mother and wife
In this world of trouble and strife,
But in this condition I can't be,
Will you come and share trouble
with me?

I've been in trouble at times
Most all of my life,
And the older I get
The more strife.

Mrs. Charlie Allen

THE REVELATION

The Revelation was given by Jesus Christ and written by the Apostle John. The entire book is a revelation and a prophecy of things to come, from the day of the Apostle to the end of time. In it the prophet traces the church in her triumph over Judaism, Paganism and the anti-christian beast of catholicism. The visible appearance of the Lord is declared with a leading thought: "Behold He cometh," and in response with joy, the spirit and the Bride say, "Come." The Lord replies saying, "Surely I come quickly," and the Apostle affirms, "Even so, come Lord Jesus."

Seven golden candlesticks with the Son of man walking in the midst of them, holding in His right hand seven stars, which are the angels of the seven churches. Doubtless, this signifies the perpetual presence of the Lord among His churches, and by the stars in His right hand, signify a special care, He takes of His ministers. For the benefit of the church, the power of God in the gospel is provided, and signified by a white horse with the Son of God as the rider thereon; who holds His ministers in His hand, signified by a bow, with the pure word of the gospel signified by arrows understood. Thus, He went forth conquering and to conquer; for in right-business He doth judge and make war.

The church and the ministry are represented as two candlesticks and two witnesses, clothed in sackcloth, standing before the God of the earth. These are the two anointed ones and the two golden pipes that empty the golden oil of prayer,

praise and supplication out of themselves into the golden bowl. Their word is like fire, forever declaring that the Pope is an impostor and Christ Jesus is the only Head of the church and her only Saviour. This type of preaching has always tormented the Pope and all the kindred sects of the earth. All who have the testimony of Jesus, have the spirit of prophecy, and are here called prophets.

The time is set when these witnesses shall finish their testimony, and at the same time, it is also fixed, that the beast of the bottomless pit shall ascend, make war, overcome and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called "Sodom and Egypt," where the Lord was crucified. Great rejoicing by the anti-christian party, headed by the Pope, will appear for a short space, called three and one half days. This slaying of the witnesses by the anti-christian beast will fill the cup of his iniquity. After the three and one half days, the Spirit of life from God will enter these witnesses and they will stand upon their feet in the presence of their enemies. They will then hear a voice saying, 'come up hither,' and they will ascend up to heaven in a cloud. This ascension signifies a triumph over, and the passing of the first and second woes of the Papal and Mohammedan systems; and represents a very high and remarkable plane for the church over her enemies.

Behold the third woe cometh quickly, and the seventh angel sounded; and there were great voices in heaven saying, "The king-

doms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever." To which the four and twenty elders worshiped God and gave thanks to Him, because of His great power and reign. This signifies the fall and crumble of the powers of earth, especially those who legalized and tried to raise the christian religion, to be highly esteemed among men, which lowered it to an abomination in the sight of God.

It is certain that this angel has not yet sounded his trumpet. We are yet under anti-christ and his clergy, like locusts, still devour the land. These locusts enter all forms of politics, help to create all kinds of office and pay stations, and like the two daughters of the horse leach, cry. "Give, give, and say it is not enough." The kingdoms of this world are far from appearing to be the kingdoms of Christ; neither is the outer court of the protestants given over to the Gentiles. The inner court, is opened in heaven.

From the open door, another sign, great and marvelous is seen; seven last plagues, for in them is filled up the wrath of God. These plagues are an explanation of the third woe. We will not enter a descriptive comment upon them at this time.

The pure word of the gospel in those times is represented as a sea of glass, mingled with fire, upon which all stood, who had gotten the victory over the beast, his image, his mark and the number of his name. The beast overcame the saints by shedding their blood; and they overcome the beast by the

blood of the Lamb, by the word of their testimony, by professing and preaching the gospel, by their close and constant adherence to it and dying for its truths. It is indeed a marvelous sign, that faithful and pure preaching of the Word destroys the anti-christian beast; but it is no less marvelous than the fall of Jericho, when the priest blew their trumpets and concluded with a shout. We will have this now and follow the prophet back to another account of the church.

The church is also seen as a great wonder which appeared in heaven. A woman clothed with the sun, the moon under her feet and upon her head, a crown of twelve stars. Another wonder. The pagan Roman emperors are represented, as a great red dragon, standing before the woman ready to devour and make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. The woman fled from the face of the serpent into the wilderness, where she hath a place prepared of God, that they should feed her there during the reign of the anti-christian beast, and is represented as 1260 days for this good woman and the witnesses. These days likely denote 1260 years. As witnesses in deep humility, she is clothed in sackcloth, but here clothed with the sun, far above the reflected light of legalism given by the moon, mostly in the night and fades away in the glorious light of the gospel sun. However, before the light of the gospel sun was seen, many things were seen by the light of the moon. Under the law, her coat of many colors, pro-

vided by the Father was seen; the distinguishing marks of the speckled bird were observed, for which she was hated. The wedding garment, with a needlework of wrought gold, provided by Christ and worn by His Bride, covers every number of her body, as does the gospel sun.

The evidences of the love of Christ for the members of His body, are many; His surety for them, His assumption of their nature, dying in their room and stead, paying all their debts, procuring their peace and pardon, bringing in everlasting righteousness for them. His intercession and preparation in heaven for them, supplies of grace and frequent visits in a kind and familiar manner; and as for the nature of His love, it is free and sovereign, matchless and inconceivable, strong and affectionate, as His Father loved Him. When the love of God among His members is seen by the wicked, they are kindled to dispatch them out of the way, and two methods are used to do so; one by persecution and death and the other by imitation. Since the papal head of the beast received a deadly wound it could do but little better than use the weapon of imitation.

The corrupt and cruel powers of earth have always had some kind of legalized religion. In the Scriptures such nations have been represented by some real or mythical beast that was destructive in its nature. As one nation reached the zenith of its power over the known world, and then fall a victim to the rise and power of another, the same cruel and beastly spirit of the former, continued to live in the next

power. Egypt being the first to sit upon the mountain of universal dominion, is the first head of this corrupt and cruel beast. Her sign was the Leviathan or Crocodile, which was often called a dragon. The second head was Assyria, the third was Babylon; the fourth Persia; and the fifth Greece. These five had fallen, or passed away before the time of the Apostle. Rome being the sixth head, with its pagan religion was then in power. The corrupt beastly nature of each had increased from the ordinary dragon of Egypt to a great red dragon with seven heads, and ten horns. Rome in its second form, nominally became Christian under the Emperor Constantine, and is the seventh head or beast seen coming up out of the sea, having the same heads and horns, with the crowns transferred from the heads to the horns. Among these ten another little horn stood up, and is represented as a beast with two horns like a Lamb. This is the eighth beast and is of the seventh head. This two horned lamb, signifies the papal system. The ten horns seen by the prophet, received no kingdom in his time, but were all up with their crowned kings by the year A. D. 478; at which time, Augustulus, the last of the Roman emperors, being obliged to quit his imperial dignity, was banished to Campania.

The Reformation by Luther and others was a deadly wound in the papal head, or the beast with two horns like a lamb. This deadly wound is to be healed; likely by a federation of churches uniting with the old Catholic party; signified by the outer court, given over to the

Gentiles. The text and signs of the times both clearly show that the protestants are fast falling away to a federation with the Gentiles. When such a federation is accomplished, laws will be enacted to enforce its purpose, the deadly wound healed and all the world will wonder after and worship the beast, saying, "Who is like unto the beast, who is able to make war with him?" They can then come at the inner court, break down and slay the true worship. After the beast fills the sup of his iniquity, the church will then be called a very high plane, signified by a voice which said, "Come up hither." The church having previously fled from the face of the serpent, will now be seen coming up from the wilderness leaning on her beloved, fair as the moon, clear as the sun, yet terrible as an army with banners. This is the King's daughter, all glorious within, therefore, the upright love her.

(To be continued.)

J. P. Tingle.

MULTIPLICATION

We come now to the last, and, in some respects, the grandest of all taught in the Scriptures. We find our four principles so fully set out that we are so poor that multiplication is a grand theme to us; so barren that when we come to realize that this kind of woman shall have more children than the married (Isa. 54:1) we are glad of the multiplication of the Lord. Heaven born children are glad that it is of Him. All they feel to be is corruption and sin. Of that they have plenty. They do not want any increase of themselves, but of

Him and His righteousness they do want a continual increase because it is so essential to them.

Multiplication is a process of increasing what you have so many times. It is addition in a simple form and yet more beautiful and precious.

We have the Word of God multiplying. I am not sure that I understand about this. I am sure that it is not the written word being multiplied. I am equally sure that it is the living Word that was made flesh and dwelt among us. It grew. I cannot fathom such a mystery. I do not believe that men became such zealous evangelists they caused the word to grow. I do not think that such a poor, frail creature, as Paul and Peter professed themselves to be, could take hold of the living Word and cause it to multiply. But of this we are sure, it did multiply. It came in a powerful way (Acts 12:24).

We are told that Jesus is the same yesterday, today and forever (Heb. 13:8). If the Word grew and multiplied in the time of the apostles, is it not doing so now? If it did (who says it did not?) multiply in spite of the bitter opposition of the sects at that time, will it not do so now? We have a very beautiful prophecy concerning this word. Let us look at it for a moment. May God bless us to fast on the varied beauties of it. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, for as the rain cometh down, and the snow from heaven,

and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater (so shall my Word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it, for ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands, instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:8-13). Now let the agnostic, atheist, skeptic, disputer, scholar or anyone else that is tainted with a doubt about the wisdom of God take that passage of Scripture and see what they can get out of it. I say (and I know that language and the laws of nature support me) that this prophesy is not dependent on me and you. It is by the sovereign, independent work of God that this growth and multiplication of the Word takes place. Let us reflect for a moment on the church. One (and to me the best) identifying mark of the church, is that she believes that salvation is by grace. Was it not in time that the Word multiplied? If it was in time, was it not Multiplication? If it was time multiplication was it not time salvation? Was the going forth of the word in prophesy to be, as man obeys or as the rain and snow comes down? Then this multiplication is of the Lord. It is so ef-

fective that it accomplishes the pleasure of the Lord and prospers in the thing when He sends it.

While the children of God that have had a precious revelation as to what is the truth, love the multiplication of the Lord, the world hates it. Egypt hated and feared the multiplication of the children of Israel. They, by Pharaoh's decree undertook to stop it. How did they come out? The midwives were instructed to dispose of the male (Christ was a man child). But they feared God. They said the Israelite women were lively and delivered before they got there. God's children are born without any aid from the preacher. An Israelite is lively because they are all that kind of stones (I Pet.2:5). A certain woman gave birth to a son. She saw he was a proper child. Mother love (wisdom) found a way for him. Providence brought the ark and a bathing girl together. The child's mother was sent for to nurse it. It was brought up by the very man to deliver Israel, that sought the destruction of them. Educated by the enemies of God's children to deliver them at the proper time. Brought up to prevent the multiplication of the Israelites. Used by the Lord in that multiplication. O, my dear brethren, can you see the hand of God in this? How can you doubt the wisdom of God in disposing of all the events of time to the honor and glory of Himself? Was it by chance that P. D. Gold was educated among the Missionary Baptists? Was his learning not connected in some hidden way with the multiplication, promulgation and perpetuation of the kingdom of

the Lord Jesus Christ? Don't you know, brethren, had the missionaries known that they were educating a man for the Primitive Baptists they would not have done it? If not, then is multiplication of God or men? If the mob that crucified Jesus of Nazareth had known that their zeal for getting rid of him was to be in God's providence for his uplifting they certainly would not have done it. If not, then is multiplication of God or men? If the king that banished John to the Isle of Patmos for his doctrine had known the consequences would he have done it? If not is multiplication of God or men

Peter expresses a sweet and consoling prayer in our behalf. Grace unto you and peace be multiplied (I Pet. 1:2). Oh, trembling child of God this includes you. This includes all of you isolated ones that write to the papers expressing your appreciation of the Old Baptist papers; this includes you dear old worn out brethren and sisters that are no longer able to get out; this includes you dear soldiers of the cross that go forth in fear and trembling preaching Jesus as the way, truth and life; this includes all of you that fear and mourn and doubt; this includes you that are touched by the cruel hand of war with children scattered here and there. I am sure it will be sufficient for you. Every child that is being tried will have grace and peace multiplied unto them. The trial may be sore. Satan may annoy you with his sliding smoothly up to you and suggesting his many evil schemes to you. But that mustard seed that was so small shall grow (multiply) into a tree (Christ)

and it will be a plenty to tide you safely into that eternal city whose Maker and Builder is God. In that sweet and abiding home perfection will be known. Not a sigh for the past will ever escape your lips because the glorious fullness of that country will fill up your every longing desire that you have had here. Oh, pilgrims, how we do sometimes cast our weary eyes on Jordan's swelling stream and desire home and the preciousness of living with Jesus, but when Love has enabled us to stem every surging tide and we come into that land of perpetual day then we will not desire any more multiplication but will rejoice in our Living Head and live satisfied forever and forever.

In love and fellowship,

W. D. Griffin

Fayette, Ala.

MADE WILLING TO GO.

Dear Mr. Gold: I have heartily enjoyed reading your writing to the Landmark and hope you will have a mind to write again soon. I believe by your writing that you are a child of God and that you have been taught by the Grace of God. I am made to wonder why such people whom I feel the Lord has changed and quickened by His Divine Spirit are still staying out of the church, but I can heartily agree with you when you said you believed and thought when it pleased God for you to join the church He will let you know, and there will be nothing to hold you back.

I believe by my own experience that one ought not and cannot join just as long as there is anywhere else to go. When I joined, it was

when I had nowhere else to go. There was nowhere else I could go to find peace and rest, and I believe I went the time that God had appointed for me. I was in great fear that I would join, and then I would be in a worse condition than I was already, if I went before I had to. And so, I made a pledge that I should never join the church until I was forced and made perfectly willing, and I doubted the Lord and gave up all hopes of this, for I was in such a condition that it looked impossible, but I thought, just as you, when the Lord wants me he is well able to let me know and will bring me, and I will not have to go within my own self. So, one day when I had given up all hope of ever joining, the Lord appeared to me, and I knew it was He, and these words were spoken, "Your sins, which are many, are all forgiven. Now go and do your duty." And then I saw the church of God and was made perfectly willing to join, and it didn't matter to them. I felt I ought not to be there, but how could I live without them.

When I was twenty-one years old I got married and moved away where I couldn't see any of the brethren or sisters or ever go to preaching. I was so mixed up with the world That I found myself wandering out in the world until I was almost gone. I went down in health and had an operation and was almost to the end when I tried to beg God for mercy and He did not hear me. I begged and I pleaded, but all in vain. Oh, how I suffered for the cause of Christ. I lay awake at night and begged and asked God to forgive me of all my sins.

I had moved back to Washington, and then I could not get up with a Baptist. I would go to church on the second Sunday, and nobody would go. Then I would go home and cry and worry. I found they had changed the meeting time to the first Sunday. So, I wondered why I could not get up with some one who knew all about it. I knew Sister Flinn was here somewhere, but I could not find her. So, I went to bed one night begging God to have mercy on me and show me where they were. I went to sleep and awoke with my burden gone, and my heart was light. I felt God's presence, for He had heard my prayers.

On the following Saturday night I was in my sister's home, and the telephone rang. My sister went to answer, and it was my daughter who said to tell Mama, "I went up the street tonight and overheard some ladies talking. They said there would be preaching at the Baptist church tomorrow."

Oh, how I did run over with joy. I have been happy ever since. I have made this, I am afraid, too long, but if you think it worthy of publishing, then publish it, and all will be right.

A sister in hope,
Mrs. Mamie Gibbs.

In Care of Mack Scott,
Washington, N. C.

WANTS COPY HASSEL'S HISTORY

Mr. J. A. Ward, 1902 County Street, Portsmouth, Va., would like to buy a copy of Elder Hassel's history of the Primitive Baptist Church. If you have one for sale please write Mr. Ward.

MISSING ELDER BOSWELL

I am enclosing a good letter that Elder J. White wrote to our church at Nashville, December meeting, which we appreciate. I am sending it to Zion's Landmark so others of like faith may enjoy it. We too, loved and miss Elder Boswell more than words can express. But the Lord has so wonderfully blessed us with another good pastor, Elder W. E. Turner of which we hope we are thankful.

J. H. Whitfield.

Nashville, N. C.

ZION'S LANDMARK

P. D. Gold Publishing Co.
Wilson, North Carolina.

Enclosed you will please find a money order for two dollars \$(2.00) for which please renew my subscription to Zion's Landmark for the year 1943.

I enjoy reading the Landmark so much. I don't want to miss a single copy of it. I receive so much joy and comfort in the reading. May the Lord help you to continue your good work in publishing such a good paper.

Mrs. G. E. Harris,

1221 Richmond Bl'vd.
Danville, Virginia.

HELPING THOSE UNABLE TO PAY

Durham, N. C.

R. F. D. 5, Box 105

Dear Mr. John Gold:

I am sending you \$2.00 dollars for Zions' Landmark. It was due Feb. 15th, so it has run over due and will send money by Elder Cobb which will pay to Sunday February 15, 1944 and my wife is sending

\$1.00 to help pay for some one unable to pay for Zion Landmark.

S. M. Aiken,

R. 5—Box 105, Durham.

Elder E. L. Cobb contributed his commission on this and another subscription to the fund for those unable to pay.

The brethren and sisters have been very generous this fall and winter. The Landmark matches ever dollar contributed.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Please use the enclosed check for \$5.00, to send Zion's Landmark to some person who wants your paper and is unable to pay for it.

I enjoy reading it myself.

Sincerely,

Alice P. Temple.

(Mrs. L. W. Temple).

Lake View, S. C.

The Landmark matches all money contributed so Mrs. Temple's generous gift will send the Landmark to five readers for a year. We appreciate the contribution and are sure the readers do. May the Lord bless you.

John D. Gold.

PLEASE SEND IN NAME

We are in receipt of a letter asking us to change the Landmark to Rougemont instead of Timberlake, N. C., where it is now going. The person failed to sign their name and as we have several subscribers at Timberlake we could not make the desired change in address.

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 B. S. Cowin, Williamston, N. C.

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SEED TIME AND HARVEST

On the 3rd Sunday in March, I spoke in Reidsville Church, in connection with the above subject as it relates to time, and time things, and Spiritual and eternal destinies. I shall not try to reproduce, what I was privileged to speak; for this I could not do, but the subject lingers with me, and hence I write.

A man said to me after the service, God must furnish the seed. I answered, of course it is all in His hands. The first planting we have any record of, is found in Gen. 2nd chapter, "And the Lord planted a garden eastward in Eden, and there he put the man whom he had formed." Therefore God was the first to plant, and man put into the garden, to dress it; but he disobeyed the command, "Therefore he drove out the man, not destroyed; but God sent him forth from the garden of Eden, to till the ground from whence he was taken."

Though sinful, and sent forth, and notwithstanding the Deluge which all but destroyed all living things on the earth because of sin, yet, God preserved a seed, not of man only but all other forms of life.

When God separated the waters from the land, and the dry land appeared. God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth and it was so." Of course it was so, for God so willed it, and all the earth cannot change it, nor can man with all his vaunted wisdom make a seed, not even the smallest mustard seed or any other kind that will germinate and grow. Therefore; God must, has, and will continue to give SEED TIME AND HARVEST TIME, for so he has promised. We read, "While the earth remaineth, SEED TIME AND HARVEST, AND COLD AND HEAT, SUMMER AND WINTER, DAY AND NIGHT SHALL NOT CEASE." Gen. 8th Ch., 22nd verse.)

The promise to the world, God's Field being the world; is as surely a PROMISE KEPT, TODAY AS IN ALL THE DAYS PAST, AND TO COME: SINCE GOD GAVE THE PROMISE.

The Bible has many references to seed time and harvest, which is applicable to this world. For instance we read, "He that soweth sparingly, shall also reap sparingly. And he that soweth bountifully shall also reap bountifully." This is a natural law of increase, and Paul applied it to human beings as follows: "For he that soweth to his flesh, shall of the flesh reap cor-

ruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." But says one that is Arminianism. Some people are so afraid of being classed as an Arminian, that they do not seem to want the plain truths of the Bible taught in their midst.

God is the furnisher of seed for the continued propagation of the food for man and beast, and SURELY HE IS THE AUTHOR, AND THE FINISHER OF THE CHRISTIANS HOPE.

Paul said, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." Gal.6:7-8.)

Now as to the sowing of SPIRITUAL SEED. THERE IS NO OTHER NAME UNDER HEAVEN GIVEN WHEREBY MAN CAN OR MUST BE SAVED BUT THE NAME OF JESUS, WHO IS EVER ONE WITH THE FATHER, and it was Jesus who said, "THE KINGDOM OF HEAVEN IS LIKENED UNTO A MAN THAT SOWED GOOD SEED IN HIS FIELD." NOTE GOOD SEED ONLY REPRESENT THE CHILDREN OF GOD. But, said Jesus, while men slept an enemy sowed tares, etc. His disciples asked of Him, saying, "Declare unto us the Parable of the tares of the field? Jesus said: THE FIELD IS THE WORLD, THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM, (Not grown from earthly planting and nurture) but the GOOD SEED ARE THE CHILDREN OF THE KINGDOM. CHOSEN IN HIM; REDEEMED BY HIS PRECIOUS BLOOD, PRESERVED BY HIS GRACE, AND WILL ALL BE RAISED BY HIS POWER, AND

RECEIVED IN "THE MANSION HOUSE OF GOD."

But the tares, said Jesus, are the children of the devil ect. Who will "In the end of the world, I will send forth the reapers, (the Angels) and they shall first gather out all things that offend, then the wicked, and then shall the children of God shine forth as the noon day sun."

So, we give honour to God, for all natural seed that provides; if properly used, for food for the body and especially do we honour God, who hath, doth and will ever be the furnisher of all SPIRITUAL SEED OR EVIDENCE OF THE SPIRIT IMPLANTED IN THE HEARTS AND LIVES OF HIS PEOPLE, WHICH WILL ENABLE THEM TO WORSHIP GOD IN SPIRIT AND IN TRUTH, TO ALL ETERNITY.

As to the great harvest, God said, "Fear not: for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north give up; and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth; EVEN EVERY ONE THAT SHALL BE CALLED BY MY NAME: FOR I HAVE CREATED HIM (OR HER) FOR MY GLORY, I HAVE FORMED HIM; YEA I HAVE MADE HIM." And so we conclude with HIS DECLARATION, "I EVEN I AM THE LORD, AND BESIDE ME THERE IS NO SAVIOUR." (Isa. 43rd Chapter).

O. J. D.

LUKE 1:48, 49.

For He hath regarded the low estate of His handmaiden: for, be-

hold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. Luke 1:48, 49.

These are the words of Mary the mother of our Lord and Savior at the home of her cousin Elizabeth whom she had come to visit after the angel visited her and told her she should bring forth or to be the mother of her Lord as well as ours, and He should save His people from their sins. He also informed her that Elizabeth would soon become the mother of a son who was to be his forerunner. The meeting between these two women was one of vast importance, for had they not met we would not have the wonderful word of prophecy and joyful thanksgiving to God, and a golden link in the gospel chain would be missing.

Mary was not merely speculating about some things she hoped or wished for, to be the mother of the Messiah, which was the desire of all true mothers in Israel, and for which they prayed, but was speaking from a source of knowledge which never is learned only from God's special messenger sent not to the nation, family or community, but to Mary alone. Both Joseph and Mary were descendants of David, the King of Israel, who was rich in material things, while his descendants were very poor, and it is natural for a family whose ancestors were once wealthy to bewail their poverty.

It doubtless was grace in the heart of this noble and worthy woman that caused her to bewail her low estate even as it is the cause

of God's children seeing and feeling their poverty in all ages of the world. Now God has paid her a personal visit, and gave her the precious promise that she should be the mother of His only begotten Son, she could truthfully say, "my soul doth magnify the Lord, and I will rejoice in God my Savior." She did not visit in the city nor in the homes of the rich and mighty to tell the news how that God had regarded the low estate of His handmaiden, but went in to the hill country of Judea to visit in the humble home of her cousin who had recently had a visit by the angel of the Lord. She had no thought of casting her pearls before swine, but to cast them out to one of like precious faith and having a precious promise from God as to the fulfillment of that which He purposed to be done, all which the prophets had spoken or wrote about when they were permitted to see His glory. There is no rule nor measure by which we can measure the low estate of God's children except by the grace of the Spirit which took away our armor in which we trusted, and righteousness in which we boasted and our hope which failed us when we saw we had nothing to glory in.

"He who is mighty has done for me great things." We can never comprehend God; while by the dim light of nature we thought of God and saw His handiwork in nature, appreciated in a measure His wonderful work in creation and in sustaining the world which He had made, we were constrained to say with the Apostle Paul, "That eye hath not seen, nor the ear heard

the things that God hath in store for them that love Him," when once our eyes are opened and we by faith are permitted to look at the things that are not seen.

He has done great things for me every heaven born soul. We are brought nigh by the blood of Christ Eph. 2:13. Until we are regenerated we are far away from God, without God and without hope in the world, but when the healing efficacy of the blood of Christ is applied then we are brought nigh and can then address Him as, "Our Father, who art in heaven," and there is a spiritual relationship established between the sinner that was formerly dead in trespasses and sin and his Redeemer, then he can pray unto Him and call Him Father, and can sing His praises in the worshipping congregation, in the home, when at our daily labors, or in our hearts without uttering a word, thus making melody in our hearts unto the Lord.

When in the beginning of our experience when we felt to be lost, a castaway, the vilest sinner that ever lived, while we were thinking that God would be merciful to the rest of mankind to take us out of the world and send us to hell as the only place we were fit to be, then to open unto us the windows of heaven and pour out a blessing we were not able to receive, to take us into His fond embrace and assure us we were His and He was ours, then we could say, "He that is mighty has done for me great things and holy in His name."

Now we would love to get back to these beautiful scenes once more when we worshipped Him in child-

like simplicity, bubbling over with zeal for the church, when we could pray with the assurance that God would hear, when we could sing His praise without a thought of evil coming in between, when we could go to church and worship Him in spirit and in truth, when we were filled with love and could carry our veil full of grain home to pour into the lap of our mother-in-law.

B. S. Cowin

SECOND TIMOTHY 3:15

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, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. 2nd Tim. 3:1-5.

Paul was not only a great apostle of our Lord; if not the greatest, but he was also a true prophet. He said perilous times would come, and they have come, not to a part of the world, but all of it. For where there is no war the people are deprived of the privilege of trade, and they cannot sell such things as they have nor buy such things as they need.

He said they would come in the last days, and we must be living in the last days. The last days are those just preceding our Savior's second coming into the world, and if He does not come either bodily

or in spiritual power soon we can readily see there will never be any more peace on the earth.

Men are even now laying plans for making a peace that will forever displace war and all evil consequences accompanying it, but it is not in man to make a peace that will last any longer than the nations can recuperate sufficiently to begin another. Nothing short of a universal pouring out of God's spirit in the hearts of the rulers of nations can ever bring us to the much desired goal.

The apostle not only tells us that these times shall come, but he boldly tells us why they will come, and what will be the cause.

It will not be because the sun does not give her warmth to the earth, nor because the clouds do not drop down the rain, nor will it be caused by the earth being unfruitful, or men being disabled to till the earth and gather in its fruits; the seas and other waters will continue to yield their bounties of food for the nourishment of man, and grass will cover the hills; and yet we will be in the midst of perilous times, when our hearts will be caused to bleed for the suffering of the inhabitants of the earth, and we will crave some of the seasons behind us which we fear are gone from us forever.

The reason these times will, or have come, is the sinfulness, ungodliness, selfishness and unfaithfulness of mankind—those who have a form of godliness, but deny the power thereof; professed Christians, men who have entered the body claiming to be the church, and yet they are of the world, never

have been killed to the love of sin, nor made alive to the love of God. Such men hate God and His church—"they are despisers of those that are good." Such men are the cause why the world is in its present condition, and yet they make the empty claim of being the guardians of the nations and protectors of the poor. Both Catholic and Protestant churches have gone out to evangelize or conquer the world for Christ, and yet the while boasting over what they have already done they are ignorant of the fact that Christ will have to conquer the world Himself by His Almighty power, bring light instead of darkness, order out of chaos, and peace where it was never known to exist before. In the heart of sinners.

When men attempt to make Christians by initiating them into the church by sprinkling for baptism, or by any means they have devised independent of God's Spirit in the hearts, or to make men righteous by legislation they betray the emptiness of their own souls, the depravity of their own hearts, and no wonder they cry out that the church has failed, when the plain truth is that man has failed as he always has done when he attempts to fill the world with Christians who have never been born again.

The world is filled with societies, orders or institutions whatever we may call them, which are said to operate in the name of charity, but the scriptures do not speak of any but the church, and there is none of them that has the recognition of Almighty God except the church which Jesus said He would

build out of the material which His Father gave Him, just as Solomon built the temple mostly out of the material that David had given him.

Jesus has never left the work of building His church to any man, not even His own inspired apostles, for "the Lord added unto the church daily such as should be saved" Acts 2:47. "And all that were ordained unto eternal life believed," Acts 13:48.

Paul says those who are responsible for these perilous times would be lovers of themselves, and we know there is not room in the human heart for self love and love to God at the same time. The grace of God only can cast out the love and high esteem we entertain for ourselves. It is grace that causes us to loath ourselves and repent in dust and ashes and sometimes we curse the very day in which we were born.

It is right and just to love ourselves enough to keep our bodies clean and wear clean decent clothes, to keep good company, and be careful about our associates and companions, but the grace of God never puffs us up, nor elevates our carnal feelings so as to make us think we are superior to others, and that we are destined to rule over them .

There is nothing that can enable us to see ourselves just as we are in the sight of an all wise God, and feel as small and insignificant as we really are, but the Spirit of God when it shines in our hearts. It takes away the armor in which we trusted and leaves us half dead by

the wayside. The priest and the Levite which chanced to come by gave us no assistance, and had it not been that the Good Samaritan purposely came along who dressed our wounds, poured in the oil and wine, put us on his own beast and carried us to the inn, delivered us to the innkeeper with the command given, "Take care of him," giving him two pence as our bill of expense, promising to come again and what the innkeeper had spent more than the two pence "I will repay you." All true ministers know the meaning of that expression, "I will repay you."

After many years in the ministry going through heat, cold and rain sometimes thinking it would be better for them to stay home, and feeling their leanness and inability to preach, yet they can not put up an excuse for not going that will stand the test which a renewed conscience will give it.

The true minister loves the church especially those over which the Holy Ghost has made them overseers far more than he loves money, wealth, fame or any other earthly thing; he will not be turned aside from the path of rectitude when earthly gain is offered nor fail to respond to duty's call though there is no reward in sight.

His lot is a hard one and yet how easy when we have left in tears and returned rejoicing, when after many trials and conflicts through which they are called upon to pass, we are asked if we lacked anything, and we will gladly say, nothing.

Ben S. Cowin

RESOLUTIONS OF RESPECT.

Sister Mary Ann Parker was born August 4, 1860 and died January 29, 1943, making her stay on earth 82 years, 5 months and 25 days.

She leaves to mourn their loss six sons and three daughters and a host of grandchildren and several great grandchildren; one brother, Bayles, and a number of relatives and friends, besides her brethren and sisters who loved her as a true sister in Christ Jesus.

We all feel that our loss is her eternal gain. We are told in His Blessed Word that "the Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

Sister Parker will be missed in her home, in her community, and in her church at Bethsaida. She was a good mother, a kind neighbor, and a faithful member of her church. She always filled her seat when she was not providentially hindered. She was sick many years before her death, but was faithful to her church unto the end.

Sister Parker united with the church at Bethsaida the first Sunday in August, 1920. She was baptized by her pastor, Elder Xure Lee. Her funeral was conducted by her pastor, Elder Xure Lee, Elder Luther W. Turner and Dr. A. R. McQueen. Her body was laid to rest in Bethsaida church cemetery by the side of her husband, Mr. T. A. Parker, who preceded her in death about twenty-three years ago.

Therefore, be it resolved:

First, that we the church at Bethsaida bow in humble submission to God who doeth all things well, after the council of His own will.

Second, we extend to Sister Parker's bereaved family our own heartfelt sympathy, who have been so faithful with her through her afflictions, and pray that God will bless them all in their bereavement.

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

Done by order of conference on Saturday, March 6, 1943.

Committee on Resolutions: Brother M. E. Hobson, Sister Lula Hobson and Brother Jason Allen.

Elder Xure Lee, Moderator
Jason Allen, Assistant Clerk.

RESOLUTIONS OF RESPECT

Through the request of the church will attempt to write a resolution of respect of our deceased Brother Joseph L. Powell. The church has lost a faithful member. The family a good husband and father.

He was always intersted in the upkeep of his church and thoroughly enjoyed having the dear brothers and sisters to visit in his home.

The subject of this sketch was born June 4th 1882. Departed this life January 19, 1943, making his stay on earth 60 years.

He united with the church at Spring Green 4th Saturday in July, 1918, was baptized the following Sunday by his pastor, Elder B. S. Cowin.

Surviving are his wife who was Miss Emma White, four sons and three daughters, with the church to mourn their loss.

We do not mourn as those without hope, we feel our loss is his eternal gain, and it was better that he depart and be with his Lord.

It is needless for me to try to mention all the good things I have seen in our brother. His life is an open book. It stands out for itself. We bow in humble submission to the will of our Heavenly Father, who doeth all things well and never makes any mistakes.

We feel that our brother is not dead, but has fallen asleep in Jesus, to wait the hour of the resurrection morn when he will hear the shout of the Arch Angel and will come forth from the grave fashioned like the body of our Lord and Saviour and be caught up in the Heavens to rest forever more.

Written by order of conference, Saturday before the 4th Sunday in January 1943.

W. E. Grimes, Moderator.
W. A. Ross, Clerk.
Neffie J. White, Committee.

WHITE OAK UNION MEETING

That the next White Oak Union is appointed to meet with the church at Newport, May the 29th and 30th through fifth Sunday and Saturday before. I being the church clerk in behalf of the church invite all who have a mind and can to meet with us, especially ministering brethrens.

Walter R. Mann,
Church Clerk.

286.4

APR 27 1943

U. N. C.
CABALINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

APRIL 1, 1943

NO. 10

JOB CRAVETH A LITTLE EASE BEFORE DEATH

Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

And these things hast thou hid in thine heart: I know that this is with thee.

If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvelous upon me.

Thou renewest thy witnesses against me, and increasest thine in indignation upon me; changes and war are against me.

Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

I should have been as though I had not been; I should have been carried from the womb to the grave.

Are not my days few? cease then, and let me alone, that I may take comfort a little.

Before I go whence I shall not return, even to the land of darkness and the shadow of death;

A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Job X-12:22 verses

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

BABES IN CHRIST.

Hebrews 5:12, 13, 14—"For when for the time ye ought to be teachers, yet have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk and not strong meat.

"For everyone that useth milk is unskilful 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."

Dearly Beloved in Zion: I believe that if the above Scripture were erased from the Bible, and if I had never seen it that I would believe it anyway, for I am made to feel that milk is the portion allotted to me.

I am not writing this to try to teach anyone, but I all too sadly realize that I have need to be taught concerning those glorious truths, for I feel to be as one having neither eyes nor ears. I cannot pry into the hidden mysteries of Almighty God, nor can I, by searching find Him. How mysterious are His works and His ways past finding out. For everyone that useth milk is unskilful in the word of righteousness, for he is a babe.

I feel sure that this scripture would apply to me, for many times while reading through the passages of the Divine Word of God, have I

been made to bow my head in prayer that He (God) would enlighten my poor dumb mind or give me an understanding heart that I might grasp even the crumbs that fall from the Master's table.

I read the written word, but where is the understanding? We that hath an ear, let him hear what the Spirit sayeth unto the churches. Thus I cannot hear or see those mysterious things in a spiritual way, but if God sees fit to let His light shine into our hearts and minds, it shows not only the power and mysterious works of God, but also fills our very soul with matchless praise to His grand and good name, because we have seen and heard things that no man can show and have been taught things beyond the knowledge of mankind.

Christ is the great teacher and we cannot get into those things. He opens and none can shut, shuts and none can open, but when He shines in us it causes the dim eye to see and the deaf ear to hear and the dumb tongue is loosed to praise Him, for He is worthy to be praised. David said, "Praise the Lord, Oh My Soul, praise His Holy Name, and let (again we see the word let) all that is within me praise His Holy Name."

Dear soldiers of the cross, when it pleases our God to endow us with wisdom and understanding of those Heavenly things from on high, it is the same wisdom that was given to

King Solomon, and it means just as much to us as it did to him, and we desire to learn more and more, and some times I am made to think that if I were a child of God that I could grasp more understanding of His written word than I do. But strong meats 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.

Some times my mind is so mixed up, and I am so tossed about to and fro, I am made to wonder if I really know sound doctrine when I hear it. Some believe one way and some another, and I, whither shall I go to learn for myself? The answer is down in the valley, in the muck and mire, at the Red Sea where we stop, stand still and see, what? The Salvation of the Lord.

Therefore, the writer could truly say in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow. We cannot learn these things on the flowery beds of ease. We learn only through great tribulation that Christ is the way, the truth and the life, and Jesus said, "None can come unto me except the Father which sent me draw him." He promised to raise them up at the last day, and I am satisfied to believe that they will leave all sorrow, pain and grief behind. I feel to be very young in those things concerning Christ, and his glorious kingdom, so young that I can't even walk alone. I know that I have to be carried every step of the way. There are many things I do not understand, but I trust that though I be weak and small, that the Lord will keep me to the end and guide

me in all truth, as it is in Christ Jesus, the Lord.

And now let me say in conclusion that I feel to know that I am too weak to partake of the strong meats. They are given to those that have more understanding than I.

Dear children, I feel that milk is too good for me, but now I feel to say, "Oh, for grace to love Thee more."

Mr. Gold, I cannot ask you to publish this. You can be the judge. I always feel that my writing is so scattered and mismatched, that it is a burden to read, and I had rather it be destroyed than mislead any of God's dear children, or put something before them that is not sound. If I know myself, I desire to contend for the doctrine that gives all honor, all praise, and all glory to the Great Three in One.

Farewell, dear precious ones in the faith of Jesus. I love you all I hope, for Christ's sake, and "if on earth we meet no more, Oh, may we meet on Canaan's shore."

Yours in affliction,

Minnie Batchelor.

P. S.

I am sending two dollars to renew my subscription to the Landmark. I always look forward to its coming with gladness.

I always enjoy your writing, Mr. Gold, and hope you may be blest to write more. I believe you are another faithful soldier of the Cross. God bless you and all that put their trust in the Lord.

Minnie Batchelor

Richlands, N. C.

Route 1, Box 168.

REPENT, BELIEVE AND TRUST IN GOD.

I have not written for the dear Landmark for some time. It gets on my mind to write about some words found in the Bible, but I fear that I may offend some of God's little ones.

I was eighty years old on the 11th of March. I had no celebration, but had a nice happy, quiet time at home with my wife and myself. I received nice gifts from my children and cards from friends and relatives. I have two boys in the army, which leaves us alone.

I feel so thankful that God has blest me to live this long and have so many friends and relatives and sweet children. I cannot live many years longer at best, but want my last days to be spent in peace, love and good will to mankind and especially to the dear saints of God.

The scripture that is on my mind will be found in Ecclesiastes 12th chapter and 13th verse, "Fear God and keep His commandments, for this is the whole duty of man."

This scripture is addressed, not only to the church, but to mankind the world over. The first of the chapter reads: "Remember thy Creator in the days of thy youth when the evil days come not. "Young people should live a moral life and keep the commandments, for it is their duty to make good citizens. Some will say, "we cannot keep the laws of God." We can do all things through Christ who strengthens us.

The commandments are not grievous to young or old people. There is no excuse for doing wrong. We should honor father and mother that we may live long and happily

on the earth. We don't have to bear false witness against our neighbor, but should love our neighbor as ourselves, not the one next door to us, but the one that showeth mercy. He is our neighbor. We are happier for doing our duty and living by the sacred laws of God, which is the duty of all mankind, whether church members or worldly people. If any one is guilty of violating this commandment, repent, which means turn away and sin no more. Believe in Jesus, the only begotten Son of God, who died on the cross, that sinners might live in the hope of eternal life in that home above, prepared for them that love Him and keep His commandments.

In this world we shall have sore trials that make our hearts bleed for those who have been called to fight in this cruel war. Believe in the Lord and cast your burdens on Him, and He will help you to carry it. There is no case too hard for Jesus to solve, if we go down on bended knees and pray for guidance. Trouble not over things that may happen tomorrow. Sufficient to the day is the evil thereof. Many trouble over things that will happen in the future. Never borrow trouble, but trust in God that He will do what He has promised, that He will never leave nor forsake us in time of trouble, but will with every temptation make a way of escape. Seek first the kingdom of God and His righteousness and the worldly blessings will be added. Lay up your treasures in heaven where thieves cannot steal it.

To those who are outside the church and love God and the Only Begotten Son who died on the cross and shed His precious blood that

sinner could be saved, I beg you to hesitate no longer, but take up your cross and come home to your friends in the church of the Living God and go your way rejoicing. Christ said, "Come unto me, all that are weary and heavy laden, and you will find rest for your soul." He says, "My yoke is easy, and my burden is light." You will let your light shine by doing your duty and may cause some hungry soul to follow the Lamb of God, who taketh away all of your sins, if you trust Him. The happiest place on earth and in the hope of heaven above is in the service of the Lord.

Christ says, "You are for me or you are against me." Don't be ashamed of the Lord, or He will be ashamed of you in the world to come. There is great rejoicing in heaven when sinners repent, believe and trust in God. So, fear God and keep his commandments, for this is the whole duty of man.

May God bless you all is my prayer.

W. H. Worsley.

1119 Hargrove, St.,
Rocky Mount, N. C.

THE GOODNESS AND MERCY OF THE LORD.

Dear readers of the Landmark: For some reason, I have felt impressed to write a few lines to the dear old paper, not knowing whether it will be any comfort to any one or not, but I will try to write a few words to relieve my mind.

Elder H. L. Allman, while visiting in our home, handed me some Landmarks and said he thought I might like to read them.

Six weeks ago I fell and broke

my back and have been confined to my bed ever since, but I feel that the dear Lord has been merciful to me during my afflictions, for which I hope I am thankful, and also for the many friends who have been so kind and ready to lend a helping hand. I have read each article contained in the Landmarks which Brother Allman handed me and have enjoyed very much reading the writings of the dear brothers and sisters. I am not a subscriber to the Landmark and am unable to subscribe for it at the present time on account of sickness in our family, but I hope to be able to subscribe to it soon.

During my affliction a good many old Baptists have visited in our home and this has been a great comfort to me. I cannot remember a time in my life when I did not love the Old Baptists. When I was just a child, I always loved to go to the Old Baptist meetings and always looked forward to the time of the meeting at the church where my father and mother belonged, though I felt to be so sinful and unworthy and did not want my father or mother or any one to know my feelings.

My father was a subscriber to the Primitive Baptist paper, and I dearly loved to read them, but I did not want any one to see me reading the papers, for I did not want any one to know my feelings. At the age of twenty, I hope the Lord visited me in pardon and forgiveness of my sins. I did not unite with the church until about twelve years later. My husband would often speak of the church and would tell me that he believed I ought to go to the church, and I would say,

"Oh," that I did not feel like I was fit to belong to the church, but would love to see him go to the church, and he would say that he did not feel fit to be in the church either.

On the third Sunday in February, 1936 my husband united with the Old Baptist Church at Concord Church, and on Saturday before the third Sunday in March, just one month later, I offered myself to the church and was received. We were baptized the following day together with Brother Arthur Coley and his wife by Elder H. L. Allman and Elder James T. Jones. A short time later the church at Concord disbanded and went to New Zion Church. We are a little band of about nineteen members and are in peace, and, if it is the Lord's will, we hope to continue in peace. We are under the pastoral care of Elder H. L. Allman and Elder W. M. Coley, whom we esteem, two sound and able brethren. Our meeting time is the third Sunday and Saturday before in each month. We are always glad to have Old Baptists visit our church. We had a good meeting here in our home Saturday night. I am not able to attend church, and I certainly enjoyed the meeting. Elder H. L. Allman, Elder W. M. Coley and Elder P. W. Brown, all preached wonderfully. I cannot find words to express how much I enjoyed the meeting.

If you see fit to publish this in the Landmark, will you please send me a copy in which the article is published. If you do not think it worthy of space, just cast it aside.

Mrs. Maggie Coley.

Concord, N. C.
Route 4, Box 401 A.

HELPING OTHERS

To The Editor of Zion's Landmark:
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed five dollars to be used as follows:

One dollar for a subscription to Zion's Landmark to W. L. Stanfield, Selma, N. C., and you can use the other four dollars to advance my subscription to the Landmark for two years from Dec. 1, 1942, to Dec. 1, 1944, according to your card.

It is a real pleasure to send the Landmark to Brother and Sister Stanfield, who are Old Baptists who "let their light so shine before men that others may see their good works and glorify their Father who is in Heaven." Notwithstanding Brother Stanfield is sorely afflicted and has been bed-ridden for years, he bears his afflictions cheerfully and with great patience, showing the Lord can and does bless His children, even in great and sore trials, even as He did Job.

I enjoy your writings in the Landmark very much. May you be impressed to write often.

Sincerely yours,

Mrs. J. P. Temple.

401 N. Pollock St.,
Selma, N. C.

GOOD WISHES

Dear Brother Gold:

I am this morning, by the help of the Good Lord, sending you post-office money order for the Landmark. Sorry I have waited so long.

Remember me and mine in your prayers. May God bless you. May God bless and keep us all in the way of His truth.

Minnie Eams.

Roxboro, N. C.,

BRETHREN, UNITE.

"Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

The Lord indites true prayer. this admonition was given to God's poor and afflicted people for their good that they may be more closely unified. God's people have never been perfect. They have always made some mistakes, and all more or less are subject to fault finding and want to get the mote out of their brother's eye when a beam is in their own eye. I should remember there is not a just man upon the earth that doeth good and sinneth not.

Then how important for each child of God to examine himself and confess his own wrongs. I am sure this is your experience:

When I turn my eyes within,
All is dark and vain and wild,
Filled with unbelief and sin,
Can I deem myself a child?

It is good and safe to feel thus. Paul says "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 I would I do not, but the evil which I would not, that I do." I find then a law that when I would do good, evil is present with me. Oh, wretched man that I am! Who shall deliver me from this body of death? I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. 7:17-25.

There was a desire in Paul to serve the Lord continually, and that

desire is in the hearts of all the Lord's children. "The spirit indeed is willing, but the flesh is weak."

The great trouble with many is that they live after the flesh too much. "If ye live after the flesh, ye shall die." Ye shall die to that love, peace, joy and fellowship among the Lord's children. Heartaches and many bitter tears of grief are caused by following the flesh. "For to be carnally minded, is death, but to be spiritually minded is life and peace." See the difference between the works of the flesh (Gal. 5:19-21). "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. 5:22.)

What spirit is controlling us? James offers a wonderful proposition for peace among the saints with which Paul agrees: "Let all bitterness and wrath, and anger and clamor and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye followers of God, as dear children, and walk in love." Ephesians 4:31, 32; 5:12. Are we all doing this? If not, we should. Are we overcoming evil with good? Do we pray one for another? Do we pray for peace, union and fellowship to abound among the Lord's children? Is it not sad and grievous to see God's dear children, whom God chose and Christ redeemed and the Holy Spirit has regenerated and shed abroad His love in their hearts and fashioned their hearts alike all members of the body of Christ, estranged from each

other? Are all living their profession in honesty, truthfulness, sobriety, chastity and Godly living as they should? Are all abstaining from every appearance of evil? Do all of our ministers love the peace and harmony of the saints? Brother preacher, are you jealous of other preachers and want to wear the bell, want to be called a big preacher, want to serve the wealthiest churches? De you not know before you are fit to preach, you will be willing to be the Lord's anything? Is there not room for all God-called preachers who live lives worthy of emulation and possess the seventeen qualifications (I Tim. 3rd chapter)? Do you think the Old Baptist church could not exist without you? He that exalteth himself shall be abased. Read I Cor. 1st chapter. God's children are called "things." Remember Paul felt to be less than the least of all saints. It is good for us to feel that way.

I remember when I joined the Old Baptist Church, October, 1877, our people were so well united. Our preachers loved each other, and no divisions among us, where I traveled. I joined the Old Indian Creek Association, West Virginia, 1877. We had an able, sound ministry then, no extreme doctrines or new practices wanted then. All were satisfied with the goodness of the Lord's house.

I traveled through old Virginia and North Carolina on tours in 1882 and was with Elders A. L. Moore, J. C. Hall, J. R. Martin, Amos Dickerson, U. Turner, Wm. Minter, P. D. Gold, James Dameron and many others and preached through New River, Smith's River, Pig River,

Staunton River, Country Line, and Mayo Associations and perfect harmony existed. I, though a poor young boy, was kindly received everywhere. Oh, that all could sweetly live together in loving fellowship as they did then. They had no hobbies and did not make a brother an offender for a word.

We are brethren. I trust all of us have been taught in the school of grace. We are the only people left to defend the doctrine of grace. Divisions are hurtful and distressing and heart-rending. They drive God's little children away from us. They divide associations, churches, families and communities. Paul says, "Mark them that cause divisions and offences and avoid them." Rom. 16:17. Divisions are of the flesh. Cannot each confess his wrongs, pray for his brethren and forgive and ask forgiveness for all the past and come together upon the faith and practice upon which your churches were constituted? "Israel, return unto the Lord, thy God; for thou hast fallen by thy iniquities." Hosea 14:1. The church at Ephesus left her first love. John said: "Remember therefore from whence thou are fallen and repent and do the first works; else I will come unto thee quickly and remove thy candlestick out of his place, except thou repent." Rev. 2:5.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. (Matt. 18th chapter, public sins, I Cor. 5:1-11.) Here is a solemn warning; "But if ye bite and devour one another, take heed that ye be

not consumed one of another." Gal. 5:15. If you have war, you may expect loss of life on both sides. Better lay aside "all malice and all guile and hypocrisies and envies and all evil speaking as new born babes desire the sincere milk of the word, that ye may grow thereby." I Peter 2:1, 2.

Written with a heart full of love for all true Old Baptists and with a great desire for unity before I go hence. I will soon be 82. I am old and feeble, but I still love the precious principles I joined nearly sixty-six years ago.

Yours in Gospel bonds,
Lee Hanks.

Cantonment, Fla.,
R. 1, Box 281.

My Dear Friend: I trust God may continue and bless you and your labors of love in publishing the Landmark as He has in the past. You have done a good work.

I belong to the Antioch Primitive Baptist Association. We have over 900 members, all in peace and loving fellowship; so our correspondence.

Our able and efficient moderator, Elder J. W. Jones, nearly 86 years old, was buried one month ago. He was moderator about 44 or 45 years. A great, good and noble man has fallen. Our loss is his eternal gain.

Lee Hanks.

We appreciate very much Elder Hanks kind expressions regarding the Landmark and me personally. Also what he says about unity and getting together. The Saviour speaks of love for each other and especially the children of God. The

Bible is full of admonition regarding love for one another and forgiveness.

In fact we do not see how brethren can fall out with one another, and if they do they should be swift to adjust their differences and get together in peace and love. How one can enjoy his religion and be at outs with their brother we have never been able to understand. Certainly that is pandering to the flesh, but not to the unity of the spirit in the bonds of love.

Christ died on the Cross for the sins of His people, and certainly a due appreciation of His suffering on the cruel tree of the cross should be sufficient to be willing to make any sacrifice to knit the church together, and heal any wounds that may occur as a result of any personal differences between members of the church

Nothing would make this writer happier than to see the Primitive Baptists every where any differences exist, make friends and be brethren in every sense of the word. We believe that nothing would please the Father and the Son more than to see this.

We remember very well Elder Hanks, and those ministers that he mentions in his letter. We recall the days of our youth when they visited in our home, and we would as a boy sit around and listen to them discourse on the Bible, and have prayer meeting and sing hymns. O what joy they had. Then all was peace in the church and sweet fellowship prevailed. How fine it would be to witness that today. It is not impossible if all will confess their faults to each other

and make up their minds they are going to live in peace with one another. Oh for a great outpouring of the Spirit as it was in those days. Let's all pray that those good old days may return where ever there is any division.

J. D. Gold.

GOT LETTERS MIXED

Dear Mr. Gold:

In publishing my letter in the Landmark, you made a little mistake by putting some one elses writing at the beginning. I knew when I began to read that it was not my experience, because I never had attended Sunday school in my life. Will you please put this in next issue, that the readers may understand? Please don't republish my letter, because right at this time I don't feel worthy of even seeing my name in such a good paper.

Yours truly,

Florence Williams,

R. L. N. C.

Richlands, . C.

A GOOD LETTER

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Inclosed you will find a check for \$2.00 for which to renew my subscription to the Landmark.

I am truly sorry that I am late in sending in my renewal fees. There has been right much sickness in my family for the last good while, and I greatly appreciate your sending it on for I get a lot of pleasure and comfort out of reading the many good writings of the dear old Baptists.

I wish I could write as the other good people do, but I am so weak

and realize I can not do anything without the help of the Lord. I have never felt worthy of writing with the dear old Baptists, although I have a sweet hope, and I pray the good Lord will show me the right way. I would like for you all to pray for me if you see fit. I am so sad and lonely at times. May the Lord bless you all is my prayer.

A true believer, I hope,

Mrs. H. W. Creech

Four Oaks, N. C.

MANY THANKS

Mr. John D. Gold,

Wilson, N. C.

I asked that the October 1, 1942 issue of Zion's Landmark be sent in. I read the letter you wrote and forgot what issue you wanted. I had loaned some of the Landmarks so I have just got them back.

So I am sending you an issue I think it is the one you want but some of it has got torn off. You may not be able to use it, but I hope it will be of some good to you. I also hope you will be blessed to continue publishing the Landmark, as I enjoy reading it so much for I live so far from church it is impossible for me to get there regularly since the gas and tires are short. As I am a believer of the Primitive Baptist and love the dear brethren and sisters I hope you will please pray for me when you have a mind.

Mrs. Sam Holmes.

Clinton, N. C., R. 3.

DATES HAD EXPIRED.

We regret that the appointments sent in for Elder Carl T. Mabe were not received in time for this Landmark, and nearly all their dates had expired.

The last ones that had not expired were published in The Daily Times. We sent copies of The Times to members of the church at these places.

LANDMARK A GREAT COMFORT

Dear Mr. Gold:

Please find enclosed \$1.00 to pay my subscription to the Landmark from October 1, 1942 to October 1, 1943. I have changed my address from Carthage, Route 2 to Sanford, N. C., Route 1.

May God bless you for many years to come, to carry on the good work you are doing, for it is a great comfort to me in these days of trouble of the depression.

As ever yours,

A. C. Key

Sanford, N. C.

ENJOYS THE LANDMARK

Dear Mr. Gold:

Enclosed please find postoffice money order for two dollars for the Landmark, which pays from January, 1943, to January, 1944. I am just a few days late in sending the money on account of my stepfather was sick and died on January 5, 1943. I don't want you to think hard of me for not sending it sooner. There is good reading in it for me. I want it to come to my home as long as I can pay for it.

I hope the Lord will bless you to keep the Landmark going and bless you to write more for the Landmark, for I enjoy your contributions very much and others too. So I will close.

J. T. Hudson.

401 East Queen Street,
Edenton, N. C.

LANDMARK JOY AND COMFORT

Dear Mr. Gold:

Enclosed you will find check for two dollars to renew my subscription for the Landmark from December 15, 1942 until December 15,

1943. As I do not get to go to church very much, the Landmark is lots of joy and comfort to me. I love to read the writings of the brothers and sisters and get much comfort out of them.

Wishing you a Happy New Year.

Mrs. H. R. Brown

R. F. D. No. 1,
Hurdles Mill, N. C.

**CAN'T DO WITHOUT
LANDMARK**

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

Dear Mr. Gold:

I enclose \$2.00 to renew the Landmark from March 15, 1943 to March 15, 1944.

I surely do enjoy it very much. I don't expect to be without it as long as I live. May God bless you to keep printing it with the help of your publishing staff. May the Lord bless each and every one of us, especially during these trying days of war.

From a faithful reader,

Mrs. Dawson Roberson
Rout 2, Robersonville, N. C.

**HELPING OTHERS READ THE
LANDMARK**

Dear Mr. Gold:

As my time has expired, I thought I would send in my little mite, and enclosed you will find check for three dollars. Give me credit for one year and let the other dollar go to help someone take the paper I enjoy reading so much.

I want to have the paper as long as I live. I have been taking it many years.

Your Brother,

J. J. Shepherd.
Sandy Ridge, N. C.

ZION'S LANDMARK

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

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GREETINGS:

Dear Readers of Zion Landmark;
Greeting:

As we are entering a New Year, sorrow fills many hearts, and troubles seem, in store, in a large measure, for all the nations of the earth. Few homes that are not made sad, on account of WAR, and too so many of our older relatives and friends are passing into the great beyond, and we shall miss their presence; but of greater import, their council and helpfulness. As so many cross over the river of death, earth is made poor; but the ever increasing number of loved ones OVER THERE, makes the hope and belief in the reality of the resurrected life in glory, a rich heritage.

The vacant cradle, the empty chair, in the home; the empty seat in our churches, is quite evident, almost everywhere; but the CITY of GOD, will endure to all eternity.

How, we long to be of comfort, to all true lovers of truth and peace, in Zion. All we can do is to stand still, and trust in and to the God given grace, mercy and truth, that can never fail, as God has promised, "Never to leave or forsake his children."

In God alone is our safety. In Him we should trust in reality.

O. J. D.

The following article Eternal Justification by Elder R. K. Blakeshear, copied from "Good Will" is good reading for believers in God.

O. J. D.

ETERNAL JUSTIFICATION

"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. 5:10.

More simple language than this was never used. It seems to me to be so plain that the simplest of us should understand. Furthermore, this statement was inspired by the God who created Heaven and earth. It Is true, and when all the false theories of earth have fallen never to rise again, it shall still be true.

Our blessed Lord made reconciliation between God and His people when He groaned upon the rugged tree of the cross. He did this by justifying them forever in the sight of God. They were sinners by reason of transgression as well as by inheritance from their progenitor, Adam. Jesus came into the world to justify them, for His father had decreed that "by man came death and by man must come the resurrection from the dead." There was none other who could satisfy the

demands of justice, for all were alike, polluted in sin. It took a perfect offering to make an atonement for sin. Jesus was perfect. There was never guile found in His mouth.

The Apostle said that we were reconciled to God while we were enemies to Him. Jesus did not wait until we turned away from sin and became righteous to reconcile us, and fact, millions of us were reconciled to God before we were born into this material world. No wonder the Apostle said in another place, "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!—Rom. 11; 33.

We cannot understand the love of God. It is a peculiar love. God's love is not based upon human merit nor upon our courting His favors. He loved His people in eternity when there were none of them, and at the time He loved them in eternity He knew that they would be wicked, unjust and un-Godly sinners. Therefore He was NOT disappointed in His affections. He loved them BEFORE they became sinners knowing all the while that they would violate His holy law. But God WAS NOT responsible for their sins. He had nothing whatever to do with the transgression of the law by our federal head, Adam.

We were hopelessly lost under the condemnation of the law and without the intervention of God's mercy, we would have been JUSTLY signed to the lower regions of woe and misery. Jesus answered the demands of the law in our stead and died that we might be justified.

This was His father's will and He executed it and bore all the sins of all His people in His own body on the tree of the cross. The father was satisfied when Jesus had done what He had willed for Him to do, therefore He was reconciled to His people. Their sins were put away never to be remembered against them any more forever.

This is a glorious doctrine. It has lived through all the dark ages of the past. It shall never be destroyed from the earth for it is lodged in the hearts of all who have been born of God. Many of God's children do not understand the doctrine of grace in all its beauty, but never-the-less, in their hearts there is an earnestness of the spirit that comforts them in the trying hours of this life. The peculiar thing about the doctrine of grace is that it's meaning becomes sweeter and more precious in the hours of sorrow and death. It is not necessary to hear the gospel preached or to read the scriptures in order to receive comfort from the doctrine of God our Savior, "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. This doctrine drops into the troubled hearts of His children, when they are beyond the reach of the gospel, bringing them joy and peace. Of course the gospel is a sweet comfort to the Lord's children, it brings them renewed assurances of God's great love for sinners, it reminds them again and again of His everlasting mercies, but God is not dependent upon the gospel to reach the hearts of His people.

I like to think that even now upon the bloody field of battle, where thousands of men and boys are falling in death every day, that many of those soldiers are finding comfort in the visitations of the Holy Spirit, the great doctrine of our dear Lord is dropping into the troubled hearts of His children there whose ears may be deafened by the noise of falling bombs. All of those whom He justified in all nations will receive the comfort of the Spirit even though it be in the hour of death.

I remember at different times, standing by the graves of my precious mother, my father and my faithful companion, and in the sadness of those dark and lonely hours I was comforted by the things that the doctrine of our Lord teaches. O glorious hope, that when we are through with the trials of this life we shall go home to live with our dear Lord forever! We were justified by His death and are saved by

His life. Had He remained in the grave we could never have been saved, but He burst the bands of death asunder and rose victorious over death. We shall be saved in Heaven and immortal glory by His life, but dear friends, we are saved here from time to time because of the fact that He lives at the right hand of the Father to intercede for us. We are saved in many ways by His grace and we should honor Him with our lives while we live here in this troublesome world.

Faith in God's comfort that even the terrors of death cannot destroy, but what do we believe about the crucifixion and resurrection of our Lord? Do we believe that He did justify someone by His death, or do

we believe that He made an effort to do so but cannot complete the task until the sinner gets willing to be justified? My consolation is in my steadfast belief that He did a complete job of justification. I have a son now in the service of our country. He has not been home since he joined the air force in June 1941. I am hoping of course that he shall return home safe and well when this cruel carnage is ended, but if he does not, somehow my thoughts concerning that possibility are not so bitter when I remember the perfect work of the eternal God in redeeming and justifying His children. If I should never see my son again in this life, I know that God knows where he is and is able to reach him by the power of His spirit and create within him a new heart and a right spirit.

There has been no failure with God and when He has finished His use for this time world He shall fold the curtain of darkness over it and bring it to an end and take His reconciled and justified children home to Heaven to live with Him forever.

These are sweet truths to those who have known the real sorrows that have come as the result of sin, let us serve Him while we have breath.

R. K. Blackshear.

1 JOHN 5:12 VERSES

The Apostle John says, "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v:12. (Every thing living comes from something living). Spontaneous generation is a scientific heresy, asserted by Dr. H. C.

Bastian, but given up with reluctance by Tyndall, Huxley, and all great scientists of Europe. Biogenesis is victorious all along the whole line, says Huxley; no life without ante adequate life, says Tyndall. Even so the spiritual life is the gift of the living spirit, a new creation from above, which no natural man, by improving himself, can attain, although nearly all the preachers, poets and novelists and essayists proclaim differently. No single change or evolution can endow a single mineral atom with life. The vast helpless world of the dead or inorganic is cut off from the living by the law of biogenesis; only by the bending down of some living form in this dead world can these dead atoms live. So here is a mighty gulf between the natural and the spiritual world, which is hermetically sealed on the natural side, which no natural power can bridge across. "Except a man be born again, he cannot enter into the Kingdom of heaven." The passage from the dead to the living is miraculous. Divine. Any communication from the higher to the lower world must be a revelation;" The natural man cannot know spiritual things, because they are spiritually discerned." It is perfect folly to offer us christianity without a living creative spirit—a personal religion without regeneration. A stone cannot grow more and more living till it enters the organic world; neither can a natural man simply grow better and better till in his own power he enters the kingdom of God. A new principle distinguishes the planet from the stone, and the spiritual from the natural man—the principle of life.

It cannot be truly said that he that hath Brahman, or Buddha, or Mohammed, hath life; but it can be truly said that he that hath Christ hath life. This fact distinguishes christianity from all other religions. According to the analogies of biology, the new spiritual life dawns suddenly and comes without observation, and develops gradually; growth is most gradual in the highest forms of life; no wonder that development is tardy in the creatures of eternity. Health or structure can come gradually, but life cannot. Growth is the work of time; but life is not. At one moment the being is dead; the next moment it lives; this is regeneration, the passing from death to life. Just as in natural life, so in spiritual life, the conscious moment is not (often) the real moment of birth, but follows it long afterwards. The living blade is small, near the earth, often soiled, crushed, trodden down, but it has life, which the great imposing stone beside it does not have, and the living blade will grow spontaneously and mysteriously, and it doth not yet appear what it shall be. The Christian, like the poet, is born, not made; and the fruits of his character are not manufactured things, but living things grown from the secret inward germ of the living spirit—not the products of this world, but the exotics from a sunnier clime. If you can account for a flower, it is artificial and dead. True life, growth and spirituality are mysterious, unaccountable. The christian is a unique phenomeuon; if you can account for him, he is not a christian. God's grace is free; the lily and all nature echo the blest

evangel of Jesus, "Come unto me and I will give you rest." We would not urge a plea for the inactivity of the spiritual energies, but for the tranquility of the spiritual mind.

Life is correspondence with environment; death is the want of such correspondence. All organisms are living to all within the circumference of their correspondence, and dead to all beyond. The natural man is not in correspondence with, nor responsive to, his spiritual environment, and therefore is spiritually dead. Those who are in communion with God live; those who are not are dead. The natural mind may be cultivated, hightoned, lovely, virtuous; its correspondence may reach to the stars of heaven, to the magnitude of stars and space; but the stars of heaven are not heaven, and time and space are not God; and such a mind, if it communes not with God, is spiritually dead, just as the plant is dead to the voice of a bird. We have the most emphatic and abundant proof from the spiritually dead themselves, in the modern Agnostic philosophy, that the Pauline anthropology, instead of being an insult to human nature, is true—that the natural man does not know or commune with God, that such a mind is spiritually dead. Thus never before was a time when this fundamental truth of christianity could be more boldly proclaimed, or could better secure the respect or arrest the interest of science. To know God in nature only, even however great, eternal or infinite, is Jesus Christ. Outside of the sphere of special revelation man has never attained sin—absorbing, passion, controlling,

heart purifying knowledge of God. The flicker of natural passion but makes the mysterious and impenetrable darkness deeper; for the carnal mind is enmity against God. The doctrine of eternal life is not a question of philosophy. Correspondence with God includes communion, faith and love; this perfect spiritual life will stretch beyond the grave and be found inviolate "when the moon is old.

And the book of the judgment day unfolds."

Every organism, however small, has a type to which it is to be conformed; so Christ is the perfect type, the Divine ideal, to which the new creature, the spiritual man, is to be finally and perfectly conformed. Christ is the life; His incarnation is the life revealing the type; and His life by His spirit in us conforms us to that type; and this conformity will go on until Christ is perfectly formed in us—the hope and the realization of glory.

The mineral is below and dead to the organic kingdom; and so the organic is below and dead to the spiritual kingdom, the kingdom of heaven or of God. The members of the mineral kingdom are not born at all; the members of the organic kingdom are once born, while the members of the spiritual kingdom are twice born; and by the law of conformity to type, they will in the end attain to the pure and holy image of their Father, God.

Prof. Henry Drummond.

I copied this from Hassells Church history pages 404-406 the everlasting truth, and what I believe and have been trying to preach for more than thirty years.

Ben S. Cowin.

RESOLUTION OF RESPECT.

It has pleased God in His infinite Wisdom to call from our midst our highly esteemed and beloved Brother, Thomas L. Goodwin, who departed this life February 22, 1943, at the age of over eighty-six years.

He had been a member of the Cedar Island Primitive Baptist Church for about 54 years. Brother Goodwin served the church as clerk for a number of years. We, the church, feel to have suffered a great loss in the passing of Brother Goodwin, but we have a sweet hope for him beyond this life. We feel that our loss is his gain. Therefore, be it resolved that:

1. We bow in humble submission to Him who doeth all things well.

2. We send a copy of this resolution to Zion's Landmark for publication, a copy to the widow, and spread a copy on the church records.

Done by order of conference this 3 April, 1943.

R. W. Gurganus, Moderator
J. B. Goodwin, Clerk.

ELDER L. J. CHANDLER.

Elder L. J. Chandler, son of the late Benjamin and Ealie Chandler of Timberlake, was born August 10, 1893. He was instantly killed by an automobile on January 19, 1943. Making his stay on earth 49 years, 5 months and 9 days. He was married to Verna Lunsford on November 26, 1911, who has proved a faithful and devoted wife until his death, always sharing his joys and sorrows with him. To this union were born six girls and one boy all of which survive. They are: Mrs. Dave Gregory, Mrs. Herbert Clayton, Mrs. Ernest Brown, Misses Lottie, Dorphine and Verna Mae and Mr. Willie Chandler.

He united with the church at Helena on October 1, 1925. On July 31, 1926, he was unanimously elected as deacon and also as clerk. Then on September 5, 1926 he was ordained to the office of deacon by Elders J. J. Hall and B. F. McKinney. He was liberated to speak any and every where the spirit of God bid him on Aug. 6, 1927. On December 29, 1927 he was ordained and set apart to the full work of ministry by Elders J. J. Hall and B. F. McKinney. At the death of Elder J. J. Hall he was chosen pastor of Helena church where he served faithfully until death. He rejoiced in his hope and was patient in his tribulations. He was always ready to bear his part of the burdens of the church. Truly his life was an inspiration to all who knew him. He was very humble and Christlike, always ready to visit in the homes of the sick and pray or say a word of comfort to those in trouble. We feel that he fought a good fight and kept the faith.

His funeral was conducted at Surl

Church near his home with Elders N. D. Teasley, O. C. Hawkins, D. V. Spangler F. W. Rhodes, A. L. Barham and T. W. Walker officiating. He was laid to rest in the Surl Church cemetery. The flowers were many and beautiful.

We want to say in the passing of Brother Chandler that the church at Helena has suffered a great loss. We wish to extend to the bereaved family our deepest sympathy, and we feel that our loss is his eternal gain. We also feel that we along with the family can thank God for the gracious gift as a pastor, husband and father; and can submit his departure as a glorious exchange from this veil of trouble into the regions of eternal glory. We trust that the dear Lord will comfort and console all who loved him.

Written by order of conference on Saturday before the first Sunday in April, 1943.

Mrs. J. M. Clayton
Mrs. Annie Ashley.

BLACK RIVER UNION

The next session of Black River Union will be held the, Lord willing, with the church at Reedy Prong in Johnston county on the fifth Sunday and Saturday before in May 1943. The church is located about thirteen (13) miles east of Dunn about one (1) mile off No. 55 highway. We will be glad to have a goodly number of ministers, brethren, sisters, and friends to be with us at this meeting.

Many thanks for publishing same.

Yours truly,

Elder L. A. Johnson, Mod.
Brother W. V. Blackman, Clerk
Lester E. Lee, Asst. Clerk.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union is appointed to be held D. V. with the church at Bear Grass in Martin county Friday, Saturday and fifth Sunday in May. Elder E. C. Stone is chosen to preach the introductory sermon. Elder W. E. Grimes alternate. All lovers of truth and especially ministers are invited to attend.

A. B. Ayers,
Union Clerk.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union meeting is appointed to be held with the Church at Hancocks, Pitt County, N. C., the fifth Saturday and Sunday in May, 1943. The Church is situated about three miles East of Ayden, N. C., one mile North of the highway leading to Vanceboro. A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn,
Union Clerk.

86.4

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GOD'S WISDOM IS UNSEARCHABLE

Then answered Zophar the Naamathite, and said:
Should not the multitude of words be answered? and should a man full of talk be justified?

Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

For thou hast said, My doctrine is pure, and I am clean in thine eyes.

But oh that God would speak, and open His lips against thee:

And that He would shew thee the secrets of wisdom, that they are double to that which is; Know therefore that God exacteth of thee less than thine iniquity deserveth.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

It is as high as heaven, what canst thou do? deeper then hell; what canst thou know?

The measure thereof is longer than the earth, and broader than the sea.

If He cut off, and shut up, or gather together, then who can hinder Him?

Job 11: 1-10 verses

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

**P. D. GOLD PUBLISHING CO.,
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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE SENTENCE OF DEATH

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.—2 Cor. 1:9.

For sometime I have wanted to express to the household of faith the same thing I hope I have experienced in regard to this text of Scripture. To be sure my experience is not yours and your exercises in regard to it may be entirely along another line. But even at that I hope not to do any violence to good language, common sense and Holy Writ.

Who is it that has a sentence of death in them? Is it everybody? It cannot be. To find out who it is let us see who this letter is addressed to. It is primarily to the church at Corinth but not limited to them. It is limited to the people of God. In writing his first letter to the Corinthians Paul first addresses the church at this particular place. Then to them that are sanctified in Christ Jesus. That expression takes in all the regenerated children of God, all those called to be saints, all that in every place call upon the name of Jesus Christ. Now I am not to blame because it is not everybody. I know that the church is not to blame. I know that Paul is not to blame. Well then who is to be blamed? Shall we attach blame to Inspiration because it did not move the Apostle to include every one of the Adamic family in this letter? It just seems

to me that every mouth must be stopped silent before God in this matter.

“Of all the themes we mortals know,
Election sounds the best;
It makes the heart with raptures glow,
And soothes the mind to rest.”

So many times am I told that the doctrine of Primitive Baptists would not be so objectionable if it was not for election. My answer to that is that if it was not for that principle of our doctrine, we would have the same system as all other people—salvation by the works of the creature.

Then it is the elect that have the sentence of death in them. Now none of us will treat death lightly. We are all in nature afraid of it. We all will keep as far away from it as we can. Sometimes people commit suicide, but we cannot believe that they are normal in their actions.

In court the prisoner is brought to the court. Seldom does one surrender in himself but the guilty evade the clutches of the law as long as they can. It is custom for all criminals to have a trial, having a competent judge in charge. Ah, how we do try to dodge the law. We offer this and that to get out of being sentenced or at least to lighten it. But, although we plead law and make every effort to defend ourselves we are found guilty. In natural court the sentence of death

is entered on writing surfaces, but in our text the sentence is put in us. We might (as some do) escape the sentence of death in the courts of the land. But we cannot escape this sentence. It is written in our heart and mind and soul. Day in and day out, asleep and awake, living and dying we cannot get away from this inevitable sentence of death.

Death! Ah that grim monster! It comes alike to all in nature. To the family of God it comes to each of them. It cannot be turned aside. The solemn Judge that sits on every case is a strict judge. He has already, by divine appointment, said that every criminal shall die (Ezek. 18:4). Not one of the elect family can escape. To each of them comes the time when they must hear the thunderous tones from the fiery mountain of God's law. I look back at this time in retrospection. May I tell you some of my experiences? Will you bear with me just this one time while I give a reason of the hope that is in me (I Pet. 3:15)? To me my case is an outside case. So at variance with my sinfulness is my travel along this line that a constant fear is produced all along life's journey, that I am a deceiver and hypocrite among God's children. I was reared by Primitive Baptist parents and heard them preach and pray and sing until often us children were hungry and sleepy. I think and believe that the grace of God implanted in the heart yields a harvest but just associating with them will not produce any fruit. So I might well say that I was a bad boy. Attending

parties, religious socials and bazaars, going to modern churches and participating with them, but above all being extremely profane was a light description of me. Here is one place I want to play myself up. I want to emphasize that I was a vile, unclean, desperate sinner (I am not cured yet). We are told that man's heart is evil continually and I found it so (Gen. 6:5; Rom. 3:12). I can well confess that I lived for myself. I did not and would not and could not give honor and glory to another. I trusted wholly and solely in myself. To a dead sinner there is no perfection save that which is in himself. God is a name but not a reality; he is full of religion (Acts 26:5; Gal. 1:13, 14); he has a form of godliness but denies the power. (2 Tim. 3:5), and he is at peace with himself. It is not any wonder that Paul said it was a terrible thing to fall into the hands of the living God (Heb. 10:31). It causes me to quake and tremble again and again as I meditate anew over what I thought was alright I now viewed with alarm. I knew it would not stand the test. In some way, deep down inside, I knew as I came before Him that I had been weighed and found wanting. I had no charge (nor do not now) to place against the Judge. I knew I had sinned. I know now that I am a sinner. I did not accuse him of making me a sinner. But I did want to escape that penalty. No way for escape, as I thought, but in my keeping that law. But what a bitter lesson I did get! I found to my dismay that I could not keep it. I could have (and can yet)

make a world just as easy as I could keep a holy law. Oh, how I did abhor my profanity. I had so many time cursed by notes without a pang or remorse of conscience. But now I wanted to quit and could not and would get mad because I could not! I asked my wife to call my attention to the matter if she thought I was going to get mad. As bad as it is, I must say that it made me worse. When in a good humor and fuller of religion I thought I could quit. I had not yet the sentence of death imbedded in my heart and mind and soul. What a struggle I went through that winter. At the countless number of times I thought I asked for divine aid! No tongue can tell save those of like precious faith, the anxiety and terror of soul that I passed through. I was at this time in southeast Missouri. That was a new cotton producing area and not many knew how to cultivate it. I was in the field trying to adjust a scrape so that it would work as it does here. I got mad and fell to whipping and cursing my mule. I am given to fast talking in the pulpit and I cursed and fought over the four acre field. I cursed as fast as I could speak and until I was completely exhausted. But until now I have not cursed any more. I had tried and labored so hard to quit and could not. When death was exemplified in me I no longer could trust to myself but to God.

In natural death we walk in a quiet manner; not any treading in a heavy manner; not any heedless and needless running about, but stepping easy in a manner becoming those who have come into the

presence of a monarch. So it is with the dear children of God in a spiritual sense of the word. We must daily and momentarily live in the midst of death. All, all the time the sentence of death is there. Ah, how careful and quiet it becomes the children of God to walk. Brethren, sisters, dear children of God, may we from time to time see and feel and know this sentence of death, that we may come into each other's and the Savior's presence quietly and easily looking unto Him as our stay and comfort.

In coming to the place of trusting God it is so hard to the flesh. To me it is still hard to the flesh. Except those dying hours I still want to live unto myself. I still would trust myself. Remember to live in this sense can never profit. The profit comes in dying—in the sentence being carried into execution. It is then that we trust in God. I would not die if I could. In the first place I would not be sentenced to death if I could help it. Would you, dear little babe in Christ? But after I was completely subdued and brought into the presence of the Judge and sentenced to death, then, if I could, by hook or crook, keep the execution of that sentence from being carried out, I'd do so. Is this not your experience? I know that it is. But when in that dying condition we sweetly and confidently trust in Him. Remember that I would exhort, admonish and encourage you to trust in Him and to rely on Him. I would speak to you to obey those that have rule over you; to do earnestly and yet quietly whatsoever your hand finds to do; to live

peaceably and yet aloof from the world. But these things can only be reached in you if they are there and abounding (2 Pet. 1:8). I would not preach and write a conditional gospel (which is not a gospel), which would depend on you, but a gospel that would suit a character that has a sentence of death being executed daily, hourly and momentarily in us that we trust not in ourselves but in God. Our living and trusting in Him comes from dying—being put to death or crucified with Him. (Gal. 2:20). But why trust in Him? Has He done any outstanding thing to inspire our trust and confidence in Him? Has He given us any basis for us ceasing from our own works and resting in His? Yes, dear companion, let me speak to you of that and I must cease. Let us sing,

“I find myself out of the way,
My thoughts are often gone astray,
Like one alone I seem to be;
Oh is there anyone like me?”

I can, methinks, hear you singing that. It is deeply experimental with you and you and you. Each of our cases is an outside case. No one else like us. I am sure of the grand things that belong to God's children. These last ten years I have traveled tens of thousands of miles and written many articles and letters seeking to comfort, console and edify the children of God. If I knew that I had preached my last sermon and that this was my last message to you, Landmark readers, yet I believe every promise to you has been effectually kept in Christ in your behalf and that all things are yours (I Cor. 3:21, 23). Not only is this true of God's chil-

dren but that the Primitive Baptist Church is the only Church of Jesus Christ. As I go among my brethren I see a name written in their foreheads (Rev. 22:4). I do not see how it can be for you. I cannot see in my forehead, but I can see in yours. I do not see any marks or scars or wounds of me as a good soldier of Jesus Christ, but I see all of those marks in you. So I know that my case is an outside case, that, as with Paul, it was as of one born out of due season (I Cor. 15:8). If I am a partaker of the divine nature (2 Pet. 1:4) that it is indeed a mystery that I cannot understand. I was dead and He raised me up from a dead state in Adam to a live state in Christ. I look back and I see I was dead; I did not have any knowledge of sin; I did not have any precious hope; I was without God and without hope in the world; I was an alien, but my hope says he raised me up. If righteousness came down from heaven and truth sprang out of the ground (Ps. 85:11) for the raising of me, me the dead, then there is a strong basis for trusting in Him.

In love and fellowship,
W. D. Griffin.
Fayette, Alla.

EASTER

The two greatest days in the year are Christmas and Easter, the day that Christ was born and the day he rose from the dead, and ascended unto His Father, where he sits on the right hand of the Father making intercession for the sins of His people, that they may have eternal life and reign forever with him.

Not only in a spiritual sense is Easter a great day, when the people of the earth were released from the bondage of sin and the darkness of ignorance, as far as an understanding of the true God of Heaven is concerned, our Creator and the Maker of Heaven and Earth, but Easter is a great day in the natural sense of the word.

Easter is the beginning of Spring and the release of nature from the throes of Winter, where the tiny grass and every bud and flower and tree have lain dormant in the earth awaiting the call to break the crust of the earth and come forth in the fullness of life, in order to make the earth sweet and beautiful in its appearance, and give nourishment to the herds of cattle that browse upon its bosom, and bread and meat to the farmer and the people of the earth that they may have and sustain life; and best of all, that the earth in all of its beauty and gladness may give glory to God from whence its life and nourishment come. This is a season of the year that every creature may in fullness of its appreciation understand God and His plan of salvation and development of the earth, both naturally and spiritually.

Easter morn is the end of Winter, the close of the period when the sap of the trees and plants, hidden in the earth have lost their foliage, their bloom and fruitage; but on Easter Morn they are aroused from their slumbers and spring forth into life and rejoice in the resurrection and their liberation from the bondage of Winter. So they lift their heads in joy, and all nature rejoices and gives glory to God

for this liberation that has come to them.

At Easter all nature gives evidence that it is attuned to the mind and purpose of God and is so forcibly expressed in the resurrection and takes a new lease on life. So, this is the period when all nature prepares to fulfill its destiny, and every plant and animal and every human being should lift its head in the balmy Spring atmosphere and bring forth its offering of flower and fruit and thankfulness in its manifestation of love for God and humanity.

So there is a perfect tuning of the natural and spiritual world on Easter morning, for the earth and the grave gave up their dead and all sprang into the fullness of life on this glorious occasion.

Though the tomb of Christ had been sealed and a huge stone rolled over the entrance to prevent any escape of His body, was that a greater miracle than the ascent of the sap in the tree and the plant which had lain dormant at their roots during the winter ready to give life to the tree or plant when the call of nature came in the Spring, or the tiny bud and flower that had been asleep in its tomb all Winter? Certainly not.

The night of Winter, which is the type of death, could not restrain the sap, which is the life of the tree; and so all the demons of hell and all the powers of earth could not keep Christ in the tomb.

What a glorious thought that in the plan of the Father to give us natural food and sustenance in order to give us life and energy to play our part in making this earth beau-

tiful and habitable, He also embraced in His wondrous plan our eternal salvation. What a great sacrifice He made in sending His only Son to the earth to save His own chosen people, who were steeped in sin, who did not know the plan, though the prophets and Holy men of old had foretold the plan and the coming of the Saviour.

Since there must be sacrifice and agony and the expenditure of energy in every struggle between life and death, so it was necessary for the Saviour to come to the world and go through this suffering and make this sacrifice in order to satisfy the demand of the Father as evinced in the sacrifices under the old covenant, which were made for the sins of the people. So, Christ suffered the most ignominious of all deaths, the cruel tree of the cross.

But thanks be to Him who gives us every blessing and every good gift, Christ, who provided for the escape of His people from sin, and arose in the glorious light of the resurrection morn, when He triumphed over death, hell and the grave, and in this impressive and spectacular manner enabled us to glorify God in the death and resurrection of His Son.

Now the question arises in our mind as to whether we have as much intelligence as the tree, plant and flower to be able to understand this wonderful system and plan of God to release us from the darkness of ignorance and the Winter of sin.

What a glorious thought that God has been so good, so loving, so kind and generous and patient

with us as to reward us, not with condemnation and stripes that cannot be healed, for our weakness and sinfulness, but has provided, through His great sacrifice, a way for our escape from death and eternal punishment in hell for our sins and failure to understand His plan and purposes, though He has made them so plain that even nature speaks to us in language so eloquent that it is strange we cannot understand it.

What is greater than the love of God? Should we not be very grateful to Him and His Son for our release from the bondage of sin? All we are required to do is to love Him, believe on Him and obey His laws and love one another as Christ loved us and died for us.

How little is the sacrifice for us to make to love one another and to forgive one another after so great a sacrifice on the part of the Father and the Son for us, poor weak foolish creatures, who could not understand as much as the tiny flowering bud, that as the sap lies at its roots which gives it life in the resurrection, so our breath is in our nostrils; and by the grace of God we live on this earth and have our being.

Is there for one moment any justification for our belief that we are pleasing God when we hate our brother? God condemned it. Christ condemned it, and the Bible is full of utterances from God and His Son, who tells us in no unmistakable language that He gives to those who trust in Him a peace that it is impossible for the world to give, and that, if we have a quarrel with our brother, to stand aside

and see His salvation, "for vengeance is mine and I will repay," saith the Lord.

Do you see any jar or discord in nature? It sets us an example, for it is all attuned to His will and system. Then why can't poor weak man, the recipient of all God's bounty and for whom God created the world, be just as happy and obedient as the tiny bud and flower that also gets its sustenance and strength from Him.

Men war and fight with one another, both in the world and in the church, the last place on earth for there to be any discord or confusion with each other. Why can't the church of God, like the budding flower, attune its heart to the heart and mind and will of the Father and His Son and move among the petty, sordid things of the earth, and "bring forth fruits meet for repentance?"

Written in love for every reader of the Landmark, and for the consideration of every child of God.

John D. Gold.

THE HOOPER

CORRESPONDENCE

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find a money order for three dollars (\$3.00) to pay for my Landmark until Nov. 15, 1943.

I have been thinking of writing you for the last few weeks and ask you if you had the Landmark that your father's writings were in that he wrote to Dr. Hooper, and the letter that Dr. Hooper wrote him first, asking him to explain his withdrawal from the Missionary Bap-

tists and uniting with the Primitive Baptists, and if you have would you republish it, as it has been such a comfort and food for my poor soul, after going through quite an experience some few weeks ago. Would love for others to feast upon it also.

The Landmarks that were handed to me to read by Sister Claudia Drake (after hearing me tell my experience) were published October 15th, 1894, two years before I was born.

There is right much torn out of one of the Landmarks and I can't tell the date of one, but I have had such a feast in reading what I have of it, have spoken of it often and have had several to ask me to write you to see if you would republish them.

A preacher who claims he is helping win and save souls for God happened to come to my home. He was holding a revival near by. I tried to treat him nicely and after talking awhile he asked me if I was a member of a church. I told him yes. He then asked what denomination I was a member of. I said, I hoped a Primitive Baptist, and he went up in the air when I said hope. He said you ought to know if you are saved, that he knew he was going to be saved. He then asked me what was my belief, if I did not know I was saved? I told him I was saved by grace, if saved at all, not of works of righteousness, but according to His mercy. "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." That God made His people a will-

ing people in the day of His power. And God did not need man to help save them. "All that the Father giveth me shall come to me." "No man can come to me except the Father that sent me draw him."

Paul said, Romans 8:24-25, "For we are saved by hope: but hope that is seen, is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

I was persecuted in my own home and classed with the swine, to see as they saw. Our conversation was quite too long to write all, but after reading your father's writing to Dr. Hooper it corresponded with my talking to this man, and I would just love to see his writing republished, for I have just feasted upon it.

Several asked me why I did not ask him out of the house? I said, he has his right to believe like he sees, but he should not have run down my belief. As he went out of the house, this scripture came to me, 'Blessed are they that are persecuted, for my name's sake.'

If I know my heart I don't want to offend any one, but want to stay at the feet of my brethren, for I feel so cast down at times, I am like Doubting Thomas, and can say as the writer says:

"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." Only here begging for His mercy.

"Father, I stretch my hands to thee, no other help I know, if thou withdraw thyself from me, ah! whither shall I go."

My letter is getting to be quite long, so will close by saying if you don't have all the Landmarks with Dr. Hooper and Bro. Gold's correspondence Sister Claudia Drake, Macclesfield, N. C., has the one I read first, Landmark was dated October 15, 1894, but the others were torn so I could not tell the date, and all of the Landmark was not there, but what was there, was a feast indeed.

A sinner saved by grace if saved at all,

Mrs. W. W. Stallings

R. F. D.,
Macclesfield, N. C.

The correspondence between Dr. Hooper and father has been published a number of times, but we will endeavor to publish it again as soon as we can get to it.

J. D. Gold

WHOM ARE WE TO FEAR?

"Fear not him who has power to destroy the body, and has no more that he can do, but fear Him who has power to destroy both soul and body in hell, yea, I say unto you, fear Him." "It is a fearful thing to fall into the hands of the living God."

There are dead, and inactive gods. They are not to be feared, nor revered, nor worshipped, but the true, and living God, let us fear, reverence, and worship; for He it is, that made Heaven, and earth, the seas, and all that in them is. Yes, let us fear, and worship Him. "He openeth, and no man shutteth, and shutteth, and no man openeth" He who hath the power over the most ferocious beasts of the forest,

even the Lion, king of all beasts. Also over fire, and can deliver from the flames, and hast delivered, and will deliver all His people, who put their whole trust in Him.

Daniel, was delivered unharmed from, not the lions den, but from a den of lions, yes, ferocious, and active ones at that. Those who cast him in, were torn in pieces ere they reached the bottom, but Daniel stayed with them all night, and was unharmed.

Who would not fear, and serve such a God? Those who know Him not, those who drag Him down upon a level with poor weak, and sinful man. Those who accuse Him of being in want, and can not do as He please. They say, "He wants to save, and you will not let Him have His way with you, etc."

Such gods are not the God of the Hebrew children, nor of Abraham, Isaac and Jacob, nor of Christ, and His blessed apostles. Their God had the power to deliver from all the combined forces of nature, and even from death itself. And I am persuaded that one of these days these old bodies of ours, although reduced to ashes, or dust, will be made to stand upon their feet, be made like unto His glorious body, see Him as He is, be like Him, and be satisfied. Blessed thought. "There are lords many, and gods many, but unto us, there is but one God." Our God has all power.

I ask again, who would not fear Him? But we fear Him, not as a slave fears his master. Our fear is one of reverence and love. We do not fear our natural parents because we expect punishment, but because we love and respect them. We don't want to wound their feel-

ings. I had the same fear, reverence and respect for my parents after maturity, after I was no longer under their dominion, as when I was a boy, and of course it was not because I was dreading the switch, but because of parental love and devotion.

I am glad today that I never did say an impudent word to either of my parents while a child, nor after I was a grown man. Our love and devotion towards our Heavenly Father should, and I think it is similar, except it should be even greater because His love for us is everlasting, while theirs was of short duration, just life age. Then too, He has and will yet do so much more for us. He has provided a home for us throughout a never ending eternity, and hast made us priests and kings unto our God.

"Though a mother may forsake her child, yet I will not forsake thee." The promise is, "I will never forsake thee, world without end." And Jesus, the blessed Son, has promised to go with us alway, even to the end of the world. Again I ask, who would not love and adore such a friend?

We prove our love to Him when we love each other, and meetings at the Lord's house in songs of praise and adoration to our blessed King, and in prayers and thanksgiving. "Forsake not the assembling of yourselves together as the manner of some is, and so much the more, as you see the day approaching."

I can not, for the life of me, see how some can be so careless about this, and still claim that they love God and His dear people. If I am not deceived in the matter, I

love to meet with God's humble poor, and hear His truths proclaimed by His faithful ministers, and often feel, "Loath to leave the place where Jesus shows His smiling face." It is, indeed, my meat and drink.

Let us all resolve to be more faithful in attending our meetings in the future than in the past, and thus hold up the hands and feeble knees of our pastors. We expect them to be on hand, then why not meet with them, and thus encourage and strengthen them. We should esteem them very highly for their work and labor of love and devotion for the cause.

We should see to it that they are taken care of in a financial way, too. The scripture is very plain on this, for it is written, "muzzle not the ox that treadeth out the corn." And the laborer is worthy of his hire. And then, too, it is written, "For if you have been partakers of their spiritual things, it is also your duty to minister unto them of your carnal things." "If a man see his brother have need, and shutteth the bowels of mercy against him, how dwelleth the love of God in that man."

While this question is not here answered, it is plain that the love of God is not in such a man. "If a man love me, he will keep my commandments." God has commanded all the above, and if we would prove our love for Him let us all be found complying with His commandments the very best we can.

It must be very discouraging for our pastors, who go in and out before us, to find so many empty seats. Why is it that so few of the

membership attend the meetings? And especially the conference meetings. It is easy for us to go to the trade centers, and we generally find a way and time to go to such places, but it seems from all outward appearances that some can not or do not have time to attend the Saturday meetings. "For where our treasure is, there will our heart be also." There are some things that "ought not so to be," and the absenting of ones self from the Saturday meetings is one of them. We all knew when we united with the church that it was the rule of the church to meet on Saturdays, as well as on Sunday, so let us all try as best we may to be more faithful, and let us remember that it is each one's duty to bear his or her part of all financial obligations. The scriptures enjoin equality in the matter, and each one is required to give according to his or her ability, and none are excused except the widows indeed and the poor. They are to be taken care of by the more fortunate of the membership, and not by the county home. It is a shame upon the church to palm off one of its poor upon some charitable institution of the world to be supported in a financial way. Inspiration has enjoined this obligation upon the church, and it is her duty to take care of her worthy poor.

Do you think she is letting her light shine when she doesn't do it? I don't.

There should be a fund kept in the treasury of the church at all times for cases of emergencies so that the deacons would have ready

cash for such cases. What, the church should have a treasury? Yes, the apostles did, and the Master approved it, and He also approved the widow's mite too.

We should try to emulate the apostles, and if we don't we should amend our ways.

I hope the little I have here written is for the love of the truth, and no offense is meant at all.

Yours in Christian love, I hope,
Obe Tingen.

WANTS YOUR PRAYERS

Dear Mr. Gold and Landmark Readers: I am enclosing a letter I wrote in December and delayed in mailing.

My son, William C. White, went to Fort Bragg for his last examination for entrance in the service. He had been placed in A-1. He would not pass the examination as he has cataracts growing on his eyes. I know what it is to see trouble, my son is so cast down. I hope it is the Lord's will that he can have the cataracts removed and his sight restored, but he will wait for the cataracts to reach a certain stage before having them removed. Then, I hope it will be the good Lord's will to spare his sight. The Lord's will be done, not mine. Pray for us, all who have a mind to think of us in the name of the Lord.

I have a lot of trouble with neuritis, so much of my time I can't get out when the weather is bad. I didn't get to church here in town at the last meeting, March 21st. I feel so cast down and lonely I want the dear saints of God to pray for me.

Dear Brother Chandler (Elder)

has passed out of this troubled world and has gone to a far better one in Heaven. I send my heartfelt sympathy to his dear companion, Sister Chandler. May the Lord comfort her in her bereavement.

If any one cares to write me, I would appreciate it and would answer their letter.

A little sister in a precious hope,
Mrs. Allie Blalock White.

My Dear Christian Friend: I have moved in a private home with good people. My son and I have two rooms. My new address is 206 Stokes street, Durham, N. C.

I have been shut in with cold and neuritis, and when our good paper, Zion's Landmark, comes in, it is like a welcome visitor. It surely brings glad tidings from a far country, and from different sections of our country in which we live.

While we are sad because our dear sons are leaving to battle with the foe, yet God is near. He speaks peace to my soul, for I beg Him for strength to stand, for wisdom and His sustaining grace. I must be brave, for I have only one son, and he is in the draft age, only eighteen. Several times he spoke of joining the navy. I would try to pray that I might say the right words to him. I never told him not to go. He is now in class A-1.

Dear saints of God, pray for me, for him, dear ones everywhere who have a mind to pray, and may God in His infinite wisdom bless us all.

There is a lot of sickness. Dear Brother Chandler, I hope your dear companion has recovered. Pray for me and mine and write again to the Landmark. I surely have enjoyed your writings in the past.

I visited Elder and Sister Wyatt while Elder Wyatt was ill in the hospital in Wilson. He was better the last news I had. He had gone to his son's home in Tarboro.

Mr. Gold: if you see fit, print this little poem. I wrote it in A. D. 1926 while in a rolling chair.

The Christ Child.

The Christ Child came at Christ-
mastide,

He scattered joy far and wide.

When we are told, our hearts doth
sing:

Halleluiah to our Saviour King;
And the heavenly bells do toll
The echo of a gift more precious
than gold.

He was sent as a token of love,
From the heavenly realms above;
He descended to earth, He ascended
to heaven;

God sent Him to us, to Him we are
given.

If we are indeed His, He will take
us to heaven.

And the heavenly angels sing
Of our precious Saviour King.

Submitted in love, wishing all a
Merry Christmas and a Happy New
Year.

Mrs. Allie Blalock White,
Durham, N. C.
206 Stokes Street.

SOUND IN DOCTRINE

Elder O. J. Denny,

Winston-Salem, N. C.

Dear brother in hope of life ever-
lasting:

I write you this to thank you for the two Landmark papers you sent me. I appreciated them very much. I had seen a few copies of the paper

years ago. According to my judgment the paper is sound in doctrine.

The article on the resurrection by E. P. Gerrard, is the only article I have ever seen that is as full on all points, just as I understand it. I have endorsed many articles as far as the writer went, but never included all things in connection with that glorious and long hoped for event as this brother did. I hope to be able to send in my subscription for your paper later on perhaps.

Bible truth, "gospel order" and an orderly walk are the deciding factors, as touching fellowship with me.

And I have a desire to go on record before the Baptists along those lines. And I may send you an article later on along those lines, submitted to your judgment of course, as to whether or not you would deem it to be profitable.

The union of thought along bible lines and gospel order is the only way I can see whereby that the Baptist people may be one again as they were fifty years ago.

Your brother in Christ as I hope,
W. E. Weaver,
P. O. Box 425
South Miami, Fla.

Dear Brother:

Will be glad for you write as you may be impressed to do. We welcome exchanges of thought and experiences. May the Lord direct you and all who love the truth, and the fellowship of kindred minds and hearts.

O. J. D.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert, Dade City, Fla.
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SIN, SINNERS, AND SALVATION

Sin is any thought, word or deed contrary to the commands of the law of God. God's law is righteous, man is unrighteous, thus the unrighteous, cannot meet the demands of the righteous law of God. Therefore, if any of us have any righteousness, it is not of the flesh; but is the fruit of the Spirit. All your righteousness is of me saith the Lord:"

David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." He had no doubt as to the source of the indwelling sin. He also knew there was but one who could cleanse him from sin, so he said: "Purge me with hyssop, and I shall be clean, wash me, and I shall be clean, wash me, and I shall be whiter than snow." He knew that he could not hide himself or his sins from an allwise God, so he plead. "Hide Thy face from my sins, and blot out all mine iniquities? This could be done, by Christ the Lord.

His prayer was not in vain, for he continued to implore the mercy of the Lord, by saying; "Create in me a clean heart, O God; and renew a right Spirit within me?"

David was a man of God, yet; he acknowledged the corruptness of his heart, and its great need of its being cleansed. "Restore unto me the joy of Thy salvation; and uphold me with Thy FREE SPIRIT." The Spirit of God is not bound or shut up in a corner; but its presence fills immensity. We read. 'My word has gone out, it shall not return unto me void. But it shall accomplish the things whereunto it was sent.'" Yes, It shall accomplish the things that are pleasing to God, for it is His work, and His work is ever before Him, and His reward with Him. "None can separate Him from the objects of His love and fatherly care. Christ having once been offered up for the sins of His people no other offer can be made or is required, He Cried out, "IT IS FINISHED." We are abundantly taught, that God does not love sin, for he hates evil, and iniquity; but He loves sinners, has loved them, and will continue to love sinners, who are saved, for He came to seek, to save the lost who are embraced in the Covenant of His mercy.

Paul said, "It is a faithful saying, and worthy of all acceptation; that Jesus Christ came to save sinners of who I am chief." Paul was but one of a multitude, which cannot be numbered, who have felt, and will feel as he felt to be, THE VERY CHIEF OF SINNERS: Yet SAVED, By His strips ye are healed.

It was such as these whom Christ came to seek, and to save, and none can stay his hand in the work of

deliverance, and final and glorious presentation of his people before His Father's Throne in Heaven." For He shall see of the travail of His soul, of the purchase of His blood, and be satisfied." And he shall say unto the Father, behold I and the children THOU HAST GIVEN me. He came to do the Father's will, and did it. He fulfilled the demands of the broken law of God, to every jot and tittle.

It was said, some years ago, that the late President Coolidge, went to church, and on his return his wife asked him what the minister preached about? He said his subject was SIN, well said she, what did he say about it? He answered, "He was agin-it."

All ministers are supposed to be against sin, all its evil consequence; but the facts are, no man is free from its influence, entirely, while in the flesh. No man has an offering to make or worthiness to plead before God, that will be acceptable. Christ, alone, by the spilling of His Sinless blood, could wash away the stain of sin, and make sinners cry unto God for His Cleansing Power. God said of old. "I HAVE HEARD YOUR CRY, AND AM COME DOWN TO DELIVER. He that delivered will yet deliver.

Some may not believe this truth; but let us hear what John said about it. He said, 'If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His WORD IS NOT IN US.'"

We are commanded to sin not; but if we do, we have JESUS CHRIST THE RIGHTEOUS AS AN ADVOCATE BEFORE THE FATHER'S THRONE IN GLORY. GLORIOUS TRUTH.

"SALVATION THROUGH OUR GOD, IS FINISHED AND COMPLETE.

HE PAID WHAT E'ER HIS PEOPLE OWED, AND CANCELLED ALL THEIR DEBPT.

O. J. D.

QUESTIONS ANSWERED

Mr. L. A. Watkins of Raleigh, N. C., has asked some questions and requests that I answer them, saying he thought I had much knowledge of spiritual matters.

Now, If I were so endowed I might not hesitate an answer as I have. In speaking of the Kingdom of God it might be better to say one cannot inherit, rather than to ask if he can or cannot enter in or into it.

I will briefly refer to your first five questions: Can a thief, a liar, a murderer, a sinner against the Holy Ghost, a self destroyer, or a drunkard enter into His Kingdom?

Two characters are mentioned that shall have no place in God's church or gloified kingdom, such never having forgiveness.

Of the liar is is said; Rev. 21, 8, 2:2, when one was brought to Jesus possessed of a devil, blind and dumb, He healed and possessed the Holy Spirit without measure, but the pharisee said that he did that by Beelzebub the prince of devils. The blasphemy against the Holy Ghost shall not be forgiven unto men. Matt. 12: 22-35.

As Jesus has returned to His Father, never again to do any physical healing of human beings, most likely that sin may not now be committed.

Our friend says if one sin is worse than another before God. When there can be no forgiveness it must be worse. All men in haste may say things they should not. Hear David. "I said in my haste all men are liars." Ps. 115: 11.

Sins in the flesh may be committed by some of God's people, but they that do such things, when manifest have no right of inheritance in the church kingdom. Now what Paul said of some in the church at Corinth, 1st Cor. 6: 10, and the church at Galatia 5:21. In one Paul refers to acts of members at Corinth that had been given the grace of repentance and of many in the church at Galatia who were so acting as to be dealt with by the church. It evidently would be proper to exclude all who are sinning against God and the church. Discipline against these should be a labor of love and long suffering in doctrine to forbear, and forgive one another. In a public offense of a member of the church, Cor. 5: 1, Paul advises exclusion, and when deep repentance was manifest he recommended his restoration. Where does faith come from? Read Eph. 6; 23; Gal. 5: 22. Can one believe before God puts faith in him? Not savingly. Devils believe, James 2: 19. But God's children are led to believe in Him. John 5:1.

Has God a chosen or elect people? God's word says so. Deut. 7:7. Ps. 6: 5, 4. 1 st. Peter 2: 9; Eph. 1: 4.

Do you believe that a child of

God can so act, as to be lost? No.

No heir of God, or joint heir with Christ shall be lost. "Behold I and the children which God hath given me." Heb. 2: 13.

As to the man who destroys himself, you ask. It seems that some rational and some demented kill themselves. I find no record in the Bible where one of His children did so, but records where some did so, who left no evidence of salvation—King Saul and Judas Iscariot.

I do not question but what some murderers are redeemed and will be glorified and carried to Heaven at the close of time without stain. Moses, David, Paul & C.

My eyes are dim and some of your questions were so dim, I may not have them as you wrote them.

M. L. Gilbert.

THOMAS HARDY WILLIAMSON

Thomas Hardy Williamson, son of Harvey Hardy Williamson and Mary Catherine (Vanzant) Williamson, was born on Friday, June 19, 1864 in Bullock county near Montgomery Alabama.

He grew up to young manhood where he spent most of the time in Atlanta, Ga. Later he located in North Carolina.

On July 19, 1911, he was married to the writer in Greensboro (nee) Miss Berlie Harris and I feel like writing a few lines in memory of my dear husband, whom I lived with happily for more than thirty-one years.

For a year before his death, he suffered so much, was in the hospital thirty-two days last summer, but was blessed to get out and get around some. He kept up until the last day, Wednesday when his heart began to give way and Thursday morning at 3:20 o'clock March 11, 1943 he gave it all up.

He was so patient in all his suffering and would say some times he did not have much more time here.

He seemed to realize all in this life was chaff, and man's work is all a failure.

It would be hard to find a man who dealt more fair with his fellowman than he did. A good tree bears good fruit, but it is through His spirit that we do these good works. It is not in man to do good.

My husband's name in infancy was

enrolled on the Lutheran Church book. Afterwards he joined the Missionaries, but he did not attend any of their meetings for he had no faith in them. He never united with the Primitive Baptists but went with me until the last year when his health failed. He enjoyed reading the new testament especially Luke and would always say: It is all a mystery." He left a good name. Brother W. C. King preached the funeral Friday afternoon at 4 o'clock, March 12th at Hams Chapel where loving friends and acquaintances had assembled to pay their last respect. On Saturday morning at eleven o'clock his earthly remains were buried in Tarboro in the family plot in Greenwood cemetery where only 4 months before my mother, Mrs. J. C. Corbitt was laid.

To say I miss them all is like a dream. I am here struggling on until the end with me shall come. One only child lived eight months and eight days. My sister, Mrs. S. B. Denny of Wilson is all now but if it is the Lord's will and pleasure to give me grace as I sojourn here, that will be enough. Written by one who loved him dearly.

Mrs. T. H. Williamson.

IN LOVING MEMORY OF MRS. DORA SMITH

Sister Smith was born March 25, 1859. After an illness of many years which she bore with the patience and fortitude that characterized her life, she quietly fell asleep in Jesus January 15, 1943, to be at rest from pain and sorrow and the evils of this vain world to await the resurrection to awake in the likeness of Jesus and be satisfied.

Sister Smith was baptized into the fellowship of Mebane Church in August, 1922. Through the years while her health permitted she was faithful to attend the meetings and manifested her love for her pastor and church by a well ordered walk and her willingness to help in anyway possible. It was my privilege to know her from my earliest recollection. No feeble words of mine can express the many noble qualities she possessed. She was a devoted wife and mother, untiring in administering to their comfort. She leaves three sons, many relatives, friends and neighbors who will cherish the memory of her words of comfort and acts of kindness.

Truly she fought a good fight, finished her course, kept the faith. Henceforth there is laid up for her a crown of righteousness which the Lord the righteous judge shall give her at that day and not to her only, but unto all them also that love His appearing. May we bow in humble submission to the will of Him who doeth all things well.

Written by one who loved her.

Eva Hall.

LOWER COUNTRY LINE UNION MEETING

The next session of the Lower Country Line Union will be held with the church at Flat River on Saturday before the Fifth Sunday in May, 1943. Elder A. L. Holloway was chosen to preach the introductory sermon, Elder N. D. Teasley alternate.

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

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

UPPER COUNTRY LINE UNION

Please publish in the Landmark that the next session of the Upper Country Line Union will be held with the Church at Lick Fork, in Rockingham County, on the 5th Sunday, and Saturday afternoon before, in May.

The public is cordially invited to attend, especially Ministers.

W. C. King.
Greensboro, N. C.

UNION MEETING AT SANDY GROVE

The next session of the Angier Union Meeting is appointed to be held with the Church at Sandy Grove, Johnston County, Saturday and Fifth Sunday in May, 1943.

Elder L. W. Turner is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate.

Sandy Grove church is located about four miles east of Angier on the Angier-Smithfield Highway No. 210. Anyone desiring further information may communicate with Brother Alex Dupree, Willow Springs, N. C., Rout No. 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

The Lord willing the Black Creek Union will be held with the church at Pittman's Grove May 29 and 30, 1943. Elder E. L. Cobb was chosen to preach the introductory sermon and Elder W. G. Pate to be his alternate.

The church is located about three miles South of Kenly, N. C., on highway leading from Kenly, N. C. to Fremont, N. C.

We would be glad to have all who desire come and be with us. A special invitation is extended to ministers.

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

MILL BRANCH UNION MEETING

The Mill Branch Union is to convene with the church at Simpson Creek Saturday and 5th Sunday in May.

Lovers of Truth are invited.

M. Meares.

286.4

U. N. C.
CAROLINA ROOM

MAY 19 1943

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

MAY 1, 1943

NO. 12

THE ASSURED BLESSING OF REPENTANCE

For He knoweth vain men; He seeth wickness also; will He not then consider it?

For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward Him;

If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.

Because thou shalt forget thy misery, and remember it as waters that pass away.

And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

Job 11:11-20 verses.

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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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

A few years prior to 1938, I became troubled very much, not only worldly, but spiritually; seemed to be depressed, feeling as though I had no friends, and without Christ, being an alien from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." While in that condition, I thought to myself I'd get the Bible and turn its pages at random and pray to direct its pages to some words of comfort, some passage that might strengthen me in my depressed and low down spirit, give me some renewed hope in Him, who I do so earnestly believe is the God of our salvation, God of our hope, God of our life, for in Him do we live and move and have our being. I got the Bible and shut my eyes and let it open where it might. The first words my eyes caught were these—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." I seemed to get some comfort from these words, and read few other chapters.

Time rolled on and maybe a month went by, when I became distressed again, I got the Bible of all books, the inspired word of God, which you must read to be wise, obey to be holy, and believe to be safe, and shut my eyes and with a fervent prayer that the good and gracious God would direct its pages

to some words of comfort, I let it open where it would. The first words my eye caught was this same chapter and words—"they that trust in the Lord shall be as Mount Zion, etc. I seemed to get more comfort from these words, and began to meditate on the meaning of same: I got my dictionary and looked up the meaning.

After about a month I became distressed again, and I ran for my Bible, hoping and praying that the Great God of Heaven would direct its pages to some words of comfort for my depressed feelings and opened it at random. The first words my eyes caught were the very same—"They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." I said to myself there is a cause for this Bible to open at the same place three times; something is the matter with the Book; it's not of the Lord; I am just mistaken about the whole matter, the Lord hasn't heard my feeble prayers. He hasn't caused this book to open at that particular chapter; I am going to try it once more and prove that it is the book and not of the Lord, so I took the Bible as I had heretofore, shut my eyes and let it open where ever it would; it did not open at this particular chapter as it had before. I had been so intent on reading where the Bible had opened these three times that I had not noticed the book or the chapter, so when I opened this

last time and it did not open at the same chapter, I began to wonder just where I had been reading. From the language used I knew it must have been in the Psalms, so I turned to the Psalms and looked over every chapter, but in some way I missed this particular chapter and finally had to look in the concordance to find these words. This was such a strange coincidence, and it bore on my mind so heavily that I concluded to tell it to the Church at our next meeting; but not that I expected or desired anything further from it, only that maybe some of the members had had like experiences and would be straightened in this weakness in trying to serve the Lord. So at our regular meeting on Saturday, I told in part what I have written here, and expected that would be the end of the matter, for up to that time all I wanted was to fill my seat in the Church and get away just as soon as possible after meeting. The brethren, after this, invited me at every meeting to have something to say, to open service, etc. Some time I did so and at others I refused, for I did not want to run before I was sent, and I wanted above everything else to be sure I was sent by the right authority, for I believe that God is able and does call his servants to will and to do of His own good pleasure, and that, if He wishes one to speak in his name, He will put the things in his servant's mind and the desire in his heart in such a way that he will not only go, but will be willing and glad to go forward in the discharge of God's will. I knew if this was not of the Lord, it would be better that a millstone were hanged about

my neck and I cast into the sea, rather than try to speak in His name, and I thought also, if God had intended for me to try to comfort and feed His sheep, He certainly would not have waited until I was nearly 70 years old, until the flowers of youth were passed, after my mind had begun to grow dull, "my strength, the excellency of dignity, and the excellency of power" wane. I said to myself, it certainly cannot be of the Lord. The brethren still insisted and finally they passed a motion in conference, on Saturday, September 19, 1938 to liberate me against my will. I did not see any use in that, for if I had anything on my mind I'd be glad to go forward and try to say it, but the thing was—I wanted plenty evidence that it was of the Lord. Finally they called for my ordination to take place on the first Sunday in February of 1940. Brother R. H. Boswell of Wilson and Brother J. C. Moore, pastor of our Church, officiating.

Up to this time no Church had called me, but I had visited many churches of our faith and order, and have in my feeble way tried to speak in the Lord's name of the things that were in my mind; things that I hoped and prayed that he had put in my mind and tried to speak to His honor and glory and to comfort, feed, and to the edification of His people. I am in darkness, and have gone forward when called on, "in weakness and in fear and in much trembling." I have hesitated to go, fearing it might not be of His will and purpose, and fearing not to go that it might be His will and purpose in this condition, I

have prayed so earnestly that He would give me some light, some encouragement, some sign, that I was doing His will and purpose. I have lain awake until the small hours of the night, in prayer to Him for guidance, to take me by the hand, the cloud by day and a pillar of fire by night, that I might do in accordance with His will and purpose. I want to be willing and I am willing but I did want to have a little assurance that it was His purpose. I want that faith to "walk through the valley of the shadow of death, and fear no evil; I want to feel that thou art with me; thy rod and thy staff they comfort me. If I could only feel His presence with me, to anoint my head with oil, surely my cup of peace, joy and happiness would run over." The brightest evidence I have ever had was on the 2nd Sunday in November, 1941, and as time goes by it seems that it is beginning to grow dim. I am like John, and would desire to send and ask "Art thou He that should come, or do we look for another." I desire to be renewed day by day. As I had been thinking the week before, that I would go to The Falls Church, on this Sunday but when I arose that morning it seemed to me that I had no desire to go anywhere and certainly not to preaching. I was not like David when he said, "I was glad when they said let us go into the house of the Lord." I just did not want to go to preaching and said to myself, I am going up to my sisters, to the old home place where I spent my boyhood days and just roam around, see the things that I used to see, roam around the woods and swamps, old

paths, and meditate on the days gone by. This thought pleased me wonderfully. I walked around the house until it was much later than I had been in the habit of starting to the Falls Church. The last thing I remember clearly, I was standing out on the side porch when some irresistible power struck me that I can't explain. It was more like the wind, for it just blew me as the wind would a feather, and the only thing in my mind was to go to The Falls Church. I did not try to resist, in fact, I did not want to resist for I felt like it was useless; for whatever had hold of me was able to kill and make alive, wound and to heal. I called my wife and told her to get my coat and vest, while I got my hat. She said, "Where are you going this late?" I told her to the Falls Church, while I was putting on and fastening my clothes, and making for the door. My wife said, "Surely you are not going with your every day pants on," but I was out of the house by that time; I got right in my car; I did not look to see whether I had enough gas, oil or was the tires alright. I pressed my foot on the starter and off I went.

I never drive over 35 miles per hour, no matter how much of a hurry I am in, 25 is my regular speed, but I looked at the speedometer and I was going at the speed of 48 to 50 miles per hour. All my life in driving a car when I caught myself going at that speed, I would reduce at once, but not at this time, for I have never felt as safe in all my life in driving as I did at that time. Seems to me I felt nearer to the Lord than I have ever felt in all

my life. I felt like His all powerful and everlasting arms were around me and the car was under His control, that no principalities nor powers, nor things present, nor things to come, nor any other creature would be able to hinder me from getting to my destination and getting there in plenty of time to do the will and purpose that He had sent me to do. If not, I felt perfectly resigned and happy in being led by the way I knew not, I felt like His Highness overshadowed me and a feeling of peace stole over me, a peace that the world can't give or all the devils in hell take away. I walked in the Church 16 minutes to 11 o'clock. After the bretheren sang two songs, the Pastor Eld. A. B. Denson came over to where I was sitting and said that the Deacons had requested me to open service. I did not hesitate as I usually do, but went forward trusting in Him who I felt had guided me thus far and I knew if He had, He would continue to do so until His purpose was complete.

I don't know why and what cause I was there for, but I did feel happy, feeling that He had taken acknowledgment of me. I have always thought, though, that when God sends a servant to speak in His name, He sends some one to hear him. Whether there was one to hear me that day, I don't know, God does.

Just before I was ordained, I had some very serious thoughts about death. I had come to the conclusion that I did not have many more years, possibly months in which to live. It seems that my condition and feelings justified this be-

lief, but after being ordained, I said to myself, if this is the work of God and His purpose, He has something for me to do and I am not going to leave this world until I do those very things, for I believe with all my heart, that God had a purpose in all His created things here on earth, and did purpose and decree all His work before the world was, and that every jot and tittle shall in no wise pass until all is fulfilled.

J. White.

Whitakers, N. C.

EASTER SUNDAY

This is one of the most sacred days of the year. It marks the ending of the cold, stormy winter weather and brings in the most beautiful season—spring of the year. The birds begin to sing sweetly and the flowers bloom and everything begins to brighten and the sun shines more beautifully and reminds us of the risen Lord that brings glad tidings to all that love His appearing. Easter was the most beautiful day I ever saw for Easter. It looked as though God had smiled on this war-torn earth once more. The week before was cold and blustry up to Easter and has been nice and warm ever since it came. We went to Pleasant Hill Church for services, the church where my parents belonged and worshipped. It is still a sweet place to me.

Elder A. B. Denson, the pastor, preached and told of the crucifixion and the resurrection of the Savior in a most beautiful sermon which my wife, my son from the army, and myself and all that were present thoroughly enjoyed. I felt that it

was good to be there for the Lord was in the place. This Easter was celebrated in most all the countries of the world except those that are anti-Christ and are seeking to destroy those that love his appearing and peace and good will to man. I pray that God will soon bring this war to an end so that every one can enjoy the privileges of living in a free land and worship and praise the Lord without being molested by wicked rulers who wish to destroy instead of building for peace and happiness. About 1900 years ago when they tried to destroy Christ and His kingdom by crucifying Him they thought when they crucified Him they had accomplished that purpose. They put Him in a tomb hewn in solid rock and sealed the door with a stone that no one could get Him out, but the angel came and rolled away the stone and the Savior rose triumphantly over death, Hell and the grave. That was the greatest event that has happened since the birth of Christ and was the most glorious Easter with the people of the living God praising and rejoicing for the risen Lord. When Christ rose He brought the Bride, the Lamb's wife with Him and purified them with His own precious blood. Dear children, how can we refrain from loving such a Savior who has done so much for us. How sweet the name of Jesus sounds in the believer's ear.

Seek first the kingdom of God and His righteousness and the worldly blessings will be added. Speak kindly to all and cause some poor trembling soul to feel lifted up and glorify the Lord. I think of our dear boys the world over

that are engaged in this great conflict of war that peace might come on earth once more. I hope that when the Easter sun rose that it rose with the love of God and His dear son in their hearts which can make them rejoice though they be far from home and loved ones. The sweet hope in the Lord Jesus is worth all the silver and gold the world over. May we live to see another Easter with peace and love to all mankind on earth is my prayer.

W. H. Worsley.

1119 Hargrove St.,
Rocky Mount, N. C.

PRAISE YE THE LORD

My Dear Beloved Christian friends and to all readers of the good old Landmark:

I am once more making an attempt to say a few words, if the good Lord will direct me. I am so much impressed with the thought this evening. Oh, why was I not left behind, among the thousands of mankind? I remember being in so much trouble when I was made to hear the Lord's voice saying to me, in me and all over me, "Let not your heart be troubled. Ye believe in God, believe also in me." And I stop to wonder, "Do I believe in God?" I found that I was blessed with a gift to believe there was a power beyond this world. And then at another time when I was low in sorrow, this Power came to me, unexpectedly, and said, "It is the works of God that ye believe on Him whom I have sent. 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, that where I am there you may

be also," and then said, "Praise ye the Lord."

I was grading tobacco at that time and the little verse in hymn No. 704 came in my mind, and I laid down the tobacco and walked all over the yard singing the hymn over and over. I came back to the packhouse and lay down and cried as much as I wanted to.

I guess you all can see how little and foolish I am, but the Spirit of the Lord will make you move about sometimes. I feel so little. I feel like I should throw this away and say no more about it. If I did, I would still have a hope. So, I will leave it for others to throw away.

Please, Mr. Gold, if there are any mistakes, correct them, and if you think it would be any comfort, publish it in the Landmark, as I have been asked several times to write.

Some say the Lord won't make you, but I was made to go home to the people of God and asked a home with them at the Falls of Tar River, was made willing to be God's anything. And when Elder Gold brought me up out of the water, something was saying, "Today there is joy in Heaven."

I have so much on my mind that I want to say about my Saviour, but I might tire some one. This may be my last time to write, as I feel like I am nearing my home. I hope to be carried to that Beautiful City I have been able to see. There is no darkness there.

This from me, who feels very little and at the feet of the Lord's children.

Maria Joyner (colored)

Rocky Mount, N. C.,
Route 3, Box 23-A.

HIS BANNER IS LOVE

Mr. John D. Gold,

Dear Friend and Brother:

I am sending you one dollar for the renewal of my Landmark subscription which will be out in April. We want to keep it coming. We enjoy its pages. We enjoy each writer and what he says. We should be glad to see more of your writing. We feel that you are a blessed man of the Lord to write so much to the comfort of bleeding Zion that we sometimes hope we can feel the very spirit in which you write for the bringing together of the Old Baptist family under one banner, which banner is love, for God so loved the world that He gave His only Begotten Son that whosoever believed on Him might be saved. We understand it was the greatest love that was ever made manifest. He made that love manifest to the thief on the cross, and He made it manifest to the Apostle Paul. He made it manifest in the past ages to all His people and will make it manifest through future time to them who are the called and chosen according to His will.

Those who are called are the ones who are travailing in this low ground of sorrow, desiring to know more of His love and to understand more of His great mercy, that love which moved Him to send His Son into the world to bleed and die for His people and to make that love manifest, when in His mercy Christ could say, "Father, forgive them, for they know not what they do."

Your unworthy brother,

J. R. Hewett.

3210 M. C. Berry Ave.,
Tampa, Fla.

BE ANGRY AND SIN NOT

"Be ye angry and sin not; let not the sun go down upon your wrath." Eph. 6:26. The Apostle begins the epistle with an exhortation earnest and fervent. "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." 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." 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, our actions and our conversation, that we grieve not our dear Lord and crucify our Savior afresh. Dear children of God, how can we read the teachings of the New Testament and not be filled with a burning desire to walk worthy of the high and wonderful vocation wherewith we are called? "Be ye angry and sin not" appears to me to mean that should we be angry (which we certainly will be at times) we should not sin by using bad language, by speaking bitterly, unkindly and harshly, remembering that He whom we profess to follow, when He was "reviled, reviled not again." When He was buffeted He threatened not. "Let not the sun go down on your wrath," also appears to me to mean that whatever may have been our cause

for anger, whatever perplexities and vexations may have beset our pathway during the busy scenes of the day, let not the curtain of night, as it draws its peaceful shades about us, find our minds filled with anger and wrath. "Let not the going down of the sun find us in this state, for if ever there is a time when the child of God feels the need of tranquility of mind, it is at the coming on of nightfall, when the body is about to be laid down to that rest so like and emblematic of the sleep of death."

Commending you all to the faithful care of the Saviour, I am, your unworthy sister, in hope of a blessed immortality beyond the grave.

Mrs. Bessie Brooks Gay.

Farmville, N. C.

**GOOD MEETING AT LAWYERS
SPRING CHURCH**

Dear Mr. Gold, Editors and readers of the Landmark:

I am deeply impressed to send you short report of the good meeting just closed at Lawyer's Spring Church. This meeting was the fifty-ninth Spring Session of the Bear Creek Primitive Baptist Association. This meeting commenced on Friday before fourth Sunday in April, 1943, and it seemed complete in every respect. We, the church here at Lawyers Spring could not keep from being fearful that war conditions and incidental restrictions would possibly prevent much attendance, but in the face of all this, we had a good attendance Friday and Saturday and an overflow congregation Sunday. The admonition to "not forsake the assembling yourselves together" was literally verified and all seemed to

be in peace and much joy and love manifested. Not a jar or single incident occurred during the meeting to cause any one to have an evil thought. There were eight Associations represented by ministers or laymen—to wit: Abbotts Creek, Black Creek, Lower Mayo, Seven Mile, Little River, Mill Branch, White Oak and Staunton River. Visiting ordained ministers present included Elders E. F. Pearce, L. A. Johnson, U. B. Gilbert, R. W. Gurganus, Lonnie Yopp, W. H. Freeman, J. T. Williams, G. H. Doss and R. S. Paine, with Licentiates C. G. Jones and Gray Cox, all of whom preached during the meeting.

Elder Edwards, our moderator, preached the closing sermon and then thanked our precious visiting ministers, brothers and sisters for their presence, also thanked and praised the large audience for such uniform good behavior and close attention. The gospel was preached in the power and demonstration of the Holy Spirit. This meeting will be long remembered as one of sweet Christian fellowship. The writer, now in his seventy-fifth year and handicapped with a helpless wife and a seriously afflicted son, who now compose the family at home, was much encouraged and edified to be enabled, through God's mercy, to attend this meeting and I hope sincerely thankful to the Lord for His daily mercies to us.

Dear readers who know of our pitiful condition please remember us in your prayers. The 111th annual or fall session of the Bear Creek Association is to be held with the church at Bear Creek in Stanly County, N. C., commencing on Fri-

day before the first Sunday in October, 1943. There we hope for another good meeting.

Yours in hope,

J. W. Jones.

Peachland, N. C.

This April 26, 1943.

A TRUE MOTHER IN ISRAEL.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

It is with regret that I pen this letter and have to say that mama isn't with us any more. Over the years, the 58 years of my life, the Landmark has never failed to come into our home. It has been a part of our home over these years. Oh, how mama enjoyed reading every word in each issue. It is said Primitive Baptists are not missionary. I know differently, for mama's great joy was to save each issue and pass on to both white and colored sympathizers, the believers, and discuss the beautiful experiences as recorded by some brother or sister. She loved the brethren. She had something that I don't. I am jealous, I'm afraid. If I get to heaven I can't hope to occupy a place as close to the Throne. Mine must be away off in a side street. Her's was such a full life of devotion to her home, children, and grandchildren, to the Primitive Baptist Faith, and to her own church at Robersonville. In her last year, drawn by the ravages of the years, her constant companions were her worn Bible and several issues of The Landmark.

I often asked her how many years she had been a reader and subscriber of the Landmark. Her reply was one of regret. She didn't know, but as far back as a little

girl she loved to read it, when it came into her mother's home, which love grew into a habit, which she kept up until her death in her 83rd year. She was born in the faith, being a great granddaughter of John Page, Flat Swamp's first pastor. The same can be said of Great Swamp, Conoho, Skewarky and I think of the old church near Plymouth, that was so much in the front pages about three years ago.

Church quarrels grieved her. Her soul was full to overflowing with love for all Primitive Baptists and she couldn't understand strife.

I enclose check to pay subscription to June, 1943. After which discontinue the subscription.

Sincerely,

J. A. Staton

Bethel, N. C.

**A BLESSING TO CONTEND
FOR THE TRUTH**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Thanks to Brother Everett Kinney of New York, for my expired and over due subscription, I have read the paper with great approval of Editors excellent spirit in writing and preaching the sweet truth and doctrine of God our Saviour through Christ our Lord, in its columns.

Shortly after I was baptised, your father, and his wife, with a friend, stayed overnight with my wife and I in Felton, Del. He talked like a father to me, and told me many things that I have seen come to pass in my life. I recall that Elder E. Rittenhouse, Elder Grafton and Elder Durand came to my father's home and the meetings

in the Delaware Association with the Landmark, Gospel Messenger and the Signs of the Times, in their coat pockets and would read and confer and approve them all, in a sweet fellowship that they could not be shaken from.

It is a blessing to the churches to be able to write and speak in humble and truthful contention for the sweet and precious truths, in language, and in spirit, that does not arouse the old human nature, but lifts and exalts Christ and His love, His life, His death, and His resurrection, in the churches, the meeting and in the lives of all His people, so that they can pray for each other, and can pray for His will, not man's aims or purposes be done in all we say or do, in our Glory in this world, and in the world to come. May God bless you and your paper and all the Israel of our dear Lord.

Yours unworthily and humbly in the service of the Lord.

Elder Benjamin Cribbage

Box 146,

Wyoming, Delaware.

**SHOULD UNITE WITH THE
CHURCH**

Mr. John Gold,

Wilson, N. C.

Enclosed find check to pay for Landmark one year for Mrs. Fannie Weaver, Hillsboro Road, Route 2, Durham, N. C., and you can renew one year for Elder N. D. Teasley, Maple Street, Durham, N. C.

Mrs. Weaver came to me at church yesterday and asked me to send it in, and I can't say whether this is a renewal or a new subscriber, but one thing I do know, she said she did not belong to the

church, but enjoyed the Landmark and enjoyed the preaching, so the only advice I could give her or any one that could testify as she had to take up their cross and unite with the church.

I find in my past experience we have many good people outside of the church and remain out of the church, but faithful in deed and in truth. May God give the dear woman grace and courage to come before the church and tell what the Lord has done for her wherewith she is made glad. When we feel shut up in prison may we turn our face toward Jerusalem and pray as Daniel did, for some how I am made to believe we are not fit subjects for prayer unless we get in prison, or shut in, but feel sure that if touched with the finger of God's love, shut in, we can pray as Daniel did with faith, for surely it is the gift of God.

Mr. Gold, as you know we have been having dinner at church every 3rd Sunday in May for many years, and we always look to this time with much pride and satisfaction, but Saturday at our conference meeting we decided to postpone this dinner until things looked brighter, for we town people, that are under strict rules of our government as to how much we have, and even at that it is scarce, believe it might cause some hardships on our people so we just left the dinner off, and hope to be able to give our visiting people dinner in our homes, and be reasonable and may we go there with prayerful hearts, feeling thankful to Almighty God for such blessings as we now possess, even more than any other country can say. Sometimes I am made to think

perhaps we give too much thought to food for the natural man. So may we try to be reconciled to what may come our way, but if blessed with the spirit of Almighty God we can have a feast that will satisfy the inward man, which is enough. May the God of all grace give us a better understanding of His word, and may we find much pleasure in well doing, even to a cup of water to some thirsty traveler. Grace and mercy go hand in hand and if it was not for mercy where would the poor sinner find himself.

I find much comfort in sweet meditation even today after the good preaching we had yesterday by Elder Cobb, and it seems like that is the thing we much desire, good wholesome gospel food.

Submitted in love.

J. J. Whitley.

Durham, N. C.

A GOOD LETTER

Dear Mr. Gold:—

I have heartily enjoyed reading the Landmark. Mr. Gold, I remember how your dear father shocked me when I was a mere girl. I loved that dear old father in Israel. I met with him in uncle Jim Cravers' home often where I boarded. When he was there once and right many others, I got me a book pretending I was reading, I did not want them to think I was listening. He and my aunt were sitting and I took a seat. He looked at me and said "how long have you had a hope?" I felt so little it was quite a shock to me. I did not know how to reply. I told him I did not have any hope. He said well you are at a place you want a hope. I did not think any one was noticing

me, but my mind was centered on their conversation not at all on the book I held in my hand. I was so young and so often cast down in my feelings. I could say with Ruth "Entreat me not to leave thee or to return from following after thee for whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people and thy God my God." And now I have grown old, I feel my insignificance more and more, but the Lord knoweth my heart. There is nothing that can enable us to see ourselves just as we are in the sight of an all wise God and feel as small and insignificant as we really are, but the spirit of God when it shines in our hearts and takes away our self righteousness, and shows us what we are by nature, and what we must be by grace, to enter the kingdom, I feel to be a very small one if one at all. I have a hope though, that God through His goodness and mercy has lifted me out of the miry clay and washed my robe in the blood of the Lamb. When trouble, temptations and bereavements over shadow my pathway and the whole world seems dark and dreary, its then that I can fully realize the sunshine of the soul that is so beautifully illustrated by Paul to the Romans when he said: "We know that all things work together for good to them that love God, to them who are called according to His purpose." What a consolation to us in time of trouble to know that He who holdeth the sea in the hollow of His hand and notes the sparrows fall loves us in our trials and tribulations, for He says the "rivers of woe shall not thee over flow." This is the God I hope I

love and trust, the God that has all power in heaven and earth and none can stay His hand. Speaks and it is done, commands and it stands fast. I read and re-read the dear old Landmarks that can tell and express my feelings better than I can tell it.

Mr. Gold my writings are so much like myself, so imperfect, not worthy of a space in your Landmark fearing it will crowd out something far better.

Remember me when you have the spirit of prayer.

Unworthy sister,
Mrs. Henry Fox,
Roxboro, N. C.

GLAD TO HEAR FROM YOU

Elder O. J. Denny,
Dear Brother:

Enclosed find money order for my subscription to the Zion's Landmark for one year.

Your sister in hope,
Mrs. Marietta S. Rittenhouse.
R. F. D. No. 2,
New Castle, Delaware.

P. S. My father-in-law and pastor was a subscriber and wrote for it some years since.

E. R.

I feel that we cannot have too much of such reading as we find in Primitive Baptist periodicals.

April 17th, 1943.

Mrs. Marietta S. Rittenhouse,
R. F. D. No. 2,
New Castle, Delaware.

Dear Sister:

I am forwarding your \$2.00 and asking the P. D. Gold Publishing Co., Wilson, N. C., to give you credit and to see that you get Zion's Landmark.

Many years ago I read a number of articles written by the late E. Rittenhouse, and enjoyed his writings, and reasonings, which I regarded as being scriptural.

I was in Philadelphia, and stopped at a Hotel on Rittenhouse Square and wondered if the Square had any connection with the Elder Rittenhouse family of Delaware.

Elder Gold was personally acquainted with Elder Rittenhouse, and regarded him highly. Write for the Landmark, if you have a mind to do so. Many of our sisters seem to be more spiritually minded than many of our men in this busy age.

May the blessings of the Lord rest upon, and abide with you, and your loved ones.

Yours in hope,

O. J. Denny.

Winston-Salem, N. C.

A GOOD LETTER

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed you will find two dollars (\$2.00) cash for which renew my subscription to the Landmark for one year starting March first. My time ran out February 15th, and I don't want to miss a single copy.

I have waited to send in my subscription until I had time to write a little. Now that I have the chance to write I don't think of any thing to say, only I do enjoy reading the pieces in the Landmark so much, also the Old Faith Contender. As soon as either one comes I read it before I go to sleep and pass it on to some one else. Wonder if some others do that, while I'm not able to

subscribe for others I can let them read mine. I know I would like to read them, however old they may be. For after all, behold there are no new things under the sun.

Mr. Gold, I don't know if you will have space or want to print this in the Landmark. If you do I would like to say I think Elder Cobb preached a wonderful sermon at Durham this past week end, March 20. I truly hope he lives to preach many more. I hope you live a long time to keep the Landmark circulating.

I am just a friend,

Mrs. Lena Durham

113 Holloway St.,
Durham, N. C.

BROTHER W. S. PEEL

On January 26th the death angel claimed the body of our much beloved brother W. S. Peel. He was the son of the late Stanley and Marina Peel.

He was born August 27th, 1883, died January 26th, 1943, making his life on earth, 59 years, 5 mos., and 9 days. He was first married to Miss Lula Jones in the year of 1905, who died in Nov. 1915 and to that union three children were born, one preceding its mother to the grave.

He was married in January 1917 to Miss Ella Rogerson and to this union five children were born, three of which preceded their father to the grave, leaving one son and one daughter by the first union and two sons by the second union, together with their mother and his two sisters and one brother to mourn together with a great host of brothers and friends. We do not mourn as though we had no hope

for he had made his hope manifest. Brother Peel was a very useful man. He was a good singer and always led the singing at the churches he visited.

He joined the Church at Bear Grass Saturday before the third Sunday in October 1914 and lived a faithful member the balance of his life. He was Clerk of his home Church, Clerk of the Church at Skewarkey and Clerk of the Skewarkey Union at the time of his death.

We miss him so much. He was a brother indeed to the writer for his first wife was a sister to my wife. She was also a dear sister in the church as is his last wife whom we believe to be a mother in Israel. Let us pray that his mantle may fall upon another. Done by order of Conference Saturday before the third Sunday in February 1943.

B. S. Cowin, Moderator,
A. B. Ayers, Committee,
E. C. Harrison, Clerk.

WE PRAY FOR YOUR SPEEDY RECOVERY.

Dear Mr. Gold:—

Enclosed is check for which you will please renew my subscription to Zion's Landmark for another year. The extra dollar you may apply to some one unable to pay.

I have been very feeble all winter. I did not get to any of the churches. I serve from the 3rd Sunday in December to the 2nd Sunday in March 1943. Heard no preaching only as some one brought it to me. Some times in the family circle of private worship, we hear a wonderful word, full of praise to God, which cheers and brightens

our understanding in the things of grace, giving a morsel which lasts a long time.

Owing to the secret and frequent visits of the Lord, as He walks in the midst of His churches, His people become familiar with His step and voice, delight to follow where He goes, and will not follow the voice of a stranger. In this manner He is with His people always, even to the end of the world. His people live, not by bread alone, but by every word that proceedeth out of the mouth of God.

In these times, many saints are hid in obscurity, as was Elijah in the days of the wicked Ahab. The candlestick is being removed from all places of popular applause.

Love to the children.

J. P. Tingle,
Grantsboro, N. C.

LOVES THE LANDMARK

Zion's Landmark:

Dear Sir:—

Find enclosed check for \$2.00 to apply on suscription from March 43 to March 44.

I enjoy reading it very much. May the motives of all its writers be prompted by love and fellowship to the upbuilding of minds and comfort of its readers.

It seems so good of late since controversies are not being published. Wishing you and the Landmark readers much peace and comfort.

I remain yours in the bonds of love and friendship,

A. C. Johnson,
Route 2 Benson, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

VOL. LXXVI NO. 12

Entered at the postoffice at Wilson
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WILSON, N. C., May 1, 1943

QUESTIONS ANSWERED

Mr. L. A. Watkins of Raleigh, N. C., has asked and requests that I answer them, saying he thought I had much knowledge of spiritual matters. Now if I was so endowed I might not hesitate to attempt to answer as I have.

In speaking of the Kingdom of God, it might be better to say one cannot inherit rather than to ask if he can or cannot enter in or into it.

I will briefly refer to your first five questions. Can a thief, a liar, a murderer, a sinner against the Holy Ghost, a self-destroyer, a drunkard enter into His Kingdom? Two characters are mentioned that shall have no place in God's church or glorified kingdom, such never having forgiveness. Of the liar, it is said, Rev. 21:8, 2:2. Note also, when one was brought to Jesus possessed of a devil, blind and dumb whom He healed possessing

the Holy Spirit without measure; but the Pharisees said He did that by Beelzebub, the prince of devils, that the "blasphemy against the Holy Ghost shall not be forgiven unto men", Matt. 12:22-35. As Jesus has returned to His Father never again to do any physical healing of human beings, most likely that sin may not now be committed.

Our friend asked if one sin is worse than another before God. Where there can be no forgiveness, it must be worse. All men in haste may without due consideration, say things they should not. Hear David: "I said in my haste, all men are liars," Ps. 116:11. Sins of the flesh may be committed by some of God's people, but they that do such things when manifest have no right of inheritance in the church kingdom.

Note what Paul said of some in the church at Corinth that had been given the grace of repentance; and of many in the church of Galatia, who were so acting as to be dealt with by the church. It evidently would prefer to exclude all who are sinning against God and the church, if offences against these should be a labor of love and long suffering in doctrine to forbear and forgive one another.

In a public offence of a member of the church, Cor. 5:1, he advises exclusion, and when deep repentance was manifest, he recommended restoration.

Where does faith come from? Read Ephesians 6:23, Gal. 5:22. Can one believe before God puts faith in him? No, not savingly. Devils believe, Jas. 2:19, but God's

children are led to believe in Him, 1st John 5:1.

Has God a chosen or elect people? God's Word says so, Deut. 2:7, Psalms 65:4, 1st Peter 2:9, Ephesians 1:4.

Do you believe a child of God can so act as to be lost? No heir of God or joint heir with Christ shall be lost. "Behold I and the children which God hath given me." Heb. 2:13.

As to the man who destroys himself, you ask. It seems some rational and some demented kill themselves. I have found no record in the Bible where one of the children does so, but recall where some did so who left no evidence of salvation. King Saul and Judas Iscariot. I do not question but that some murderers are redeemed and will be glorified and carried to heaven at the close of time without stain, Moses, David, Paul, etc.

My eyes are weak, and some of your questions were so dim, I may not have gotten them as you wrote them.

M. L. Gilbert

MR. HARVEY WIGGINS

On Friday, March 5, 1943, while Mr. Harvey Wiggins and a colored man were cutting wood a most serious accident occurred. They sawed a tree in two, it lodged in some more trees, the butt of the tree swerved around, struck Mr. Wiggins on the back and from the information I gathered pushed him against a stump and then swerved back. It crushed several bones in his back. He told the colored man to get a doctor. A crowd gathered quickly. He was rushed to a hospital but no hope was held out for him from the first.

On the following Saturday night his spirit took its flight into the great beyond.

He was nearly thirty-eight years old and through all of those years he lived so his name was above reproach at all times. He had no bad habits, was loved and respected by all who knew him. This was demonstrated by the vast number of people who attended the funeral and the many friends who contributed flowers as a token of their love and esteem.

He leaves the sweet memory of a well spent life to those who mourn for him. His wife, the former Miss Blanche Owens, and two daughters, Gertrude and Ruth survive him. He also leaves a father and stepmother, Mr. and Mrs. Jim Wiggins. Two brothers, Tommie and Roy Wiggins, and a lot of near relatives and friends.

The funeral was conducted from the home by his pastor, Rev. R. L. Collins. He spoke many words of comfort to the bereaved family. He said some things happened for the glory of God. He quoted scriptures and spoke in praise of the deceased.

Some of Mr. Wiggins' favorite hymns were sung, "At The Cross," "Nearer My God To Thee," and "Asleep in Jesus," by the Enon Baptist Church choir. Interment was made in the Town Creek cemetery.

The pallbearers were friends of the deceased and were Messrs. Jordan Williams, Joe Proctor, Roy Williams, Vance Page, John L. Griffin and Kirby Turner.

The flowers were in charge of Mrs. Frank Owens and Mrs. Sam Williams. The flower bearers were Mesdames Henry Cooper, Laurence Williams, Buck Flora, Allen Gardner, Frank Gardner, Horace Barkley, Walter Owens, Bennie Owens, Roy Williford, Wesley Sessoms, Harvey Bryant, Herman Owens, Jack Varnell, Luther Webb, Jessie Williams and Cleveland Varnell; Misses Lucy Price, Louise Proctor, Christine Strickland, Mary Etta Williams, Emma Jackson, Geraldine Owens, Joyce Ann Wiggins, Odell Williams Mary Williams and Doris Newton.

To the bereaved wife we would say, may you realize that God in His infinite wisdom can do no wrong. May you feel, that as time speeds on you are being drawn nearer and nearer to your loved one. Your pain at parting is still fresh in your memory, yet it will diminish to some extent. There will be times, though when it will be as fresh as ever. When those times come your hope lies in prayer.

We know not by what methods rare,
 But this we know; God answers prayer,
 We know not when He sends the word
 That tells us fervent prayer is heard.
 We know it cometh soon or late;
 Therefore we need to pray and wait.

We know not if the blessings sought
 Will come in just the way we thought.
 We must leave our prayers with Him
 alone
 Whose will is wiser than our own.

To the two daughters we would say:
 try to emulate your father's noble character
 and walk in the course of truthful living
 that your daddy's life exemplified.

His life was as a brilliant star adhering
 to its appointed place and shining with
 the God given light upon his fellowman.
 Truly such a life is a blessing to
 humanity forever.

Written by a friend and cousin by
 request of the family.

Mrs. Elsie S. Mattox.

Elm City, N. C.

DEACON JOSEPH WHITNEY

Deacon Joseph Whitney was born November 20, 1848 and died April 13, 1943. He and Lucinda Clifton were married in 1872 and in 1873 they went to the church professing faith in Christ and were baptised into the Primitive Baptist Church by Elder Dan Sheffield. They lived faithfully together in the church until she fell asleep in Christ, being over 91 years of age and he lived some four years longer before he fell asleep.

Deacon Whitney had eleven children, six boys and five girls, all survive their parents save four boys. He had 33 grandchildren and 39 great grandchildren, and one great great grandchild.

Brother Whitney was hale and active for the most part until a short while before he died. He never went to school a day but he had a remarkable memory, rarely ever forgetting the names of friends or their ages if he ever knew them and well versed in scriptural teaching. To read his writing and hear him talk, all would judge him to greatly knowing, if not educated. It was pleasing to hear him tell of the interesting instances during his pilgrimage.

The writer of this memorial conducted the funeral of both these saints. I was his pastor for over forty-one years and I found him to be a model man. He ever urged the church to live according to profession and if any that he had much faith in should do wrong, he would generally attribute it to some weakness of the flesh and not from wrong motives.

As I now muse over this glorious transition, joy mingles largely over sorrow in my humble tribute to his memory.

Would that each saint and his relatives emulate his christian life and then to fall asleep as he did in faith, hope and love.

M. L. Gilbert,
 Dade City, Fla.

MARY CATHERINE BLANKENSHIP.

Mary Catherine (Flora) Blankenship of Boones Mill, Virginia, was called away by death July 21, 1942. She was born January 23, 1876, making her stay on earth 66 years, 6 months, and 18 days. She was united in marriage to Elder E. L. Blankenship October 28, 1894. To this union there were born 10 children: viz., Harry Blankenship, deceased, Mrs. Effie B. Clarkson, William Luke Blankenship, Mrs. Eula Haff, Mrs. Ola White, Thomas D. Blankenship, Mrs. Catherine B. Shively, Arthur L. Blankenship, Mrs. Frances Fisher, and Miss Flora Blankenship.

Sister Blankenship was received into the fellowship of the Little Creek Primitive Baptist Church many years ago and baptized by her husband, the late Elder Blankenship. She was a beautiful christian character and lived a life worthy of emulation. She was a strong believer in the doctrine of salvation by the grace of God. Surely a mother in Israel has fallen. She was kind, gentle and lovable person, good and faithful wife, kind mother and a good neighbor, ever ready to lend a helping hand to those in distress. She will be sadly missed in the home and family and the church at Little Creek has sustained a great loss in her passing. But we have hope and believe she was the planting of the Lord, and the hand that planted, watered, and nourished it here will some day transplant it to heaven where it will live forever and be changed and fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. Then heaven with all of its beauty and glory will be hers to enjoy forever.

The funeral services were conducted by her pastor, Elder Randolph Perdue, at the home in the presence of the family and a host of sorrowing friends, after which her body was laid to rest beside her loving husband in the Mountain View Burial Park, to await the resurrection morning.

Therefore, be it resolved:—

FIRST: That the church at Little Creek bow in humble submission to God who doeth all things well, we humbly submit to His providential hand.

SECOND: We extend to Sister Blankenship's family our heart-felt sympathy and pray that God will bless them all in their bereavement.

THIRD: That a copy of these resolutions be spread upon our church books and a copy be sent to her bereaved family and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference.

Randolph Perdue,
 Chas. T. Abshire,
 C. C. Jamison, Committee.

286.4

JUN 18 1943

U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

MAY 15, 1943

NO. 13

JOB'S FRIENDS REPROVE HIM

And Job answered and said:

No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?

I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

Who knoweth not in all these that the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing, and the breath of all mankind.

Doth not the ear try words? and the mouth taste his meat?

With him is wisdom and strength, he hath counsel and understanding.
Job 12-1: 13 verses.

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

THE GREAT STONE FACE

It is Nathaniel Hawthorne's best short story. Most of his writings are suggestions of his appreciation of intrinsic spiritual worth.

In the state of New Hampshire, at the intersection of U. S. Highway 3 and State Route 18 is a valley in the White Mountains called the "Notch of Franconia." South a few miles on Route 3, to the right, high above the notch, is the Great Stone Face. On your road map it is perhaps marked as a special point of interest as "The Old Man of the Mountains, immortalized by Nathaniel Hawthorne. Franconia Reservation."

Centuries before there was a community, or people around, the Great Face stood preparing and waiting. Like the stone of Nebuchadnezzar's dream, it was placed there without hands. No scaffolding or sculpturing was used or needed as was necessary in making the faces of Washington, Jefferson and Lincoln in the Black Hills of South Dakota.

Thinking of the Great Stone Face as like the true, tried and precious stone—the sure foundation of the Bible—the Christ—and Ernest as a disciple, we can find many similes in the Good Book.

"It was a happy lot for children to grow up to manhood or womanhood with the Great Stone Face be-

fore their eyes, for all the features were noble, and the expression was at once grand and sweet, as if it was the glow of a vast, warm heart, that embraced all mankind in its affections, and had room for more. It was an education only to look at it.—

"A mother and little boy sat at their cottage door gazing at the Great Face. The child's name was Ernest. 'Mother,' said he, * * * If I were to see a man with such a face, I should love him dearly.' The mother explained that according to an old prophecy, some great and famous man from that locality would come with exactly such a face. And Ernest cried, 'Dear mother! I do hope that I shall live to see him.' The affectionate mother said, 'Perhaps you may.'

"The Great Stone Face became Ernest's teacher. He grew to be a quiet, unobtrusive boy, but with more intelligence brightening his aspect than is seen in many lads who have been taught at famous schools. When the toil of day was over he would gaze at it for hours, until he began to imagine the features recognized him and gave him a smile of kindness and encouragement, responsive to his own look of veneration. We must not take upon us to assume that this was a mistake. But the secret was that the boy's tender and confiding simplicity discerned what other people could not

see; and thus the love which was meant for all became his peculiar portion.

About this time there came a former citizen, Mr. Gathergold. On his return the people gathered and shouted, He is the very image of the Great Face. But Ernest turned sadly from the wrinkled shrewdness of that sordid visage and toward the mountain image; the benign lips seemed to say, "Fear not, Ernest, the man will come."

Gathergold was later discredited by the people. The man of prophecy was yet to come. And so it was with the great General—he could not portray the peace of the Race. It was the same with the Great Statesman, and last also with the poet.

By this time Ernest was middle age. "Almost involuntarily, too, he had become a preacher. He uttered truths that wrought upon and moulded the lives of those who heard him. Inevitably, as the murmur of a rivulet, came thoughts out of his mouth that no other human lips had spoken. He thought of himself as ordinary; the neighbors thought the same.

"But not in vain had he grown old; more than the white hairs of his head were the sage thoughts of his mind. And he had ceased to be obscure. Unsought for, undesired, had come the fame which many seek. College professors, active city men came from afar to converse with Ernest; for the report had gone abroad that this simple husbandman had ideas unlike those of other men, not gained from books, but of a higher tone. While they talked together, his face would kindle unawares and shine upon them

as with a mild evening light. Returning, the guests would look at the Great Stone Face, imagining they had seen its likeness in human countenance, but could not remember where.

"At the hour of sunset, as had long been his custom, Ernest was to discourse to an assemblage of the neighbor inhabitants, in the open air. He and the poet, arm in arm, proceeded to the spot—a natural auditorium and pulpit. Ernest spoke of what was in his heart and mind. His words had power because they accorded with his thoughts; his thoughts had reality and depth because they harmonized with the life he had always lived. It was not mere breath that this preacher uttered, they were the words of life, good deeds and holy love was melted into them. As the poet listened, he thought that the being and character of Ernest were a nobler strain of poetry than he had ever written. His eyes glistening with tears, he gazed reverently at the venerable man * * * At that moment, in sympathy with a thought which he was about to utter, the face of Ernest assumed a grandeur of expression, so imbued with benevolence, that the poet, by an irresistible impulse, threw his arms aloft and shouted:

"Behold! Behold! Ernest himself is the likeness of the Great Stone Face!"

Then the people looked and saw what the deep-sighted poet had said was true. But Ernest still hoped some wiser and better man would appear bearing a resemblance to the Great Stone Face.

a. Thou sawest' till that a stone was cut out without hands, which smote the image upon his feet that

were of iron and clay, and break them to pieces,—Dan. 2:34. The image was the figure of the four kingdoms that would be before Christ set up his church. “And in the days of these kings (the Roman Caesars—the feet) shall the God of heaven set up a kingdom, which shall never be destroyed.’—Not civil or worldly, but spiritual, with godly ideals.

b. Train up a child in the way he should go; and when he is old he will not depart from it.—Prov. 22:6. Better is a poor and wise child than an old and foolish king, who will no more be admonished.—Ecc. 4:13. Suffer little children to come unto me, and forbid them not; for such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10:14.

c. According to an old promise—Gen. 3:15; Heb. 2:14—the Word—God—was made flesh. The express image of the Father’s glory.

d. If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and heal their land.—II Chron. 7:14. When thou saidst, Seek ye my face: my heart said unto thee, Thy face, Lord, will I seek,—Psa. 27:8. I set my face unto the Lord God.—Dan. 9:3. O our God, hear the prayer of thy servant, and cause thy face to shine upon thy sanctuary—v. 17.

e. 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 * * * But we have the mind of Christ.—I Cor. 2:14-16. Israel could not behold the face of Moses for the glory of his countenance; which glory was to be done away; now shall not the ministration of the spirit be rather glorious * * by reason of the glory that excelleth. But even unto this day when Moses is read the veil is upon their hearts. Which veil is done away in Christ. We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—II Cor. 3.

f. My covenant will I not break, nor alter the thing that is gone out of my lips * * his seed shall endure forever, and his throne as the sun before me. — Psa. 89:34, 35. For David speaketh concerning him—Christ. I foresaw the Lord always before my face, for he is on my right hand that I should not be moved * * that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.—Acts 2. And it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ.—Luke 2:26.

g. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep.—John 10.

h. Then said I, Oh, Lord God, behold I cannot speak: * * Whatsoever I command thee thou shalt speak * * Behold I have not put my words in thy mouth.—Jer. 1, Unto me who am less than the least of

all saints, is this grace given that I should preach, among the Gentiles, the unsearchable riches of Christ.—Eph. 3:8.

i. The things of God knoweth no man, but the spirit of God. We speak that which the Holy Spirit teacheth.—I Cor. 2:11-13.

j. The gods have come down to us in the likeness of men. We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God.—Acts 14.

k. We speak wisdom among them that are perfect—the wisdom of God—not the wisdom of the world.—I Cor. 2. If ye then be risen with Christ, seek those things that are above.—Col. 3:1.

l. Herein is my father well pleased that ye bear much fruit. So is the will of God, that with well doing ye put to silence the ignorance of foolish men. I Peter 2:15.

m. If any man have not the spirit of Christ, he is none of his.—Rom. 8. That I might be found in him, having that righteousness which is through the faith of Christ, the righteousness which is of God by faith. I press toward the mark—Phil. 3.

n. By this shall all (men) know that ye are my disciples if ye have love one to another.—John 13:35. Ye also shall bear witness because ye have been with me from the beginning.—John 15:27.

o. If any man desire to be first, the same shall be last of all.—Mark 9. He that is greatest among you shall be your servant. . . and he that humbleth himself shall be exalted.—Matt. 23. Thou hast been faithful over a few things, I will make

thee ruler over many things; enter thou into the joy of thy Lord. Lord, when saw we an hungered and fed thee? And the King shall answer.—Matt. 25:40.

A splendid Christmas and satisfactory New Year.

Elder G. B. Glover,
Primitive Monitor.

THE GOODNESS OF THE LORD

We regret to announce that Elder O. J. Denny is confined to his home in Winston-Salem, from the effects of a fall he experienced while working at his desk in his office in the Wachovia bank of which he has been for many years a trusted and valued employe. He sends love to his brethren and friends and readers of the Landmark and hopes to be out soon. He is not seeing any company on advice of his physician.

Let us all pray for Elder Denny's recovery, for his able editorials have long been a sustaining factor in the publication of the Landmark and a comfort and solace to his subscribers and readers.

Of late the goodness and mercy of the Lord have dwelt upon my mind, and I have great cause for rejoicing, for I believe He is restoring my health and that soon I will be able to resume my old time duties in the publication of the Landmark and assisting in the management and editing of our newspapers.

I have every reason to be very grateful to my Heavenly Father and His Son for the mercies and blessings They have showered on me during my lifetime, though I have been a very unprofitable servant, leaving off many things I should have done and doing many things

I should not have done; but thanks be to God, this passage of Scripture gives me much consolation: "He knoweth my frame, He remembers I am dust."

When I think of the great goodness of the Lord and the many millions of people on the earth, and that I am among so many in comparison, only a worm of the dust, and yet in my nostrils is the breath of the living God, and I am made in His image; and that if I am found worthy in only a few things He will make me a ruler over many things, that surely it should behoove me to try to please Him and to be found to some extent worthy in His sight.

This thought makes me, I trust, very humble in the presence and majesty of God, my Creator and Preserver, for I am made to feel with great force and earnestness that the flesh profiteth nothing, but His Spirit in me only can make me alive and a worthy servant of my God and His Son, our Lord and Saviour Jesus Christ.

But it seems to me I am making this article more personal about myself than about Elder Denny, who for years has been the senior editor of Zion's Landmark. I feel that his able and kindly ministry and writing, together with the assistance and support of our other able editors, and the sympathy of the readers and subscribers of The Landmark, together with the encouragement of the able ministers of the church, has kept it going.

The Lord has been very good and kind to me, and I feel He should have the glory and honor, for as I have heard Father say many times in the course of his sermons, "If I

have any righteousness, it is but as filthy rags in comparison to that of our Blessed Redeemer."

Elder O. J. Denny has been truly a remarkable man, and we feel that we do not appreciate as deeply as we should his great work.

Not only has he encouraged us and thereby strengthened us for the cares and trials of life, but consider the great service he has rendered his churches and their members in the long years he has fought the battles of His Master against the hosts of sin and Satan.

His gentle words have many times stilled the troubled waters among the brethren, and his excellent advice has been the source of great inspiration and courage to the drooping spirits of many sisters and brothers who needed his advice, sympathy and love, just at the moment when he happened to be along, and they needed him immensely.

Since Elder Denny is sick and in the hospital a kindly word from his friends and sisters and brothers would, we feel, greatly cheer him at this moment, when much that he has given should come back to him in the manifestation of the love we all feel for him.

God is love, and Oh, how He thinks of us and ministers to us in basket and store "in our down sittings and uprisings." He knows when we need help, and He never withholds His hand.

Should we do less in our feeble way for Elder Denny? So, let us all pray for his recovery and do all we can to help him by the grace of God, to still carry on a very great and useful life. I have always felt the flowers looked better and were

fresher and sweeter to the recipient while he is living than after he is gone.

John D. Gold.

TO THE HOUSEHOLD OF FAITH

One night a few weeks ago when the cot which held my frail, suffering body was gently borne from the ambulance into the home, having returned from Duke hospital, I had not been inside very long when my mail was delivered to me, and the letter enclosed which I am sending for publication, was opened and I cannot express by feelings which caused my eyes to overflow with tears, and caused me to look towards the Great Almighty God who has been supporting me all these years, for I had lived in the memory of one of His redeemed saints for nearly 39 years.

My afflictions date back to 1903, and this communication to the Landmark if I remember correctly, was November 1904.

I am too weak now, but if I only had strength, I would like to write her and go over some of our past life, and express some of our experiences, but I am not able to teach her through them, because when she made use of this expression, "The Lord is king and He gives the staff to lean upon, when poor sinners grow weary and can travel no farther, He opens the door to the sunny hills of Zion.

I feel too poor and ignorant to write any thing to strengthen her, for I consider her letter of value, for it is my disposition to enjoy dividing with others, any thing I prize, rather than destroy it. Hope

she will not object to having it published, and that she will write me again, and also write for the Landmark.

Dearly beloved in Christ, will say to you that after spending most of my time in Fuquay Springs, for the last fifteen years except three, I came away, came away last August to the community of my childhood and youth, to bid the little town and my beloved friends there good bye forever, with no hope of ever being able to return there again.

The poorest of the poor,
Azubah Lee.

THE COMFORTER.

Dead Children of Zion:—

It is in sorrow and in sadness that I make this one more feeble attempt to write to the Lord's humble poor, for it seems the clouds of sorrow have almost swallowed me up, and now I wander and pine for the Comforter as poor old David did, and wonder if the Lord is gone forever.

No wonder the poet could say, "nothing in my hand I bring, simply to Thy cross I cling." It seems that my cross has been so heavy of late that I am made to say, "Save, Lord, or I perish," especially since the Lord called my dear mother to her eternal home. Oh, I am so lonesome for her tender hand and gentle voice, but I could not wish her back again, but say, "Dear Child, with God remain." And so I hope to be resigned to His will to say, "Not my will but Thine be done on earth and in heaven." I see, as it were, a great and mighty ocean rolling before me, behind and on each

side, and if my head is hung low and my steps are more slow, dear Lord, Thou knowest my burden is heavy and that I am too weak and frail to carry it by myself, and as Thou hast before, Thou will again come and deliver me safely over the wide and mighty deep and Thine own good time will cause me to sing again this sweet song, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid," and with Him as my shield, I will both lay me down in peace to sleep and rest, from the scorching heat of this tiresome and lonely journey.

I saw in a dream just a few days before my mother was taken away the narrow way I was in, and I was traveling eastward with my youngest sister. Dear children, this way was not on the flowery beds of ease (I saw to prove it). The flower pots in my path are turned over and the soil spilled out and the pots turned upside down. To the left was a big, broad highway with nothing in the way. It was so easy to travel, and I believe this was the road that leads to death, hell and destruction, and many there be that are entering therein. When I can be blest to remember this dream it helps me to bear onward with more courage and causes me to lift up mine eyes toward the high hills from which cometh my help, and were it not for the gentle and matchless mercy He has so wonderfully shown me in the past, I feel that I could not live any longer, but now he has withdrawn himself from me, and I go mourning and pining in my heart.

By night on my bed I sought Him whom my soul loveth, but I found Him not. I will rise now and go about the city in the streets and in the broadways. I will seek Him whom my soul loveth. I sought Him and found Him not. Oh, how I have sought Him, but I cannot find Him, and I will not see Him again until He sees fit to come with healing in His wings. Then I hope to hear Him say, "Rise up, my love, my fair one, and come away, for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. Then will I rejoice and say my Beloved is mine, and I am His."

Christmas has come and gone, but to me this has been the saddest Christmas I can ever remember. It should mean a lot to us all, as it represents the birth of Christ, the Saviour of sinners, and I have always loved it and looked forward to it with gladness and joy, but when Christ, the hope of glory was born, as I hope, that was and is more to me than anything else, and far more precious than the gold of Ophir is this hope, which is Christ and more to be desired than the cattle on a thousand hills.

Dear children of God, as I start to finish my writings, I am made to ask God to direct me in His way, and Brother Yopp, I am at this time carried back in my thoughts of what you said to me yesterday at the dear old Southwest Church. Well, it is not quite as late tonight, only eleven-thirty. I had turned in for the night as I had thought to catch up some of the sleep I have

missed, but not so, sleep had gone from me, it seems, for this time. Brother Yopp, you remember I told you I had been in so much trouble for three weeks and in all that time the clouds of trouble only lightened up a few minutes at the time until I was made to wonder if I should ever sing my Saviour's praises or feel my Saviour's love any more. But this evening I have again tasted that the Lord is still gracious and that He still hears the cries of His poor and afflicted people, and it is of this love that I have been made to arise from my bed this night and to declare unto His dear little ones that He is still alive and will be forevermore and unto you my dear beloved and aged fathers and mothers whose hearts are aching tonight for some dear son, I know and have felt and seen tonight that God's in His heaven and all is well with Him. He fought the battles for His dear people in the days of yore, and I know that He is still fighting our battles and has and will conquer over death hell and the grave. He speaks and it is done, commands and it stands fast. Oh, what a wonderful God to look unto who hath loved us with an everlasting love.

Brother Pollard, I have been made to feel God's loving kindness, and oh, those protecting arms of love again tonight. He came so near me with such pure and underfiled love I was made to shrink back. I was, oh, so unfit and unworthy and felt to be so sinful. I didn't feel worthy of this great and mighty love. I was so unfit to touch Him, but He so lovingly reached out His arms and drew me unto Him and

told me not to fear. I felt so safe for a few moments, but I knew it could not stay there, which pain did grieve me sore, but I hope that one day I will be gathered home to the arms of my love with all the dear children of God. There we will not feel unfit, neither will we feel unworthy, but we will be just like Jesus, see Him as He is and be satisfied. There can be nothing there to pain or grieve our poor hearts, for He speaks so lovingly and beckons us, saying: "Come away, my love, my fair one, the winter is past, the rain is over, and the time of the singing of the birds is heard in our land."

Why should we fear to die with the sweet hope He has given us, for we must surely know that we can never enter into that Heavenly home until He shall call us out of this world of sin and sorrow. Oh, dear people, some times I long to go home to my Heavenly Father, for it seems I am such a tiny little one in this wide world and so unprofitable, until I would hardly be missed at all. But some times I am resigned to His will, I hope, to be His anything, and I trust He will keep me by His love until He sees fit to call me home.

It is true that man operates upon the body, but God operates upon the heart, and when He puts forth His hand and stirs within us so deeply that we are made to toss from side to side in deep groanings which cannot be uttered.

And now, my dearly beloved, if there be any comfort or any consolation in any of the things I have written, remember that God is able to use us just when He sees fit for His

own good purpose. There is no bed so soft and comfortable but what he can make it a terrible place of fear and unrest, causing us to arise at any time of the night to proclaim these glorious truths as it is in Christ Jesus the Lord, and again I will say if any one has been comforted by my little scribbled writing, the honor and glory belongs to God, for it is He that worketh within us both to will and to do of His own good pleasure.

Mr. Gold, I really do not expect you to publish this, and I will not think the least bit hard of you if you don't, because I feel too little and unfit to even try to speak or write to the comfort of God's little ones, and this may not be anything to them, but to me it is my all and without this little hope which is so dim at times, life here would not be worth living to me. And now, I will stop, hoping by the grace of God that we may all be kept by His love and mighty power until He shall call us from this world of trouble and sorrow to that world of bliss and peace beyond the rolling flood, there to praise Him in a world which has no end.

Unworthily,
Minnie Batchelor.

Love is the golden chain that binds
our happy souls above,
And we are heirs of Heaven who
feel His bosom glow with
love.

M. B.
Richlands, N. C.

ENJOYS LANDMARK AT 80

Mr. J. D. Gold:

Enclosed you will find a check to renew my subscription to the Landmark from April 1st 1943 until April 1st, 1944.

I enjoy reading them so much I don't want to miss any. I am eighty years old and live by myself, It does me good to read the good pieces you publish in them.

Good wishes to all.

Yours truly

Mrs. Louengy Allen.

Rt. 3, Four Oaks, N. C.

LANDMARK A COMFORT

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

Dear Sirs:

Enclosed find P. O. Money Order for two dollars on subscription for Zion's Landmark. It has been a source of comfort to me for many years.

Bro. Cowin, Bro. Tingle, Bro. Griffin keep on writing when you have a mind too. Also many others.

I feel so unworthy. Pray for me.

Mrs. M. C. Story.

Rasner, Ala.

**SENDING LANDMARK TO
SOME ONE UNABLE TO PAY**

Dear Mr. Gold:

I am enclosing check for four dollars for which please renew my subscription. With the balance send the Landmark to some one who can't pay for it.

Hope you and Mrs. Gold are well.

With the best of wishes to you both.

Your friend,

Ida M. Stokes.

Stokes, N. C.

ZION'S LANDMARK

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

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Winston-Salem, N. C.

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WHY ARE YOU A PRIMITIVE BAPTIST?

Many years ago I was in the home of a brother, in which many others were assembled, among them was one of our oldest and ablest ministers; the question was asked by some one, "Why are you a Primitive Baptist?"

Many answers were given using different words to express their reasons for being one, but in substance amounted to the same.

The same question was put to me, and I answered by saying that I was a Primitive Baptist because I could not be anything else, as the truth was the last thing that I would believe, I had tried to believe everything I had ever heard preached but could not do so.

My father and mother were neither of them members of any

church, but were honest, sober and truthful and taught their children to be the same. I frequently went to church with other boys of my age, not because I was interested or listened to or cared anything about what was said or done at the church. I went to be with the crowd, and to frolic and play, as nearly everybody walked to church in those days.

One night while I was in the midst of a frolicsome mood I was cut down in a moment; I was changed from a happy, playful and mocking lad to the most miserable being in the world. Right there and then I learned that I was the greatest sinner in the world. I was crushed, and my pleasant happy thoughts were gone and I loathed my self in dust and ashes.

I wanted this feeling to leave me, so I could be my former self, without any more cares than I once had, but I could not get back to my former standing any more, for those days were gone forever. I did not tell any one about my condition, for I knew they would tell me to join the church, which was something I was determined not to do. I said to myself I am going to wait at least a year to see if there is anything to it, for I felt that if it was of God, I would some day find it out, although I was a perfect stranger to anything called religion. I had never read the Bible nor any religious literature, and I had never heard a religious conversation nor a sermon preached.

My suffering was great, and the burden I carried was heavy. For

the first time in my life I tried to pray to God for mercy, and I had come to the place that I could not get along without prayer. Not that I have had so much confidence in myself as a Christian, but the necessity, being a poor sinner, weak, needy, dependent on God, just as a little child is dependent on its mother, every day and every night, in health and sickness, in summer and winter, in season and out of season. I have from the day I was convicted of sin been nothing more than a beggar before God, utterly dependent on Him for all things for life and eternity.

Before the year had passed I was the happiest mortal in the world; just as a year ago I was the greatest of all sinners, now I was blest more than any one else as it seemed to me then. Not that I was not still a sinner, but the blessing was all the more great as I had done nothing to merit it, but I could esteem it as an act of mercy from God, as I knew I was still a sinner, and I was sure that God in His mercy had blessed the sinful boy, and I was justified in His sight. "For He hath made Him to be sin for us, who knew no sin; that we might have the righteousness of God in Him." 2 Cor. 5:21. I united with the Methodist Church, and for awhile I was happy and contented. I had been reading the Bible from my conviction, and having a good memory I was very familiar with the New Testament scriptures, and could quote many chapters from memory, and even then I was able to detect a lack of Bible know-

ledge among those who were known as preachers. I loved the church, the brethren and my pastor, although I did not enjoy his preaching, as he did not preach what my hungry soul craved to hear—the pure gospel of the Son of God; but he preached the law in order to show that my salvation even now was all left up to me, as I was subject to fall from grace and be lost after an experience of feeling to have all my sins imputed to Christ and His righteousnessness imputed to me, and after having set down under His shadow and His fruit was so sweet to my taste. I wanted to be satisfied with what I heard my pastor preach, and believe it just as my brethren did, and while I did all in my power to be contented, yet there was something about me or in me that would not accept these things as true, and I could never say amen to the sermons I heard. I loved every part of the service except the preaching and sprinkling for baptism. I was sorry when the hour for preaching came, and was glad when it ended, as he never failed to cut me to the quick by preaching a doctrine that enjoined upon me the keeping of the law perfectly, which was something I could not do, but was taught by the Spirit that Jesus did it for me, even when I was dead in trespasses and in sin, and was without God and without hope in the world.

This church had a ruler in it who was not willing that any one else should have anything to do with its management, and the sad result was its members began to

leave it and it went down and ceased to have any service there. I wanted to be a member of the church as I felt it necessary as I wanted companionship with the children of God. I then united with what was then called Disciples of Christ and faithfully for a while attended their meetings, and tried as hard as I could to believe all they preached and did, as I wished to be one of them in reality as well as in practice, but found myself in the same condition as before. In spite of my every honest effort to conform myself to their doctrine, customs and practices, there was something about me that refused to be bent, as I could not be satisfied with what I saw and heard. I was disgusted with churches and preaching, and resolved within myself to stop trying to be like others no matter who they were, but to be my very self, and live and be guided by what I had reason to believe was the Spirit of God, who verily is God and never compromises with evil nor errors, but takes the things of Jesus and shows them unto us, and guides us in the ways of all truth. I quit this church, and in order to please my father I affiliated for a short while with a Free Will Baptist church, which had recently been constituted near my father's home and he was one of its charter members.

The preachers who visited and preached for it made my father's home their headquarters, and I had the opportunity to talk with them and hear them talk to each other. Sometimes I asked them questions, but they never knew why I asked

them, as I held no arguments with them, as I could learn more by hearing them talk with each other, and by asking questions than I could by arguing with them.

I did not tell them my thoughts nor lay my plans before them, nor let them know I was searching for a church where I could hear the gospel preached, and find a home. I found them ignorant, and willingly so, for they misrepresented many as to justify them in preaching scriptures and construed them as the same things I had heard from the beginning of my church affiliations.

I was reared in one-half mile of a Primitive Baptist meeting house, but knew nothing about them except what their enemies told me. They said they should not be allowed to preach such things as they accused them of preaching. Of course I had all my life thought they were telling the truth, but they were telling what some one told them, and had not any knowledge of them only what others told them. I decided that inasmuch as I had been to hear all others I would go and hear for myself, then I would know and not be dependent upon what others said, knowing that hearsays are often unreliable and not to be depended upon. I had in earlier days asked preachers, I had heard, questions in order to find out if they really believed what they preached. I discovered that some of them did not, and would in a private conversation condemn something they had lately preached in the sacred stand, but I did not ask them why they did that,

as they were mostly very old men and I was quite young, and I saw they would not tolerate any meddling in their affairs, as they seemed to know and would not allow me to correct them, although I knew they were wrong.

I had asked my father why it was that as many preachers as I had heard of different denominations, that none of them preached the gospel, and where I could go to hear it, as I was tired and disgusted with hearing such things as they preached, which I knew was not the gospel, although I had never heard the gospel preached myself.

My father was on his death bed at the time, and upon one occasion while I was talking with him he pointed his finger in the direction of the Primitive Baptist Church and said, "They preach it up yonder, and if I was to ever get well again I would go there to hear it." I had firmly decided that if I could not find any one who preached what I was persuaded to be the unchangeable truth as it is in Jesus, then I would preach it myself, for I knew it was the truth although I had never heard any one preach it.

One Sunday morning I went to their meeting house, took my seat near enough to understand well. When the preacher read his text and proceeded to preach in his calm usual style something in my bosom responded by saying within me, "That is the truth," I was never more surprised to hear the truth where the world said they preached falsehood, heresies and predestination and election which

things they contended never could be true, but it was sweet to me, as I had found a people who were weak and feeble who could do nothing spiritual only by Christ, who said He would build His church and the gates of hell should not prevail against it. This was what I had believed for many years, and craved to hear some one to tell it just as I feel it in my soul.

I was lifted up in my feelings and in gratitude to God for the peace I was possessed with.

At the first opportunity I told the preacher how much I enjoyed his sermon, and how my soul had been lifted up at hearing my first gospel sermon, and we were blest to rejoice together, as he was made able to preach it, and the same spirit made me able to hear it. I visited this church regularly both Saturday and Sunday, as I had wandered for ten years from place to place in search of the truth, and now I had found what my soul craved, I felt to be in a new country, and all things had become new for a second time in my own experience.

I united with this church in November, 1903, and often thought I was the most blessed person in the world, as I could go to the place and be a partaker of all the pleasures I had so many years prayed for; and now they were mine. Not many years after I had sickness in my family and passed through many trials and distresses, but always hoping and praying for the Spirit of God to direct me and keep me, for I well knew He alone could grant

my humble requests. One day I went out to pick some cotton. I had been kept from my daily labors for sometime owing to sickness in my family. While picking cotton a scripture came to me and I was meditating upon it, "That the love wherewith Thou hast loved me may be in them and I in them." John 17:26. While I was thinking was it possible He loved poor sinners with the same degree of love that He loved His only begotten son, He clearly demonstrated to me there the wonders of that love. It was unspeakable and full of Glory; it seemed that heaven came down and glory crowned the Mercy Seat. I was filled with the very presence of God and wept much, but it was because of the abundance of love like a sea without bottom, brim or shore.

I cannot begin to describe it, as no tongue or pen can fully describe the wonders of God's love. After I had feasted for some time, there came a word in my very soul which said, "You must tell it." I said, Lord, I cannot do it, but an impression followed me wheresoever I went, and it was stronger than I, so I was made willing to try, and was licensed in 1908 and ordained in 1910.

I have been trying to serve four churches during these many years, and do not know as much as I did in the beginning; then I was bubbling over with zeal and holy desire which was with me wherever I went, but now I go sometimes asking myself what am I going for? as I seldom have any scripture that I can call a text,

but everything I say seems dry and formal and not interesting any more.

I still believe what I have believed, "That God, who has begun a good work in me, will perform it till the day of Jesus Christ." Phil. 1:6.

I know all Christianity is the work of the Holy Spirit in the heart and it is in accordance with His will, for He sends it, and it gives all praise and glory unto Him.

I love Primitive Baptists, religiously, far better than I love any others, but I do not believe all that I hear some of them preach; when they preach in the Spirit they will edify the church, when they preach their own ideas they edify themselves.

The preacher that was present seemed surprised at my answer as to why I was a Primitive Baptist, but after thinking a moment he said he reckoned I was right, and I told him I knew I was right, as I had tried in vain to believe what others believed, and do as they did, and live in perfect accord with what I must think were unbelievers, was more than I could do.

Ben S. Cowin.

THE ELECT OF GOD.

The Elect of God are saved and taught of the Lord. An inspired man of God hath said, "For unto us a child is born, unto us a son is given;" and unto Joseph an angel from Heaven said, "Fear not to take unto Mary thy wife; for she shall bring forth a Son, and thou

shall call His name Jesus; for He shall save His people from their sins." "Therefore the redeemed of the Lord shall return and come with singing unto Zion." These are people of Adam's race saved out of every nation, tongue and people. As the same body of Jesus died upon the cross and was buried in Joseph's rocky tomb, He came forth and in that same body went to Heaven.

I once read an article by a man who said he was glad that flesh and blood could not inherit or enter Heaven, for at death it would return to the earth, and that God would give him a new body in the resurrection. I was also glad that Jesus was to return to raise my vile dust-body immortalized and spiritual, to be conformed like the image of the Lord Jesus, not exchanged like something else.

Jesus said, No man (meaning righteous or wicked) can come to me except the Father which sent me draw him." Surely, if any of the Lord's people had been able to save himself at option or in the spirit, why did the prophet Jeremiah say, "O Lord, I knew that the way of man is not in himself; it is not in man that walketh to direct his steps." Or why did David pray, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit?" At another time he pleads, "Lead me to the Rock that is higher than I." As Peter was walking on the water toward Christ, he felt the wind and saw the waves, then beginning to sink he cried, "Lord, save, I perish." Jonah carried to Ninevah by a great fish, prepared and directed by the Lord, attested that salvation is of the Lord.

Doubtless not many that have been taught of the Lord but have confessed it privately, if not publicly. Though to my surprise, when I read that C. H. Spurgeon, that noted Englishman, said that Paul was the last person that the Lord ever saved without the gospel, then I said to myself, if he told the truth, no human being has been taught of the Lord since. I said the idiot, lunatic and the baby, are dead in trespasses and sins. The four classes of people will embrace the whole human family, none of which are saved by gospel teaching. David said, "Salvation belongeth unto the Lord." I freely believe that all who have been saved before Paul was, were saved by the Lord, and all who have been saved since are saved by the Lord, as Paul was. In fact, there is no other name given under Heaven by which one must be saved.

All the elect of God became children of wrath by the transgression of Adam; but by the atonement of Christ—his death and resurrection—they have become reconciled to God by the death of His Son and saved by His life, and by whom they also received the atonement. His salvation saves from the curse of the law, the second death, and the things that accompany it; the guilt and reigning power over it, and at death in the bringing of it. At the Lord's second coming He will call together the heirs of God and the joint heirs of Himself, being crowned with the glory He had before the world, presenting each one in heaven to the Father without a sin in eternal glory.

M. L. Gilbert.

RESOLUTIONS OF RESPECT.

Whereas the Lord has seen fit to take from our midst our beloved Brother J. W. Bryant.

Brother Bryant was formerly a member of Mountain Springs Church and was mainly responsible for the erection of Banister Springs. He was faithful to attend his church until his health failed him in his latter years. He manifested a weakness in the flesh, but was strong in the faith and doctrine of Salvation by Grace, and well established in the discipline of the church. Brother Bryant was both willing and able and a good advocator that the church and pastor be well cared for.

He will be greatly missed by the church, family friends and neighbors.

We bow in humble submission that our Lord does all things well.

By W. J. Oakes.

JAMES W. BRYANT.

Brother J. W. (Bud) Bryant son of the late Jas. R. and Mary Bryant was born September 3rd 1874, had lived his whole life in the community of Spring Garden and Dry Fork, Va., had been in declining health for a number of years, but was as well as usual when the time came for him to go to his reward. He was taken ill with a heart attack and was being taken to a hospital in Danville and died on the way, January 25th 1943. Brother Bryant was married to Hattie Dodd November 22nd 1900. To this union was born ten children, three have died, two of which were corpse in their home at the same time, and Sister Bryan departed this life October 3rd 1934. He leaves seven children, three girls and four boys to mourn their loss. Brother Bryant joined the church at Mountain Springs, (now Banister Springs.) November 25th 1911. He was ordained deacon January 24th 1916, which office he filled faithful until death. Brother Bryant loved his church and showed his interest in the church and our association by taking care of the ministers and brethren and looking after the needy of the flock. I was blessed to be with Brother Bryant at his regular meeting just one week before he passed away and was with him at his home in the afternoon and he seemed to be as well as I had seen him for a great while and I must say I enjoyed the day so much with him, as he seemed to be gifted to talk of the goodness and mercy of God to us while here in life and of the precious promises of a better world to come, and I am made to feel that he is now resting from the afflictions of this time world in the presence of one who promised that He would raise him together with all the saints at the last time, when He comes the second time to claim His out of every kindred and nation.

Brother Bryant had his faults as we all do, mixed with doubts and fears, and yet he loved the way of our forefathers, when they that feared the Lord spake often, one to another and the Lord harkened and heard it and a book of remembrance was written before Him for them that feared the Lord.

It is a sweet employ
To join in worship here
But how divine will be the joy
To see each other there.

Written by request of Banister Springs Church and Sister Ella Bryant Dallas. Brother Bryant's sister in the flesh and in the faith who lived with him, knew his sufferings and will miss him as much as any one.

Your humble writer,
W. R. Dodd.

MRS. ADA COLEMAN PRICE

By request I shall attempt to write a short skech of the life and death of another member at Kehukee.

It has pleased God in His infinite Wisdom to call from our midst Sister Ada Price. She departed this life December 5, 1942, and was buried at Deep Creek Church cemetery the following day. Her funeral services were conducted by Elder Julius Moore.

In early womanhood she married Alford Price and unto this union several children were born. Most of them survive, her husband having preceded her to the grave several years ago.

In November 1902 she came before the church at Kehukee, related an experience of grace and was received into full fellowship. She was baptized the following Sunday by her pastor, the late Elder A. J. Moore.

Because of old age infirmities and living at a distance, she was unable to attend her church services often, but expressed her love for the church in a letter.

Resolutions of respect:

We bow in humble submission to Him who doeth all things well.

We send a copy of these resolutions to Zion's Landmark for publication and a copy be spread on our church book.

Done by order of conference at Kehukee Saturday before third Sunday in February 1943.

Elder A. B. Denson Moderator.
Mary D. White, Clerk.

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Primitive Baptist Association is appointed to convene with the J. H. Gooch Memorial Church in Stem, N. C., on July 3rd, 4th and 5th; embracing the 1st Sunday instead of the 3rd as heretofore.

All lovers of truth are cordially invited.
Laura Reed Gooch
Church Clerk.

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CAROLINA ROOM

ZION'S LANDMARK

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JOB ACKNOWLEDGES GOD'S OMNIPOTENCY

Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

With Him is strength and wisdom: the deceived and the deceiver are his.

He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings and girdeth their loins with a girdel.

He leadeth princes away spoiled, and overthroweth the mighty.

He removeth away the speech of the trusty, and taketh away the understanding of the aged.

He poureth contempt upon princes, and weakeneth the strength of the mighty.

He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them, He enlargeth the nations, and straiteneth them again.

He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

They grope in the dark without light, and maketh them to stagger like a drunken man.

Job 12-14: 25 verses.

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.

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 MOTHERLESS SOLDIER

Dear Mr. Gold:

Inclosed you will find a poem that John H. Coker composed on Mother's Day. He sent it to his sister, she sent it to me to send to you to print in the Landmark.

His mother was a faithful member of our church at Tarboro for many years, her son loves the church. We were made sad when he was called.

If any one has a mind to write this soldier a word of encouragement it would cheer him a bit.

He never knew a father's love as his father died when he was a baby. He loved his mother so dearly.

We will thank you to print it.

Yours very truly,

Mrs. Lula Overton Hyman,
Tarboro, N. C.

It's Mother's Day and I am all alone

I have no mother, and I am far away from home,
I am out to fight with my ability,
To help keep peace, freedom, and Liberty.

I'm thinking of love ones far back home.

I hope they think of me, while I am gone,

I'm sure they think, and often pray.
That I'll come back, safe some day.

To all dear mother's on this day
I hope your son isn't far away.
Even tho, you're far apart,
Think of God, He'll save your heart.

When we hear, that this war is won
I hope you mothers can get your sons,

Some I know will never return
That is the part we hate to learn.

Now on this day I am lonely and blue.

Wishing for a mother so kind and true,

I am thankful to have a sister and brother,

But none can take the place of my dear mother.

Now that I'm a soldier of the
U. S. A.,

I'll have to get busy and go away
I guess that I have done by best,
So pray not only for me,
But all the rest.

Pvt. John H. Coker,
Troop F 2nd Cavalry,
Assault Gun Platoon,
A. P. O. o. 312,
Fort Jackson, S. C.

In May 1st 1893 Issure of Landmark
Republished By Request of Elder
E. L. Cobb.

Dear Brother Gold:—The enclosed private letter from our esteemed sister in Christ, Mrs. Ruth Taylor, is too good and comforting to cast it in the fire, as she tells me

to do; therefore I submit it to you for publication in the Landmark, that your many spiritual readers may share with us in its rich treasures of truth and love; trusting that the dear sister will kindly pardon this use of her precious letter. And while she thus ministers to her Father's family in blessed spiritual comfort out of her deep poverty, may the same loving Lord put it in the heart of each one to as freely minister out of the abundance of temporal good to her pinching necessities, in her many afflictions, "as good stewards of the manifold grace of God;" that her heart may be comforted in the house of her spiritual kindred, and that she may like the lovely Ruth of old, be blessed of the Lord in her work of faith, and a full recompense be given her of the Lord God of Israel, under whose wings she is come to trust. And as Boaz bade the reapers of his harvest to "let some handfuls of purpose" fall for the impoverished Ruth. So let us do likewise for our Ruth, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." He said also, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yours in the love of Christ.

D. Bartley.

Crawfordsville, Ind.

Eld. D. Bartley, Beloved Brother in the Lord, (if one so unworthy may claim such relationship with the chosen ministers and royal priesthood of Zion's King:)—I have greatly desired to send you some word by way of answer to your last most timely, most welcome dear

letter, so richly perfumed with the delicious fragrance of the Redeemer's merits, to tell you how thankful I felt to both you and the compassionate Father for those soothing expressions of christian fellowship and esteem, which acted like oil cast forth upon troubled waters, and for the many excellent and soul refreshing things you were enabled to send me from the bountiful table of the dear Father. But I have been very cold and barren, so dead to all living sense of the Redeemer's love, and all spiritual feelings, save an intense yearning, longing and reaching out of the soul for the joys and benefits of the Masters rich pasture, that, aside from my severe sufferings and physical inability, I could not write a word in due season to any of the faithful, time-worn laborers of the Lord's rich harvest field, whose weary hands and feeble knees, so much need to be lifted up and strengthened by those who reap the precious fruits of their laborious toil. Even now, I have no particular items of interest, nor words to express what my heart feels for the Lord's dear people; but feel that I must write you a few lines, lest you should cast me off your list as an ungrateful, slothful servant, if indeed you really can see any marks of a called servant of Christ in my poor miserable writings.

O! dear brother I have passed through a long, dark, cold night, when neither moon or stars appeared to light up the indescribable gloom that hung over my spiritual sky, since I last wrote to you. I felt not only the utter loneliness and desolations of a poor, helpless widow, and forsaken by the last

human friend, but I feel that Jesus had left me entirely alone, upon the deep, black, stormy sea, without anchor to stay the frail, tottering life-bark, while the waves and billows rolled over my defenseless head. How fiery were the darts from the enemy, and how cunning were the devices he used to cast me in the yawning abyss of unbelief. Long did I toil endeavoring to row against contrary winds, eagerly watching a beam from the rising sun, praying with all my might for the Captain to come to my relief. But not until the coming of your precious letter did the morning star appear, and the still small voice speak peace to the furious storm. Oh how sweet and delightful and enjoyable was the tranquil peace, the heavenly calm that prevailed my whole being, as my soul drinks in the sweet fargrance of Jesus' dear name, the refreshing drops from His cloud, and bathed in the mellow, warm light of the reconciled countenance of a tender Father. Such a season of refreshing from the Lord afforded me such a blessed peace and perfect rest of soul, mind and body as I had not realized in several weeks.

Not one word did you utter that did not sink deep down into my heart, where its fragrance distilled upon the thirsty plant, and every sentence seemed to be full of the very cordial most suited to my case. O how wonderful and precious is the power and love of God, when felt in the soul of a poor, vile, helpless sinner, and when it is so vividly displayed in the hearts of God's chosen in Christ Jesus, uniting and binding them together by its indis-

soluble cords, through the righteousness and blood of Jesus, their ever living Head.

Often am I made to wonder why the Almighty Father should have chosen such a poor sinful worm as myself to be a sharer of his saving grace, to feel the power and sweetness of redeeming love shed abroad in my vile heart by the Holy Ghost, which is given, yes given free, without money and without price or works, unto us, who were predestinated unto the adoption of sons and ordained unto eternal life, through Jesus Christ in whom alone is salvation; that I should be given an ear to hear and heart to understand the certain joyful sound of the glorious gospel of God the Saviour and Redeemer of Israel. Verily there was nothing in me to merit esteem, or give the Creator delight: for I was so drenched in the filth of sin, so deep in the pit and miry clay, so full of wounds and bruised, and putrifying from the crown of the head to the sole of the foot, with a vile and deceitful heart, as unclean as a cage of birds. I could hardly bear the obnoxious odors myself, and had no power to cleanse my sin-dyed soul, no strength to extricate my sinking feet; nothing did I possess to recommend me to God's favor; no righteousness to plead. O how thankful I am that 'twas just such polluted, helpless sinners, instead of the righteous Pharisees, that Jesus came to seek and to save. That it was those dead in trespasses and sins that Christ died for, in due time to raise them up into newness of life in himself by the Holy Spirit, whose office it is to search out and bring the lost sheep to the

heavenly Shepherd, who has bought them with his own blood, and by giving his life to redeem their souls from destruction. O, my brother! was ever there such love as this manifested to mortals? Well may the poet sing.

“O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak”

How I do wish I could love and serve, praise and adore him as I ought; that my whole life could have been spent to the praise of the glory of his grace, which has, I humbly trust, enshrined his name and love upon the highest throne of my heart. No other name to my ear is half so sweet as Jesus. What depths of meaning lie buried in that one word, Jesus; signifying that he is not only a Savior for them that believe, but that all whom God hath chosen in him “shall come unto” him, in the day when the Father is pleased to manifest his omnipotent power unto them, and they shall be saved from their sins. “For He shall,” (not may, will or can, if sinners will let him) save his people from their sins.” How glad I am that salvation is certain to all the elect heirs of promise; for if left to the sinners' choice they would never be saved. They are enemies to God, and being carnal, sold under sin, have neither will nor power to come unto God. Ye will not come unto me that ye might have eternal life. And it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy, says He who spake the hearts and minds of all men. Then, if we are believers in

Christ, and have been translated out of nature's darkness unto the glorious gospel light of God's dear Son, it is all by the unmerited sovereign mercy and grace of God, who has by his Holy Spirit “worked in us to will and to do,” making us believe on Him through His Son; for it is the work of God that ye believe on the Son, whom He hath sent, to be a propitiation for the sins of His people, Israel in whom he is glorified. Then if he have been redeemed and reconciled by His Son, and have received the earnest of our inheritance—the Holy Spirit, which the Redeemer said He would send to His disciples, when He left them in these low grounds of sorrow, to comfort their hearts, to abide with and teach them all things He had commanded them. What more can we want to prove that we are the chosen generation, whom God hath taken from the degenerate fallen posterity of Adam, to be a separate people, unto himself a peculiar people, who worship God in spirit and in truth, rejoice in Christ Jesus and have no confidence in the flesh. Why should we care for the reproaches, persecutions and revilings of the world, who, as the Redeemer said, as they were nailing His Holy hands and feet to the dreadful cross, “know not what they do.” Their eyes are blinded, they cannot believe or know the things which God has revealed unto us by His Spirit. Yet we do not dread their slanderous tongues, and will strive to show them their errors when they begin their arguments.

All the people in this immediate vicinity are warm, zealous Missionaries. They come now and then

and try to show me how far in the wrong path I have strayed, and endeavor their best to reclaim me to their fold; but the old proverb says, "a burnt child dreads the fire." I was enticed by their flattering words at the tender age of fifteen years, and fell into the trap they set, through perfect ignorance of their doctrines. Indeed a babe cannot relish strong meat, but must have the sincere milk of the full breast, to thrive and grow until it attains a few years. I was one of the most ignorant in spiritual things that ever lived to be reared in a christian land. I never knew that there was a Christ made like unto sinful man (sin excepted) that was born in Bethlehem and lived here in this world, suffered, bled and died to prepare the way from earth to heaven. I never heard a family prayer around the fireside 'til after I was 14 years old. I was not bro't up by any one save the hand of the Almighty, which I can now look back to and see how tenderly it guarded and shielded my orphan feet. Truly did the dear Lord take me under His gracious guardianship 'when my father and mother forsook me,' and was pleased to lead and instruct me in paths and ways I had not known. My precious mother and three of her children were taken from our home when I was a very small child, not quite three years old. Father broke up housekeeping at the advice of his mother and sister who agreed to take the youngest two; and the other two could stay with them during their vacation. By the charitable loving hands of my dear aunt, (now resting in the Father's eternal home of peace as we hope and believe) I

was trained and cared for, with as much care and love as could be shown for a motherless child, until I was nearly eight years old when my father married again. He was and had been sheriff of his county for several years, all during the war which, of course necessitated his absence from home a great deal. Not until he had been married nearly one year did he take me home to live with his new wife, and I never saw her but once during that time which was the first time I had ever seen her. When I was taken away from my precious Aunt's comfortable and pleasant home, within whose walls an angry, unkind word was seldom heard, my feelings were unutterable, and like a whipped child did I weep, when she took me in her lap, telling me to love my new mamma and be a good girl and come back to stay with her a month every summer and winter, then kissed and caressed me good-bye. O, how my heart-strings did break as I turned my face from the dearest spot on earth. I had seen so little of my father that he was almost as entire a stranger as his wife; but with my sister, who was sixteen years old, and my brother, 14 years of age I went to live with my parents. I was a very timid child, very tender hearted and would cry in spite of all efforts to refrain when an unkind word was spoken to me, and was afflicted from my birth, having a deformed foot. For a week I was so sad and lonely and so craved the love and sympathy that my aunt had always shown me I almost wept myself sick, and for which I was scolded and threatened with punishment. Only six weeks had

elapsed from the time we children went there when one morning sister told father he must take her away, she could not and would not live in such continued confusion, and further to let her take me back to my Aunt's, but I was not allowed to go and in a few more weeks my brother also left. Thus I was left alone to bear and endure as best as I could for nearly three years, when father emphatically declared I should not be treated with such cruelty. But he does not know until this day what I suffered at the merciless hands of his wife. So I was taken to my childhood home until I was sent about two hundred miles away to school where I remained four years and during which time I hope the Lord was pleased to reveal himself unto me as my Father and gave me a good hope through grace. The unspeakable joy, glory and love that filled my whole being, when Jesus appeared the end of the law, my righteousness, my Lord, my Redeemer and my everlasting crown of rejoicing was more than a recompense for all the trials I had encountered by the wayside, and was more than an adequate compensation for the losses, crosses and deprivations I had suffered. But Oh what a most miserable, undone, helpless, despised and forsaken wretch I had felt myself to be, how desolate, sad and friendless when I was sent off from every near and dear earthly friend and the pangs and anguish of a convicted soul almost bereft me of reason. Oh my brother, language nor tongue can express what my heart suffered during that time until the pitiful, compassionate Father was pleased to take me under

his fostering care and speak peace through the blood of his dear Son to my poor troubled soul, and fondly pressed me to his bosom of infinite love. When I came home from school I went to live with father and his wife, but did not stay long. It had been seven years since I had spent a single night with my father, and never had, since my recollection spent more than three years with him. So you see how utterly in the hands of the Lord I was—how entirely deprived of the careful training nurture and instruction of kind parents, and the sacred influence, comforts and pleasures of a godly home where love and kindness ought to dwell. Yet I have been shown the good these afflictions and deprivations worked for me. Being cast so early upon my own judgment and dependence I was made to feel the need of superhuman strength, was taught my own insufficiency and helplessness, and my desires and longings were drawn out towards God. So I knew nothing of the God-head dwelling bodily in the Son, nor of the Holy Spirit, nothing of the triune God. My Aunt, though not a member of any church endeavored to bring her children up in the fear of the Lord and would tell us to try to please him, tell the truth and do right, fear Him as the Judge, who would one day call every one to account for the deeds done in the body. After leaving her I never heard anything more about the Lord, until I went to school. There they taught Arminianism, which I thought bible doctrine, but, after uniting with them, I soon found their preaching was different from my experience.

I had not so learned Christ as He was held up in their pulpits. To me he appeared as a complete Savior, extending mercy, when justice seemed to demand death and eternal banishment from God. I talked with their pastor on the subject, and told him I was deceived—take my name off, for if salvation came as a reward for good works, I have not merited such great holiness and grace. He told me I was not deceived, but had taken up some queer ideas, that extended among a certain class of superstitious, fanatical people, called Hard Shells. I was perfectly astounded at such a title, as well as at their superstitious notions, he said I had imbibed, and was really ignorant of their meaning. However I could not feel that all was well, so great was the aching void, yearning and longing of heart and soul for something not within my reach or knowledge to determine. I remained with them (but never communed at their table) for two years and a half. After I had been home a few weeks I decided to go hear the Old Baptists whose doctrine I knew nothing about, and had heard them preach only a few times while with my Aunt. I knew they were unpopular and thought but little of by the world and other denominations. So I went, more out of curiosity than anything else. Their Pastor was a very ignorant man, but when he took his text, "And because ye are Sons, God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father," and indescribable feeling came over me and I wept like a child and felt like it was the first time I had heard a gospel sermon

and prayer rendered in scriptural manner. I was in deep trouble until next meeting, when I was forced to go and fall at their feet and confess my love for them, and ask of them a home to rest my weary soul; for like the blessed Master, I had not a place to lay my head in this great beautiful world.

They gave me a hearty welcome to their fellowship, and my peace and rest were delightful indeed for a few weeks. Since then Satan, the flesh and the world have kept up a continued warfare. I have fallen far short of my duty in everything not serving the Lord as I ought; but while I have never felt worthy, I have never regretted joining the church. Their members have always treated me with more kindness and consideration than I deserve. But the Lord is the giver of all mercies and to Him belongs all the praise. My dear brother I have written altogether different from what I had intended and have not finished the subject, but must not intrude further on your time with such imperfect thoughts. If you could only know through what floods and flames of sorrow and trials my path has been, and daily what I have to contend with; how I have been oppressed, defrauded out of my natural rights, by those who owed me money that was accumulated by the laborious years of toiling of my precious husband, who have taken advantage of my helplessness to strip myself and child of every earthly support, and how sad, lonely, destitute, poor and needy I am, you would not wonder at my writings being so barren and disconnected. On account of

my weakness it is almost impossible for me to do any work except mending my little boys clothes. But the Lord will provide, He will open the hearts of His people to minister to my necessities. 'Tis quite humiliating to one's feelings to be so circumstanced as to become an object of charity; but "the Lord gives and the Lord takes away, and blessed be His Holy name." I do hope, if the Lord wills, to meet you face to face. Pray for me dear brother. Yours in sorrow, but sweet hope.

Ruth Taylor.

Old Sparta, N. C.

PRIMITIVE BAPTIST

Who is the Primitive Baptist? It is a united band of believers in Christ, "called out" by Christ from the world to contend for the doctrine that is not of the world. These "called out" are a people called saints. The church belongs to them. God gives His kingdom to them. This church has one doctrine, not many, one practice, one faith, one baptism. She is called today Primitive Baptist. Her name suits her. Oh, how sad to see some who bear the name and not the doctrine.

This church has one husband, Her husband gives her a law and commands her to keep the law. Has she kept it? Yes, the true church will keep this until her husband comes back. Have some gone from Her laws? Yes. Is God pleased with such? No. Is this God's purpose for the world? No. The doctrine of the church is: first, God saves poor sinners alone by His grace; second, God has all power in heaven and in

earth. This means God has all power to save, does not mean Hitler's power is of God. The church does not believe God gives Hitler his power. If so, God would be working against Himself.

The church believes all for whom Christ died will be saved, not one will be lost. The rest will go to hell for what they are. The Dear Lord redeemed His people from that place and did not cause man to sin in order for Him to redeem him from sin. Man is responsible for his acts here on earth. God is not pleased with the evil acts of man. Today we can see God's wrath poured out on man for his meanness. The church believes this. Today we have so many by the name Primitive Baptists. Some think, "Just open your doors to all. Say, come in, we love you. Forget the past. You don't believe like we do, that's all right though. We are all Primitive Baptists, anyway." But we say there's just one church, not churches. It is one thing to have the name, and it is another to have the church, if we are Primitive Baptists.

W. T. Cook,

Eclectic, Ala.

COMFORT IN HER OLD AGE

Mr. John D. Gold,

Dear Sir:

Enclosed you will find a money order to pay for my Landmark another year. I don't want to miss a copy, it is so much company for me in my old age. I am in my 83rd year, don't get out to church, have been sick all the winter, hope I may be able to go to church once more, am very feeble, I enjoy reading your writings in the dear old Land-

mark, write as often as you can, with best wishes to you and all the staff of the Landmark.

Mrs. Mary A. Shelton,
Route 3, Box 359,
Danville, Va.

THE SUNSHINE OF HIS LOVE

Dear Mr. Gold:—

I am enclosing a letter from Mrs. D. Womble of Nashville to be published, if you have space.

Your friend,
Azubah Lee.

Dear Mrs. Lee:—

I don't know why, but since reading your letter in the February Landmark I have wanted to write and ask if you are the Sister Lee who wrote Elder Coats some years ago while visiting Fuquay Springs for your health. I remember reading that letter over and over and enjoyed it so much, have looked for it and can't find it. I keep all my Landmarks, but some get misplaced. I so much desire to read more of your travels. It takes those who have been tried in furnace of affliction to show forth the true guide that leads poor sinners through life.

The Lord is King. He gives the staff to lean on when poor sinners grow weary and can travel no farther. He opens the door to the sunny hills of Zion where the redeemed rest in the sunshine of His love. I feel I know this. It is written we know nothing as we ought. How I long to know am I led by Him who steers the ship of time and will anchor when and where He sees

fit. There is no power to hinder.

Many times I have been to church feeling I should be in bed, fearing the time would come when I could not meet with that great family, I hope I love with a love, different from all other.

Do hope you are better ere this and can write a long letter to the Landmark that all the dear family may read. Do hope the Lord will be your daily companion, give you peace and rest in His love. In hope,

Mrs. D. Womble,
Nashville, N. C.

Route 1, Box 354.

Dear Elder Denny,

I have at last assembled and typed the notes which I took on the occasion of your last sermon in Reidsville.

After looking it over, however, I feel as though I've left out a great deal, but hope you may be able to get the gist of it from what I have enclosed. You may feel that my notes are entirely too inadequate to even justify an attempt to organize them. At any rate, the transcript will need a good deal of editing.

I hear that you have been suffering from the effects of a recent fall. I surely hope you are recovering rapidly and that you will soon be "in the pink" again.

Sincerely,
Wilma Bradner,

Elder O. J. Denny,
1522 Jarvis Street,
Winston-Salem, N. C.

P. S. Please remember me to Mrs. Denny, Isabelle, and Eva Gray.

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., June 1, 1943

O WRETCHED MAN THAT I AM

Sermon of Elder O. J. Denny
Sunday, April 18, 1943
Reidsville, N. C.

Text:—Seventh Chapter of Romans,
fourteenth verse.

"For we know that the law is spiritual; but I am carnal, sold under sin." It was for that reason that the Apostle felt that he should express the truth in his experience and finally we hear him admitting, "For the good that I would I do not; but the evil which I would not, that I do." And he finally cries out and says, "O wretched man that I am! Who shall deliver me from the body of this death?"

The scriptures prove that Paul knew from experience that neither, he nor any other man or woman can deliver themselves from this body of death, and hence he is telling the

experience of all of the children of God, because we hear him say in the next verse following the one I have just read "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." If then, said Paul, I do that which I would not I consent under the law that it is good and no man clothed in his right mind or in his right spirit surely would question the fact that God's law is good law; that the law of God is a just law and that it is the law of God which is a just law which condemns men and women just as you and I for the sin that dwelleth in our natural life. But Paul continues by saying: "Now, then, it is no more I that doeth but sin that dwelleth in me" which is his manner of saying that I do not want to do things that are sinful in the sight of God and then he says that it is the sin that dwelleth in my flesh.

We are also taught in the Scriptures that a search was made in Heaven, in earth and beneath the earth for one who was able to unloose the seals of our condemnation and we are told in Revelations that there was none found and John says, "I wept much" because there was none found that could unloose the seals in the book which he saw in the hands of God, which book, he says, was sealed on the back side with seven seals. And John realized that his own fate as well as the fate of all of the children of God was written in that book, and said; an angel spake to him and said, "Weep not, John, for behold the Lion of the tribe of Judah hath prevailed." It was none other than Christ and hence it was revealed to John, That Christ came, to read the

contents of that book, and to meet every requirement of the law of God for the salvation, the preservation, the resurrection, the ascension and the glorification of the church of the living God. And we believe today, just as John was taught to believe then, that His presence fills immensity; that He is everywhere present and nowhere absent; behold evil as well as good and notwithstanding the fact that God said on one occasion. . . . He looked to see if there were any that did seek the right way and you will find your Bible tells you that there was none; but they all had turned to their own way. Now this being God's eternal truth brings us to the fact that all the offerings men can make now, or, that they have ever made in the past, or will make in the future will never wash away the stain of sin that has deluded the Church of God. And when we look from a natural standpoint, and realize that even in us—in our flesh, as Paul expressed it—there is no good thing. You remember when Christ was here on earth and spake to men as I speak to you this morning, there were those who came to Him and called Him Good Master, but Jesus said, "Call me not good for there is none good save Him above." I wonder how many people here believe this truth this morning. If you do not believe this truth, then you do not believe what Jesus said about it—that there is none good in all the earth; that we are sinners before God and we are often made to feel that we have sinned away our day of grace. And yet we find and are taught in the Scripture that God who is high and holy is seated

upon the throne of God watching over His flock—His people—by day and by night and that they—the sin defiled children—though sinful, are embraced in the covenant of His love and that in His own blessed time, Christ, the Son of God, left the glory that He had with the Father, came to this lowground of sorrow, was tempted that He might know how to make a way for your escape. And then in God's own time the sacrifice for the sins of His people must be made. And Christ Himself—the son of God, the Lord of life, the king of glory, was the only personage in all the world that could make that offering that would satisfy the demands of a broken law above. Hence we see Jesus come; we see Him tempted at all points, as we are tempted for the express purpose that He might make a way for your escape. And what was that way? Jesus said: "I am the way, the truth and the life. Hence there was no other way to satisfy the demands of the broken law of God but through Christ, and through the spilling of His sinless blood which shall wash away the stain of the Lord's people as it is so wonderfully written in the Old Testament Scriptures, "Though they be red like crimson, they shall be white as snow."

We find from John's experience, our own experience, and when we are in our right minds and seek the right way through the influence of His spirit, we are humble as the very dust and are able to cry from the depths of our heart, "Lord, undertake for me or I must perish." And we may be so lonely, we may be so destitute, we may in our feelings

have wandered so far from God and and from loved ones who would administer to our needs if they could, that we may often feel that we are surely as one alone, and we question some times whether or not we know anything about the true religion of the Lord Jesus Christ as we would like to know it. And then again, we are comforted by the thought which Christ has left on record and He said that He that hath a good work and He will perfect it until the day of Jesus Christ. You can't tell the truth as it is revealed in the Scriptures, and in the experience of the Lord's people unless you show the condition from which men and women are saved as well as the condition to which they are saved. And let me say without fear of successful contradiction, that the Bible teaches that God's word has gone out, that it shall not return to Him void; it shall accomplish things He pleases. God is enthroned high above every principality and power and that He has power to speak and it is done, to command and it standeth fast, and that He is a merciful Father and has loved His people—all of them—with an everlasting love. And you had just as well talk about dethroning God, Himself, as to talk about a single object of His love crying to Him for His love being everlastingly destroyed. Salvation of God is just as sure as the Throne of God itself unshaken stands. He has loved His people with an everlasting love. We cannot go back and mark the time when God first became interested in the salvation of His people because the scriptures teach that He has forever existed with the Father even before the highest

dust of the hills was laid and hence in the goodness of God, in the greatness of God, in the mercy of God. He beheld the Church of God from the beginning and then He came not of His own will because He tells us that He came not to do His own will but the will of the Father which sent Him, that of all Thou hast given me, I have lost nothing save the son of perdition.

All the trials and tribulations and conflicts of the world today, with wars waging from one end of the earth to another—all these things cannot destroy the Church of the living God; all of these things cannot destroy the faith of God's humble work. He will do the whole pleasure of His will in the conviction, the conversion, that travail, the deliverance, the resurrection and the ascension and glorification of the Church of the living God. Somebody says, "I wonder why we don't have a few conditions in your decisions." There are no conditions to be found which are applicable to the case because we are taught that God's work is before Him, His reward is with Him, and hence He will accomplish the whole pleasure of His will in the redemption of the Church of God. And when they are thus redeemed and raised up in Christ and made to sit together in Heavenly places in Christ Jesus they are made to acknowledge over and over again that in us—in our hearts—there dwells no good thing and we realize as we humbly approach the throne of God that it is only through Thy will, Thy grace, Thy spilling of Thy blood that our sins have been washed away and we have been given a little hope that though the worst happen, that

though the earth be removed, yet there is a river that shall make glad the city of God; there is a throne on high before which all truly converted men and women humbly fall and pray unto that throne and acknowledge their sinfulness and forgetfulness of God yet a God given hope which is sure and steadfast as an anchor of the soul. He knew what a natural anchor meant. The voice of seas and lakes over which He passed many times, as a passenger, taught even Jesus, the need of the . . . a safe harbour and a secure anchor. These little boats were brought into the haven of safety, so to speak, and yet; each and every one had an anchor. That anchor was cast forth. It served about like our hitching posts used to serve when we tied our horses upon which we rode. The storm might come but it seldom broke the ship away from its anchor. But some times that happens because we cannot always measure the strength of the storm that comes. . . Our faith in God is such. . . that none could check us in our firm belief of the things to come, and yet; some times the trials of life may bear upon us so hard that we find we are almost swept away; but I want to say that Christ is the anchor. He is the safe hiding place. David tells you that He is as a shadow of a great rock in a weary land. We, in the world today, with all its sorrows, with the frequent message we hear that some one has fallen in battle, ought to, and do believe that above it all, over it all there is a mighty hand that will save to the utmost all who truly call upon Him and believe in His blessed name.

I am sure today that the world is full of violence, and that Satan is unleashed for a season, and men everywhere are sufferings; their hearts are troubled, and yet; Jesus comes just before His departure from this world, and says, "Let not your heart be troubled." He speaks to the whole Church of God as one man, showing the wholeness in the Kingdom of God for there is one Lord, one faith, one baptism, one God, and though many things may be disappointing, the anchor of the soul, which God alone can give and though the Heaven and the earth, it self, may be rolled together as a scroll and time, itself, be no more, yet; in the goodness of God, in the mercy of God, in the strength of God, in the holiness of God in His perfect work in the salvation, resurrection, ascension and glorification of God, there will not be one single soul left behind who has truly believed in His blessed name, because we hear Him say to the Father, "Father, I come to thee" and and again He says "Of all Thou hast given me, I have lost nothing (save the Son of perdition) that Thou Hast given me." And then we are taught that God's work—the salvation of His people—is so sure and so secure that all the powers of darkness beneath cannot bring down to eternal defeat one single object of His love, because God has loved them with an everlasting love, His everlasting arm is beneath. David says, as we find it recorded in the scriptures, that this God neither sleeps nor slumbers but He watches over His flock by day and by night. He keeps them as the apple of His eye, and though I

take the wings of the morning and fly to the uttermost parts of the sea, Behold, God is there! Though I go to sleep and forget Him, in the morning, He is still with me. And this same God (Genesis). Created the earth, and all that is in it, man being but a formation from the dust of the earth, though fallen sinners that are under the eye of God, who never sleeps or slumbers; but is every watchful over His own. God created the Heavens and the earth and darkness covered the earth. Yet in God's own time He said, "Let there be light" and there was light. In God's own time He caused the waters to be still and He caused a mist upon the earth and the gardens began to grow. Some one has said, "But God must furnish the seed." Surely, He must furnish the seed. You can't make even the smallest seed grow unless it has in it God given life.

"God then planted the Garden of Eden." He placed Adam in that garden. He became a sinner, and involved his whole posterity. After the fall, Adam and Eve were driven out of the garden and, you are told that the flaming sword was placed there to bar the way so that they could never go back into that place of comfort. From that day mankind has been working, toiling, and never satisfied. It doesn't make any difference how many comforts you have, you will never be satisfied; you will want more. God was the Creator; He was the preserver from the very beginning. He has continued through the years to send His holy spirit to comfort His people, to teach them the right way, to lead them forth in the way of truth and

holiness, and it will not end until the final consummation of all things when heaven and earth shall be rolled together as a scroll and time itself shall be no more. They shall come from the north, from the south, from the east, from the west, from every land, nation, kindred tongue and people. They shall come with their tear stained faces. Somebody said, "If I believed in the surety of God's salvation—if I believed God would save me in the end, why then, I would go on and take my fill of sin. Why be careful as to your life. If you are going to be saved, you will be saved says the unbeliever. "If God be for you, who can be against you?" I believe that if God has indeed brought you down into the very dust of humiliation, and made you realize that you are a sinner before God; that in you there dwells no good thing, and if you may have felt that God has been merciful to you, and even though we walk through the valley and the shadow of death you will fear no evil, for it is Thy rod, and Thy staff that will comfort thee. And I am going to tell you this morning there is going to be the greatest homecoming some of these times that the world has ever known or heard anything about because: In His hand God has the salvation of His people, and though we may fall at home, and be buried in the lonely graveyard, yet; we cannot but believe that though we may fall on the right and the left, yet, they cannot go beyond the limits of His love and His watch care is so constant that even a sparrow cannot fall without His notice. But God who is high, who lives forever, loves His people with an everlasting love and in the

final consummation of all things the heavens and the earth shall be rolled together as a scroll and time itself shall be no more, yet all these things cannot separate God, from His people. All of these things cannot separate the love of God, in that, they shall come as shelterless doves to the master's refuge; they shall come home to the City of God. That city has no natural light. There is no need for the sun or the moon because God Himself shall be the light, and the life, and the comfort of every soul that shall ever enter the Heaven of eternal rest and when they come with their tear-stained faces, sin defiled, justified, glorified, Christ alone doth save, by grace. I have nothing to recommend me to the favor of an eternal God, and God; who hath loved them with an everlasting love shall be with them, and they shall be His people. God, Himself, shall be with them, and be their God, and He shall wipe away all tears from their eyes. And while I some times feel that I have preached away my day of grace, and some times feel constrained to go, and cry aloud unto the people of God, some of these times you are going to hear the news that I have fallen into the sleep called death; but it will have no effect upon the safety of the people of God, because; God is holy, and by day He keeps them as the apple of His eye. His children shall be brought from the North, from the South, from the East and from the West, and when they are brought they shall all together cast their crowns at His blessed feet and crown Him as Lord of all. We are told that their song shall be the song of Moses and the song of the

lamb. Why should they sing the song of Moses? Because Moses was the most holy and righteous of all, that served as an example to show us how sinful we are as the law like a straight line, measures us and we are found wanting, and it is the law of life, through Jesus, that sinners are saved. And when they are brought from the North, South, East and West from the dark ages of the past or from the ages God will have so perfectly taught them that they shall join in that song of redemption without one single note of discord in it. For He has redeemed us unto God and made use reign as kings and princes. But just as long as this world stands there will be men who are placed on Zion's wall and they shall cry and they are not of their own volition to decide what they shall cry because as God calls men He teaches them the song of redemption and hence as long as this world stands God will have His . . . who will be placed upon the walls of Zion and they shall cry "Thy deliverer cometh."

John said, "I saw four angels standing upon the four corners of the earth and their purpose was. . . destroying angels and then I heard this angel crying to the four angels and saying, "Hurt not the earth, nor the trees, or anything therein and hence they cannot destroy God's footstool, the home of His people, until that blessed time shall come when the work of salvation, the resurrection and ascension and final and eternal glorification has been completed. All things shall pass away and behold they shall become new and when we enter that new home how proud we shall be. That is what the Church of God and every

age and every clime is going to do some of these times. Then in His own blessed time they shall all be brought without the loss of one and they shall have a new home and that home shall not grow old but it will live forever more and they will all have been so perfectly taught that they will not be disputing as they are disputing here about what brought them to glory and they will all together cast their crowns at His feet and crown Him as God of all.

Dear Mr. Gold. Due to my recent illness, I am in poor plight to carefully edit the attached sermon, preached in Reidsville church April the 18th. 1943. This was taken in short hand, by Miss Wilma Bradner of Danville, Va. Miss Bradner asked me at the time, if it would bother me for her to take notes, while I spoke, I said no, for I will not say anything I will be ashamed of.

Col. F. H. Fries onced asked me, when I got time to write my sermons. He knew how busy I was in my bank duties. I said Col. I have never yet prepared a sermon by writing it before hand. He said, well, they tell me you preach well; but you could do a better job of it if you wrote your sermons.

Quite a number of times, especially after conducting a funeral service, I have been asked to send copies of my discourse. This I have never done, because, I do not recall, what was said, sufficiently well to try to copy what I have said.

To the credit of Miss Bradner, whose people are quite generally in attendance on Primitive Baptist services, I wish to thank her for her

splendid work, and expect, due to her youth, and to my age, she could call back the sermon, better than I could.

O. J. Denny.

STAUNTON RIVER ASSOCIATION MEETING

The next session of the Staunton River Primitive Baptist Association will be held with Malmason Church, second Sunday in July, 1943, and the Friday and Saturday before. The church is located about 8 miles from Danville, Virginia. All lovers of truth are invited to attend, especially ministers.

Yours sincerely,
J. Floyd Williams, Clerk,
Keeling, Virginia.

LOWER COUNTY LINE ASSOCIATION

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

Dear Sir:—

Please Publish the following notice:
Lower Country Line Primitive Baptist Association will hold its next session with the church at J. H. Gooch Memorial, Stem, N. C., in Granville County on Saturday before the first Sunday in July 1943, and continue for three days.

We invite brethren and sisters and friends to meet with us there.

Stem is located four miles north of Hester off of Durham and Oxford highway.

J. J. Whitley,
Association Clerk,
Durham, N. C.

UPPER COUNTRY LINE ASSOCIATION MEETING

The Upper Country Line Primitive Baptist Association will convene (D. V.) with the Church at Harmony, in Orange County, on Saturday before the 3rd Sunday in July, services to begin at 10 A. M., on Saturday. Harmony meetinghouse is located about ten miles North of the town of Mebane, N. C., with hard surface and top-soil roads connecting. The meetinghouse is located not far from Lynch's store, and is also only about 7 miles south of Prospect Hill store. Those coming via Danville and Yanceyville over highway 14 and those coming via Hillsboro will enquire at Prospect Hill store. Because of War-time restrictions now in force, it may be advisable to hold our Association on Saturday and Sunday only, hold a TWO DAY Session this year.

Our Preaching Brethren and Correspondence are cordially invited to attend this session.

Elder J. W. Gilliam, Ass'n. Clerk
Elder W. C. King, Moderator.

C 286.4

JUL 17 '33



ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

JUNE 15, 1943

NO. 15

JOB REPROVES HIS FRIENDS FOR PARTIALITY

Lo, mine eye hath seen all this, mine ear hath heard and understood it.
 What ye know, the same do I know also: I am not inferior unto you.
 Surely I would speak to the Almighty, and I desire to reason with God.
 But ye are forgers of lies, ye are all physicians of no value.
 O that ye would altogether hold your peace! and it should be your wisdom.

Hear now my reasoning, and hearken to the pleadings of my lips.
 Will ye speak wickedly for God? and talk deceitfully for him?
 Will ye accept His person? Will ye contend for God?
 Is it good that He should search you out? Or as one man mocketh another, do ye so mock Him?
 He will surely reprove you, if you do secretly accept persons.
 Shall not His excellency make you afraid? and His dread fall upon you?
 Your remembrances are like unto ashes, your bodies to bodies of clay.
 Hold your peace, let me alone, that I may speak, and let come on me what will.
 Wherefore do I take my flesh in my teeth, and put my life in mine hand?
 Though he slay me, yet will I trust in Him: but I will maintain mine own ways before Him.
 Job, 13:1-15.

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.

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

EXCELLENT ADVICE

Elder S. B. Denny, of Wilson Primitive Baptist Church, delivered the baccalaureate sermon to the Seniors of Gardners High School in Wilson county, Sunday afternoon at five o'clock May 9, 1943. Elder Denny used for his text, Romans 12: 17-21. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. 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. Be not overcome of evil, but overcome evil with good."

By way of introduction Elder Denny stated that five years ago he delivered the sermon to Gardner's Seniors and preached from, the language of Ezekiel. "As is the mother, so is her daughter, and as a man thinketh so is he." Sunday Elder Denny used the language of the Apostle Paul. "Recompense no man evil for evil, but overcome evil with good. Consider the language of Paul. "Provide things honest in the sight of all men." Just consider all the nations at war, and remember this has been caused by a few leaders of the world trying to get things not just or honest in the sight of

man and God. It behooves us to live soberly, think soberly, and treat men as we want to be treated. Life is what we make it to a great extent. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. If we think of higher and nobler things, they will absorb our lives, and cause us to radiate and influence others, consequently Solomon said "A good name is rather to be chosen than great riches."

I had rather possess a good name and a good character than all the material things of this life. Life is composed of small things. We don't accomplish much in a day, a week, or a month. Consider the Empire State Building in New York City, the finest and largest office building in the world. It was made of small stones over a period of years. Just so is life, boys and girls. Not as much is expected of a small child as is expected of you larger and older people. They haven't mingled with people and absorbed as much over a period of time. So recompense to no man evil for evil, but live peaceably with all men. Had all the nations agreed with the Apostle Paul, we would not be engaged in such a struggle at this time.

Boys and Girls — as you go through life, obstacles will confront you. I wouldn't dare tell you, you will not meet temptations and trials. So I trust you have built strong

bodies and minds and as Abraham Lincoln said, I trust you will be able to pluck a thorn and plant a rose wherever a rose will grow. Regardless of denominations, creeds, or sects, do not reflect on your friends and loved ones of other churches. Therefore, if thine enemy hunger feed him. The very best way to treat an enemy is to be kind to him. When the seekers of gold in 1849 turned back to meet other seekers, they said, "Yes we are returning to our native state because we had no neighbors, or friends." They were admonished: "To have friends you must first be friendly." To have a friend be a friend.

Don't let anyone interfere with your religious belief, and endeavor at all times to possess an abiding faith in God. When all the material things fail you, there is one that sticketh closer than a brother, one that sees you, recognizes you and has promised to supply your every need according to the riches of His Grace. Here is one that never sleeps nor slumbers, but watches over you day and night.

As you go out in life it is not what people say about you, it's what you do and say toward others. I well remember the little poem I learned in childhood.

"Three things a man must learn to do,

If he would make his calling true,
To think without confusion clearly,
To love his fellowman sincerely,
To act from honest motives purely,
To trust in God and Heaven securely."

In conclusion I want to quote the Sportsman's Prayer.

"Dear Lord, in the battle that goes on through life,

I ask but a field that is fair,
A chance that is equal with all in
the strife,

A courage to strive and to dare,
And if I should win, let it be by the
code.

With my faith and my honor held
high;

And if I should lose, let me stand
by the road,

And cheer as the winners go by."

May God keep you and sustain
you all along life's pathway is my
prayer.—The Wilson Times.

A COMFORTING LETTER

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

Dear Mr. Gold:—

I am sending you an obituary notice of Mrs. Polly Jane Williams and a sweet comforting letter she wrote me just a little while after I was baptized in May 1912. I feel it will be comforting to others that have experienced the same. Please correct all mistakes and publish both obituary and letter in Zion's Landmark if you please. I hope the Lord will spare you many more years to publish the Landmark, as your dear father did. I enjoyed seeing him and hearing him preach especially when he would visit our home church at Upper Town Creek.

Very truly yours,

Dora C. Adams,

Sharpsburg.

Sharpsburg, N. C.

July 7, 1912.

Dear Sister Dora:—

I will try and answer your letter at last. I feel like you will feel that I might have wrote before now, but I feel I have nothing to write about now that will be any

comfort to you, but I will just write what ever comes in my mind, if the Lord will. I was glad to hear from you all and to hear you are enjoying yourself. I hope the Lord will continue His blessings with you Sister Dora. I promised to go see you and stay with you all night, but I don't know when I can go, for it seems to me I am surrounded all the time. It seems to me since Dora was married and left me, that when I go off to stay all night Fanny is left by herself. But I want to go, I want to hear you talk some about your feelings. I feel like it would do me good for I feel like you have something to talk about but I have nothing that is worth anything to you. I feel like I am the poorest, weakest unworthy wretch on earth, but some times when I can look back over my past life, I feel like I can say surely the goodness and mercies of God have followed me all the days of my life. Yes, when I felt like I was lost and ruined and that I must die, that hell was my doom and all I could say was Lord be merciful on me a sinner I would go to bed and there was no rest there for me, night nor day. But when my burden was moved on that beautiful August morning when I awoke, I felt I wanted to praise the Lord with my heart and with all my soul I felt I loved everything in the world, and so I am like this song says.

Sweet was the time when first I
 felt
 The Saviour's pardoning love
 Applied to cleanse my soul from
 guilt
 And bring me home to God.
 But now my heart is almost broke

For all my joys are gone,

Well Sister Dora I must close remember me in yours prayers and all come to see us.

Your unworthy sister,
 Polly Jane Williams.

A GOOD LETTER

Dear Readers of the Landmark:

It is again that I attempt to write to the dear readers of the Landmark. It has been sometime now since I have written a letter for publication. Although I have written to different ones especially sister Bulluck, but not for publication. But the impression to write still lingers with me. I often question myself if the impression to write is of the Lord? Have been so impressed of late for some reason, I shall make an attempt, the Lord willing, not knowing what the out come of my attempt shall be. But I know the Lord is able to bless me if He should see fit. I hope it is His will to do so.

Some times I am afraid to write, afraid some one will think I am trying to make people believe I am something. Oh! 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.

Dear ones I want to know is this your feelings?

So much of the time I am in doubts and fears, but when it pleases God to give us just a glimpse of the joy that is in store for His people, hope is renewed and we are given strength to press onward.

Sometimes the question comes to me like this:

Have you ever been taught anything concerning the Lord? Could

such a beautiful and mysterious world ever look upon one so vile and sinful as poor me? In the midst of these dismal thoughts sometimes my mind is carried back when not a friend could I call to bring relief. No not even our dear ones by the ties of nature could come to our aid and speak peace to our soul and no one in the wide world could give us the joy that comes to us as the sweetest music ever heard and made us to say, as dear old David, "Surely goodness and mercy shall follow me all the day's of my life and I shall dwell in the house of the Lord forever." Then is when we can see Him as, "the chiefest among ten thousand and the one altogether lovely."

The Lord giveth and the Lord taketh, blessed be the name of the Lord. All His work 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. 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 us. Read the dear old hymn, "How Firm A Foundation," 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. We know that 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.

If we hope for that we see, not then do we with patience wait for

it. (Rom. 8—25) This scripture means a lot to the dear Children of God. What a wonderful and precious hope is this? Which brings joy and peace, and produces patience, patience to wait for that which we have never yet seen, that which we cannot yet understand. "It doth not yet appear what we shall be," when the Lord of glory shall come again in His glory to this earth and raise the sleeping dust of all His saints, and change their vile body, and fashion it like unto His own glorious body in the resurrection at the last day. We don't know how we shall appear or how we shall look. Paul said in connection with this, "Behold I shew you a mystery," but we do know the same body that died and was buried will be raised again according to the scripture and we are confident that there will be no big ones and little ones there, but all will be exactly the same size, and all will be exactly alike.

Dear ones are you patiently waiting, yet longing for the coming of our Lord? If so you have a blessed hope that produces such patience, and your hope must be a lively hope. The Apostle said, "we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."

Some of the brethern and sisters have ask me why I had not written again to the Landmark as they had enjoyed previous articles written by this poor little sister that feels so unworthy. I hope I am a sister but have many doubts and fears whether I am one or not. Listen dear Christian friends: Give God all the glory and praise, for He works in us to will and do of His good plea-

sure. I feel it is not of myself, but of Him who cause me to love Him because He first loved me.

Mr. Gold I sure did enjoy your article in April 15th issue of the Landmark, which was headed with Easter. Wish you would write more often for the paper. Mr. Gold if you see fit after having corrected all mistakes to publish this you may do so, if not cast it in the waste basket and all will be well with me. Give God the glory, honor and praise for all good.

Submitted in love,
(Miss) Carrie Lee Howard
Bailey, N. C.

A GOOD LETTER

Mr. John Gold,
Wilson, N. C.

Received my May 15th Landmark last Friday, and enjoyed reading its contents, regret to hear of Elder O. J. Denny confinement to home but truly hope he will soon be himself again.

I enjoyed the nice things you said about Elder Denny and feel sure he is worthy of all that might be said about him.

I can say for myself, I truly love Elder Denny and his comforting letters as editor of the Landmark.

We had real nice meeting yesterday at Durham church. Met at 10:30 and ordained my brother E. C. Whitley as deacon, after which Elders Floyd Adams, J. A. Herndon and our Pastor E. L. Cobb preached to the comfort of our little flock. At the close of the meeting Sister Cora Tilley came forward with letter from Camp Creek Church and was received into fellowship.

What seasons of joy and comfort

we find in this church which Christ set up here for his people, no wonder we can meditate upon His goodness and mercy of the Lord, and praise His precious name.

Sister Monk gave me \$2.00 yesterday to renew her subscriptions to the Landmark and said she wanted to pay for it her self as she had the money. Sister Monk is a wonderful woman over 80 years, walks with a crutch, but hardly ever misses the meeting and how much pleasure she gets out of meeting the brethren and sisters. Sister W. L. Hunt R. F. D. No 2, Durham, N. C., Box 213, said yesterday she had not received her Landmark since February 15th, and wanted me to take it up with you and see if you could get it straight. Mr. Gold would be glad if you could find time to write this Sister in regards to it as she is so kind and nice about it and has a desire to read the Landmark.

I hope you will get out the June 1st Landmark and publish the Association notice I sent you in time for the people to get it before the association, also hope you can be with us.

I am glad to learn you are improving, and hope you will soon be able to carry on as you much desire.

Will close with much love for you and your kind family, and may God give us understanding in all things that we should know, for He has said all misteries belong to God, and the reveiled things to His children, so there is some things we can not know and we dare not question why.

J. J. Whitley,
Durham, N. C.

THE TRUTH SETS YOU FREE

Elder O. J. Denny,

P. O. Box 1245,

Winston-Salem, N. C.

Dear Brother Denny:—

Hope you are getting on fine by now. It was a day or two ago that I learned that you were not feeling so well. It looks like there has to come a time in all our lives when trouble and sickness, one or the other, or both, will sure overtake us.

God has blessed you above many, and I know that you love Him the more for that. And yet, some times it seem that we don't love Him, certainly not as we feel as we would like to. But the Lord's people have this consolation: That He never sleeps nor does He slumber. He loves his people with an everlasting love, and there is no power that is strong enough to separate His love from us, them that fear Him. O, what a promise, what consolation it is to know that there is nothing that can separate God's love from His children. How different this is, to what it would be if it was based on the creatures love for God. For so often our minds are taken up with vain and perishable things of this world, till it seems that our love for God is clean gone, and we are left for the moment to feel so cold empty and lonely. It is then He comes, through, and by His Holy Spirit, and whispers, in that still "small voice," saying: "peace be still it is I." I have loved you with an everlasting love. I will not leave you comfortless. I will come to your rescue. The world may forsake you, your friends may forget you, but I will comfort you, I

have redeemed you, and where I am, there ye shall be also.

Seeing then that we have a great high priest, that is past into the heavens, Jesus, the Son of God, let us hold fast to our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Our High Priest is at the right hand of the Majesty on high, making intercession for the saints. So it is through Christ that we are made able to come boldly to the throne of grace. We hear Paul saying: "I can do all things through Christ which strengtheneth me." Phil 4:13. For it is God working in us both to will and to do of His good pleasure. Paul again saying: "It is not I that doeth these things, it is Christ which liveth in me. For the things I would do, I do not. When I would do good—evil is present with me."

Some times we feel to say with the Psalmist—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; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from

the west, so far hath He removed our transgressions from us. (O how different this is than it would be if we were depended on to remove our own transgressions from our own sight.)

“Like as a father pitieth his children, so the Lord pitieth them that fear him. For He knows 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.”

The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

Last Sunday evening—I was blessed to have the privilege, and the pleasure, to take Brother and Sister Wood over to Moons’ Creek, in the afternoon service. Elder Dodd preached.

We wanted to hear you preach, but felt that you would not fill your appointment at Reidsville, so we did not go up there.

We all want to see you—and we want to hear you preach the unsearchable riches of our Lord and Savior Jesus Christ.

Love to you and your lovely family,

Yours in hope of eternal life,
Posie W. Ashworth.

Mr. Posie W. Ashworth, loves the truth, and if the truth makes you free, Ye are free indeed.

Knowing that many of our readers love the truths set forth in the

above letter from his pen, I am passing it on to our readers.

Many of our ablest ministers in the past, Elders Gold, Cowan and a number of others were, at one time, members of other than Primitive Baptist churches.

It is not in the Providence of God to forget his believing children, no matter how far they may wander from the fold. I often feel so weak and unworthy, that I am made to wonder whether I am His or am I not.

Though we may stray, or wander far, we do not, cannot; wander beyond His love, His love is everlasting, and His goodness cover the earth as the waters cover the sea.

I have had about the same afflictions that our Mr. Gold has been suffering from; but he writes that the Lord has blessed him much, and he is hoping for length of days that he may carry on the work of publishing the Landmark.

Not a sparrow falleth without Him, and we are in His hands. Several months ago, I dreamed, over and again, that I should wear a sash over my heart and body, on which six words were printed. I would dream and awaken and wonder what it meant, and was troubled in my sleep, for two reasons. 1st. I did not know what the six words were and the thought of its being on paper, caused me to ask, will it last? I thought if I could have the words written on lasting material I would be glad to wear it. Later in the night, it came to me, in my dreams, that the words to be worn were “peace on earth, goodwill to men.”

The Bible says if ye have a dream

tell a dream, so I tell it as it came to me. It has often come to me since during my wakeful hours, and how much I desire to live, according to that Bible rule.

Paul, in his message to the Hebrews, said. 10th Ch. shows the ineffectiveness of all offerings under the law; but the effectiveness of Christ's offering was forever. Where the law failed, Christ prevailed, "for by the one offerings" He hath perfected forever them that are sanctified. Read the Chapter, Heb. 10 and you will get much of God given truth.

Yours in hope,

O. J. Denny.

HOPE YOU WILL HAVE MANY MORE HAPPY YEARS

Dear Mr. Gold:—

I am writing you personally to tell you I sent a check for \$2.00 to the P. D. Gold Publishing Company some time in November 1942 and signed by my son H. S. Corey to pay my subscription to the Landmark, guess it must have gotten lost in some way so I am sending you another signed by myself as my son is not at home. I don't want to miss a copy of the Landmark for it is all the preaching I can hear, for I'm so deaf I can't hear anyone preach not even with ear aid, so I don't often go to church now, only once in a while to see the people. But I can see to read the Landmark all right for which I feel so thankful, I am in my 88th year, I am well and able to get around and wait on myself and attend to my business. I am writing this myself so you will have to ex-

cuse all blunders and mistakes. My school days came just after the Civil War when people were educated out of the Old Blue Back speller. Guess you never studied it, but may have seen or heard of it. I have a new one, got my son to get me one to show to my grandchildren.

Hope you receive this check for I want the paper to come to me as long as I am able to read it, which I have 70 years or more.

Yours respectfully,

Mrs. N. R. Corey
411 Nash Street.

Rocky Mount, N. C.

Congratulations on being in good health and so active in your 88th year. We trust you will be spared many more. Both checks were received and credited and your subscription is paid to October 1, 1944. Yes, I studied the old Blue Back Speller.

John D. Gold.

LOVES THE LANDMARK

Mr. J. D. Gold,

Dear Sir:

Inclosed I am sending a money order of \$2.00 to pay for Landmark to Feb. 1944. Sorry I haven't sent it before now. Sure do thank you for sending it on as you have. I enjoy reading it so much I hope I never have to give it up as long as I can read, for it brings such sweet messages to a poor sinner as I feel to be saved by Grace if saved at all. Wishing you much success in this life's journey.

Yours truly

Mrs. J. B. Spry,
Cooleeme, N. C.

WE AWAIT ITS COMING

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

Enclosed you will find check for \$4.00 which, if I am not mistaken, will pay my subscription to Zion's Landmark to the 15th of April, 1944. I should have sent this before now but have had a mind for some time to write a piece for the Landmark and was waiting to send it at that time. But somehow I have not gotten around to writing the piece, but I am still planning on it sometime in the future, writing some things that are on my mind.

I hope you and family are well.

Yours truly,

F. D. Long.
Roxboro, N. C.

We anticipate with a great deal of pleasure your contributions to the Landmark. Knowing you as I do I am satisfied that they are going to be very valuable to all concerned.

The Lord has been very good to me, far more than I deserve.

I am very greatly improved, and believe He is going to allow me to get well.

Thanks for the check, and with best wishes,

John D. Gold.

**WE HOPE YOU WILL WRITE
FOR THE LANDMARK**

Dear Mr. Gold:

Enclosed you will find check for (\$3.00) Three dollars for which you will please extend by subscription for The Landmark from April, 1943 to April, 1944, if I make no mistake. I am late in sending this renewal in, and I am sorry.

The Landmark is a source from

which I get much comfort, and I'd regret missing one issue.

Wish I could write something that would comfort one of His little ones this pretty Sunday morning, but feel so cast down and utterly unworthy, that I feel the need of His precious presence more than ever, and I know that when He hides His smiling face from me I am undone, and can only hope.

A sister, I hope,

Mrs. C. W. Adams,
643 Mt. Vernon Ave.,
Portsmouth, Va.

The \$3.00 pays for a year and six months and you have been given that amount of credit. We hope you will write soon for the Landmark.

LANDMARK A COMFORT

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

Dear Mr. Gold,

My subscription for the Landmark that my dear old Dad enjoys reading so much, and also myself, has expired. I am very sorry I am late, and I hope you will pardon me. I will try and not let it happen again. You will find enclosed \$1.00 to pay up till Sept. 15, '43. We want to thank you for sending the three last issues, April 1st and 15th, May 1st, hope not to miss one. Dad isn't very well lately. We hope to read a lot more of your letters. Dad really likes your letters in fact he gets a lot of comfort and pleasure out of the Landmark, and I am so glad he can read it and hope he won't have to miss a single copy.

A true friend I hope,

Mrs. J. J. Fincher,
709 S. McKinney St.
Ennis, Texas.

**LOVE AND SYMPATHY
FROM BROTHER HALL**

Dear Mr. Denny:—

Sunday, June 20th—yesterday received Zion's Landmark, as of May 15th. Not feeling very well and the weather very hot. I spent the day at home and read most every line contained in the good old paper. I was real sorry to learn, from Mr. Gold's article, of your sickness and confinement in the hospital. You have my deepest sympathy and I sincerely hope you are well or much improved by this time. I pray that your life may be spared for many more years to serve as the senior editor of the Landmark, which place you have so faithfully filled and in harmony with the associated editors—both are able writers. Mr. Evan's editorial in this same issue is very interesting to me, in fact all the letters written by various ones have been good food for me today. I have been a continuous subscriber for more than fifty years and hope it will continue to survive many years after I am gone.

Mr. Denny I would be glad to have a line from you as to your health at this time. Whenever your health permits would be glad to have you and your good lady pay us a visit. It is very seldom I go to Winston any more. I am now in my 84th year, hearing not so good, but still do some work at the bank most every day, some hoe work in my garden most every morning. When the weather gets some cooler I may make a trip over to Winston and, if so, I will look you up. Should

I fall asleep and never see you again, my family at my special request will call on you to take a part in burial services. Hope you will live the longer. Have known you from boyhood and your father and you have always been my favorite ministers of the Hall families but this is not saying we do not respect the many other Primitive Baptist minister. I love them all. Will stop right here and hoping you will soon be restored to normal health and live to do lots more good things.

Most sincerely yours,

W. A. Hall.

Dear readers: Mr. W. A. Hall and others. The Lord has been good to me, and while I have my afflictions, I am still, deeply interested in the manifestations of the spirits work in the hearts of men. Since Mr. Hall has requested, that I should conduct funeral services if he should pass before I do, I will take this opportunity to say of him, and to him now; I know no more highly respected citizen, anywhere than Mr. Hall. His faithfulness to the Landmark and his contributions to the fund to aid those who are not able to pay for the Landmark, together with his long and faithful custom of attending associations and other meetings, tells its own sweet story. Mr. Hall has not become a member of the church; but his love for and faithfulness to the believers in Christ, marks him in my mind as one of the chosen and faithful believers in Christ.

O. J. Denny, Editor.

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. JUNE 15, 1943

THE LORD DELIVERETH THEM OUT OF THEIR AFFLICTION

Many are the afflictions of the righteous; but the Lord delivereth them out of them all. We read from one of the poets, Afflictions, though severe, are often in mercy sent. Through the afflictions of this life, we are humbled, brought low, and become praying characters and beg for mercy.

No sinner is too far from God, that the ear of God is not open to his humble, cry for mercy. Nor can one sink so low, that the everlasting arm of God is not underneath to bear him up, and carry him as a lamb to the fold. For there shall be one fold and one shepherd. "One, Lord, one fold, one shepherd. One God who is over all, in all, and through all to the glory and honor of God.

One faith, and jointly knit together in that faith and love, which

cometh from above.

We are spoken of as wandering sheep. And how truly are we thus described: but as surely as there is a fold, so surely there are sheep of His pasture, and He never leaves nor forsakes His own.

The world is filled with violence, and sadness; but we have faith in the promises of God. The scriptures are quite full of promise to all who truly feel their need, and love His blessed name.

We have in memory so many, yes; so very many of our brethren, sisters and friends who are gone to their long sought home, and others lingering, some on beds of affliction who long to be set free, yet, all we can do is to wait on the Lord, the only great physician who is never late nor does He loose one of the true children of God, who cry unto Him day and night until hope is turned into possession, and glory surrounds all the blessed children who will be received into that haven of eternal rest, there to spend eternity, with God, and His Christ, all together glorified.

Very truly,

O. J. Denny.

Then Said Mary Unto The Angel, How Shall This Be Seeing I Know Not a Man? Luke 1:34.

It seems all Jewish mothers desired to be the mother of the Messiah. He was promised in the garden of Eden, and the promise was constantly renewed by Him who first made it, "that the seed of the woman should bruise the serpent's head." The same promise was made to Enoch before the flood who spake of Him. Noah built the ark, a type

of the church, which had but one door which was Christ, and all the animals entering the ark, a type of the ark of safety found only in Christ, passed through this door, and Jesus proclaims himself to be the only door into the church militant as well as the church triumphant.

The same promise was made to Abraham, that in his seed all the families of the earth should be blessed; that Isaac was a promised child and a type of Christ, who was to rise from the dead and reign over spirtual Israel forever; and of His kingdom there should be no end. The Lord continually renewed the same promise unto Abraham, for "God gave it to Abraham by promise," and gave him faith to believe and abide in the promise which could never be fulfilled until Mary, a virgin, should bring forth a son who was spoken of by the prophets and wise men, who saw His glory and spake of Him, and His kingdom, His power and glory, even declaring the manner of man He should be, the price for which He should be sold, and what was to be bought with the money, because Judas who was afflicted with a guilty conscience was deprived of enjoying the fruits of his traitorous act. Isaac and Jacob foresaw His coming by faith and, Jacob speaks of Him calling Him Shiloh—the sent of God.

Moses was a type of Him as a lawgiver, leader and intercessor. Aaron was a type of Him as High-priest, Joshua was a type of Him as a conqueror and a divider to each tribe his portion of the land of Caanan given them in Abraham, a type of the heavenly Caanan given

us in Christ before the world began.

The Lord gave Israel Judges for a space of four hundred and fifty years, and they all were types of Christ as deliverers from under the bondage of their neighbor nations, into whose hands the Lord delivered them for this sin, mostly of idolatry, for they wanted to have and worship Gods like the nations around them.

This meant the same to them that it means to us, in order to live in the bounds of good society, and be popular and be honored by men, we must worship what they worship, believe what they believe, do as they do, and if they live as hypocrits we must live that way whether we believe what they do or not, we must not break ranks or we will be criticised for not doing as the unbelieving world does. The only gospel the world can understand is "to live after the flesh and die." The prophets spake and wrote of Him and in the most wonderful and endearing language, describes His kingdom as a kingdom of love, for God is love, and every inhabitant of His kingdom has the love of God shed abroad in his heart by the Holy Ghost which is given unto us.

David refers to Him as his Shepherd, and Job as his Redeemer, but David calls himself a worm, and Job calls himself a brother to dragons and a companion to owls. We can readily see by the scriptures and by our own experience that the grace of God enables us to view Him as the most lovable and lovely in all things, He is both Savior and God, while we are carnal, sold under sin.

The prophet Malachi breaks out

in the most wonderful language by saying "Behold I sent Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. 4:5. This was John the Baptist, who was sent to be His herald; to baptize a people who would believe in Him as their Messiah, follow Him, minister unto Him, love Him, worship, honor and obey Him right in the presence of a lying, mocking, scolding generation, who refused to believe, honor or obey Him, or regard Him as anything more than a Samaritan and that he had a devil. In these early days those who worshiped the living God in spirit and truth must undergo the most trying persecutions for righteousness sake. Most people now do not have true religion enough to endure persecution, but will change their position, speech and acts to avoid even light criticism.

John pointed out Jesus in the vast throngs that came to his baptism by saying "Behold the Lamb of God that takes away the sins of the world." John did not know Him, but God the Father who sent Him, showed Him to him when He sent the spirit like a dove; then he knew He was the son of God; so we never can know Him by the light of nature, but we must be shown these things by the same spirit which showed Christ to John.

Simeon and Ana when they saw Him in the temple, although He was only a babe in His mother's arms, yet they knew Him, for the spirit of God within them told them, He was the Son of God and their Redeemer.

Mary could not understand how that she, a virgin, could be the mo-

ther of the Messiah or any one else, Nicodemus could not understand how a man could be born when he was old, nor can we understand, but yet we know it is true. The angel told her the Holy Ghost should come upon her and the power of the Most High should overshadow her, and that which was formed in her was the Son of God.

The same thing takes place with every sinner that is regenerated or born again.

The Holy Ghost came upon them and Christ is formed in them the hope of glory, and they are sons and daughters of God.

The Apostle Paul says, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathern, immediately I conferred not with flesh and blood; neither went up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Gal. 1:15—18.

This tells us when this great apostle to the Gentiles was saved, how, where and who did it, and just how it was done by revealing His Son in him while on the road to Damascus. He did not go to Jerusalem to learn how to preach, to learn just what the other apostles believed, but went into Arabia, the last place an unconverted preacher would have gone. John the Baptist was in the wilderness till the time of his showing into Israel, and geographers tell us Arabia is mostly desert with oases scattered about in it, but God taught them to preach His gospel, and not mans' wisdom. Paul

says that it was not of man neither by man, but by the revelation of Jesus Christ, and all Christians are taught the same way, and in the same school, by the same teacher.

Ben S. Cowin.

MRS. POLLY JANE WILLIAMS

It is with a sad and lonely heart, but by request of her children I will endeavor to write an obituary of their dear loving mother, Sister Polly Jane Williams. I hope the Lord will direct my mind on what to write of such a sweet and precious sister, as she was. She was the only daughter of Mr. Henry Thorne and Sister Martha Robbins Thorne his wife.

She was born May 27, 1875 and was married to Mr. Miles Joyner October 1, 1889. Six children were born unto them. Three boys Moses Albert, George Jefferson and Levi Clay Joyner, and three girls, Fanny Estell, Dora Ellen, and Maggie Lela Joyner. In the year 1900 Mr. and Mrs. Joyner was living near us, and was our next door neighbors. They lived happily together and it was a great pleasure to visit them. Their home was a welcome one to all their friends and neighbors, and we all were getting along so well. Not even thinking of what a sad time there was awaiting us so near, but on one sad day our sorrows began, for Mr. Joyner was taken with pneumonia one day in the month of May 1900 and died May 20, 1900, leaving Mrs. Joyner so sad and lonely surrounded by her five little fatherless children. Her oldest child, little Albert having preceeded his father to the grave. Oh, what a sad and lonely time it was with us all living in our neighborhood during that same year, 1900. There was a death in every home. My own dear father was taken with pneumonia in March and died the 23rd day, 1900 and both of my grandfathers died within a few weeks time. That was the saddest year of my life. Everything, everywhere seemed to be in deep mourning. Mrs. Joyner and her little children, my mother and we little children have spent many sad lonely hours together, especially when we all would be seated together around our lonely fireside at night. I remember the many times our dear fathers have been away providing for us and we would be so glad to see them come back home. We would run to meet them, and they would meet us with a loving smile, and they would often bring us something that made our little hearts glad, but on one sad day our dear fathers that were so kind and true, went a way and has never come back. Oh! how sad it made our little hearts. Oh! how we missed them and

how sad it was to us to have to part from our dear sweet fathers' protecting care. None know only those that have parted from them, but we believe the blessed Lord called for them and said I am the one that cares for you, your wives and your little children and all of your loved ones, you have left so sad and lonely. I will care for them until I bless you all to meet again.

Mrs. Joyner did the best she could in providing for her children. Her oldest two children, Fanny eight years old and little Dora six, did help their mother so well when she was away providing for them, by keeping house and caring for their little brothers and sister who were younger than they. Mrs. Joyner was a faithful member of the Primitive Baptist Church at Upper Town Creek. She was received in the church the third Sunday in July 1902 and was baptized by her pastor, Elder William Fly on Tuesday of the following week. Always filling her seat when she could. Many times my mother and Mrs. Joyner have enjoyed being together. She was a dear companion of hers. Their greatest pleasure was attended church especially at Upper Town Creek, their home church. They loved their dear brethren. They would meet them with a smile and greet them with a loving handshake. They loved their dear pastor and loved to hear him preach dear sweet Jesus and His love.

And if such the sweetness of the streams
What must the fountain be
Where Saints and angels draw their bliss,
Directly Lord from thee.

Mrs. Joyner continued caring and providing for her little children until she was married the second time to brother Meedy B. Williams on December 31, 1902. Unto them were born five children. Three boys John Wesley, Sam Thomas, and Joe Floyd Williams, and two girls Minnie Pearl and Mattie Bell Williams. It was a great pleasure to visit Sister Williams. We all, Sister Williams and family, my mother and we children having spent many long to be remembered hours together. Some of those would be singing sweet songs on many beautiful moonlight nights.

Dear readers those are precious memories, but on one sad day in May 1911 the Lord called mother away, leaving we children so sad and lonely.

Sister Williams was so good and kind in lending us a helping hand. She would let her two little girls Minnie and Mattie come and stay with me to comfort me when my brothers and sisters were away providing for us. She was a sweet companion to me. Sister Williams and family was getting along so well, seemingly for it was a great pleasure to visit them in their home. They seemed to enjoy anyone going so much especially the Primitive Baptist. The people they so dearly loved. Their

home was a welcome one to all their dear brethren, friends and neighbors, and they all were getting along so well, seemingly when one day in the month of March, 1934, Brother Williams was taken so suddenly with a stroke and lived only four days and died March 25, 1943, leaving Sister Williams and eleven children so sad and lonely, one of them Margie Dell Strickland being their grandchildren, they reared in their home from an infant. Sister William was so kind and gentle to all. She was a good wife and mother. Mrs. Fanny Batts her daughter says of her, she could not describe what a dear sweet mother she was to them. She would visit the sick and administer to their needs as long as she was able. Her home was a welcome one to all friends, especially the Primitive Baptist, the people she so dearly loved. Sister Williams had been in declining health a long time, with high blood pressure. She was not able to attend church some times and by her request she would write them to meet at her house and hold services and preach for her which was her greatest pleasures. A few days before she died, when I went to see her, she talked so sweetly of how much she loved the Lord and His dear people. Feeling of that sweet hope she had of meeting her dear Saviour, when the blessed Lord called her home. Oh! it was so sweet to hear her talk so beautifully of Jesus and His love.

All was done for her that Dr. Putney of Elm City, relative and friends could do. She seemed better some times, then worse, until the Lord relieved her of all her suffering and said to her, child your Father calls, come home. Just as the sun was sinking in the west on June 23, 1938, leaving three girls, Minnie Pearl, Mattie Bell and Margie Dell so sad and lonely at home. The rest were married. So Minnie, Mattie and Margie have been married since their mothers death. So Sister Williams leaves to mourn their loss ten children, Levi C. Joyner, John W. Williams, Sam T. Williams, and Joe Floyd Williams, six daughters, Mrs. Charlie Mack Batts of Sharpsburg, N. C., Mrs. Jessie Wilson, Sr., of Kingstree, S. C., Mrs. Willie Robbins, Sharpsburg, N. C., Mrs. Kenneth C. Lamb, Wilson, N. C., Mrs. Ervin Goff Rose Hill, N. C. and one step daughter Mrs. Rossie W. Williams of Elm City, N. C., 31 grandchildren, nine step grandchildren and four great grandchildren, on brother, Mr. John Thorne and many relatives and friends, but we do not mourn as those without hope for we believe she is now resting so sweetly in the arms of Jesus. Three children Albert, George and Dora preceded her to the grave.

The pallbearers were five grandsons and one step grandson, Charlie and George Batts, Marvin, Nubie, Wilson, Miles, Joyner and Charlie Williams. Her body was taken to Mill Branch Church where

her funeral was conducted by her dear beloved pastor, Elder Joe C. Smith. Afterwards her body was gently borne to the church cemetery and following were many sorrowing relatives and friends and there so tenderly laid beside her first husband and their little child, Albert. The floral offerings were numerous and beautiful which covered her grave.

Sister Maggie Williams has a mind to write a few words of her step mother as follows:

It is with a sad heart that I attempt to write a few words beneath Sister Dora's beautiful obituary, she has written of my dear step mother Polly Jane Williams. She was married to my father, Meedy B. Williams December 31, 1902, when I was only five years old. She taken my mothers place, whom God called home just two years before. She was a kind and loving stepmother and a dear wife to my father and loved by all. She always would meet you with a smile. That showed that great love that God gives to all His children that no one else can give. She has spoken many comforting words to me when I was in trouble when God showed me that I was ruined and undone. She always wanted to talk of Jesus and His love to me.

The Landmark was a great comfort to her especially when she was sick. She was a good mother to all her children, a good companion to my father. I feel they both had that sweet hope in Christ that causes all we children to believe they are now resting with their Jesus to await the second coming of Christ. I can't express my love for them. I write with sadness.

Maggie Williams.

I hope the blessed Lord will continue to bless us now. He has seen best to call our mother home, and we believe He is as able to care for us now as He was when He called our dear father home. Won't that be a glorious and happy meeting if it pleases the Lord to bless us all to meet again.

Written by one of her little sisters in Christ I hope, one that loved her, and loves her children, she has left so sad and lonely.

Dora C. Adams,
Sharpsburg, N. C.

RESOLUTION OF RESPECT OF DEACON, S. M. PAUL

Whereas it has pleased our Heavenly Father to remove from our midst our beloved brother, deacon and clerk of Pee Dee Church. S. M. Paul departed this life November 30, 1942. Brother Paul was born October 11, 1863. Since June 18, 1893 Brother Paul has been a faithful member, never failing to attend his church meeting unless providentially hindered. He was

firm and unshaken in his belief in the doctrine of Salvation by the Grace of God.

He served this church faithfully as deacon and clerk since July 19, 1914. In passing of Brother, Paul, Pee Dee Church has sustained a great loss, but we humbly desire to bow to the will of our God, feeling our loss is his eternal gain. He leaves to mourn, his faithful wife and three children.

By order of Pee Dee Church in conference January 23, 1943, be it also resolved that a copy of this resolution be sent to the family, a copy to Zion's Landmark and a copy spread on the church book.

T. A. Smart,
M. B. Paul,
Committee.

RESOLUTIONS OF RESPECT

**For Mrs. Anna Clayton, Who Passed Away
On June 1, 1943**

Resolved:—

First: In the passing of Sister Clayton we feel that the Primitive Baptist Church at Roxboro has sustained a great loss as she was very faithful and loyal to her church, always greeting you with a smile.
Second:—

We wish to extend to the bereaved family and friends our heart-felt sympathy in this sad hour of bereavement and we hope that the Lord will reconcile you in your troubles and enable you to say "The Lord giveth and the Lord taketh and blessed be the Name of the Lord," as we feel that she fought a good fight and kept the faith and is now resting in the Paradise of God's love.

Third:—

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

Done by order of Conference on June 5, 1943.

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

APPOINTMENTS FOR ELDERS JAMES GASKILL AND W. C. EDWARDS

Dear Sir:—

The following appointments are for Elders James Gaskill and W. C. Edwards of the Contentnea Association:

Sand Hills Monday at 11:00 o'clock, Aug. 30th.

Muddy Creek, Tuesday at 11:00 o'clock, August 31st.

Sloan's Chapel at night, August 31st.

Cypress Creek, Wednesday at 11:00

o'clock, September 1st.

Maple Hill, Thursday at 11:00 o'clock, September 2nd.

Bay Church, Friday at 11:00 o'clock, September 3rd.

Northeast, Saturday at 11:00 o'clock, September 4th.

Southwest, Sunday at 11:00 o'clock, September 5th.

White Oak, Monday at 11:00 o'clock, September 6th.

Newport, Tuesday at 11:00 o'clock, September 7th, and at night.

Ruhama, Wednesday at 11:00 o'clock, September 8th.

North River, Thursday at 11:00 o'clock, September 9th.

Sea Level, Friday at 11:00 o'clock, and at night, September 10th.

Atlantic, Saturday and at night, September 11th.

Cedar Island, Sunday at 11:00 o'clock, September 12th.

Signed,

S. Gray

P. O. Box 81,

Kinston, N. C.

C. G. Houston

Pink Hill, N. C.

Committee of Arrangements.

GOOD LETTER FROM A BOY IN SERVICE.

Mr. J. D. Gold,

Dear Friend:—

I am sending a letter for you to print in Zion's Landmark, from a very dear brother in service. He is a member of Sure Church. I have a number of good letters he wrote my dear husband. I would be glad to see them in print in the good old Landmark. Perhaps I will send some of them later.

Thanks a lot,

A friend to you and the Landmark.

Mrs. Lex J. Chandler.

Route 3, Roxboro, N. C.

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U. N. G.
CAROLINA BIBLE

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

JULY 1, 1943

NO. 16

JOB ASKS GOD HIS PURPOSE IN AFFICTING HIM

He also shall be my salvation: for an hypocrite shall not come before Him.

Hear diligently my speech, and my declaration with your ears. Behold now, I have ordered my cause, I know that I shall be justified.

Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid.

Then call thou, and I will answer: or let me speak, and answer thou me. How many are mine iniquities and sins? make me to know my transgression and my sin.

Wherefore hidest thou thy face and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

And he, as a rotten thing, consumeth, as a garment that is moth eaten. Job, 13:16-28.

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.

\$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

A PURE RIVER.

“And he showed me a Pure River of water of life, Clear as Crystal proceeding out of the throne of God and the Lamb.”

This scripture will be found in the 22nd chapter of the first verse of Revelations.

John saw many beautiful visions while on the lovely isle. This was one of the most beautiful and interesting pictures of them all. He saw in this one the beginning of creation, and the ending of time, when the elect family would be received in the heavenly home prepared for them before the foundation of this world that we live in. In the midst of this pure river, and on each side of it, was the Tree of Life.

To my mind this means that the people living before the river, looking for the Saviour to come were saved by the blood of the coming Lord that was to come, and shed His precious blood on the rugged tree of the cross, that all of His chosen people up to His coming, might be saved in the hope of His coming.

This first side of that river takes us to the coming of the Tree of Life which was Christ, the Lord. In the midst of the stream refers to the time after His coming, and during His ministry on earth up to His crucifixion. In the midst of the stream—during His mission on earth was

the Tree of Life bearing twelve manner of fruits in their season. These were the twelve apostles, bearing the message of the Lord, who was the true Tree of Life, unto the dear saints of God. They were the ambassadors of their Saviour, to carry the good news of “peace on earth and good will to men.”

We need some of this peace in this war torn world today. May God soon bring this peace and good will back to the world again. The last side of this pure river is from the crucifixion up to now, and until the last jewel of mercy, is brought to the knowledge of the Lord and is saved.

That beautiful city of God and the Lamb, where this river starts from and flows into the hearts of all that love Him and are looking for His appearing, to be ever with the Lord; where there will be no night, for His glory lighteth that city, and we will praise Him with the angels, and the dear saints who were on the first side of the river, and those in the midst of the river, and on this side that we live and have our being in the hope of that Tree of Life.

The leaves of this Tree of Life were and are for the healing of the nations. We have that healing now from our Lord into this troubled world.

Our dear boys are on the battle fronts, facing death and destruction,

and need the prayers of God's people the world over, that they may trust in that living water that flows from God and the Lamb.

We parents who carry that burden of the loss and care of our dear ones should place our trust in Jesus, and pray that He will bring them back to us in His loving arms. He who shows mercy to all that trust in Him.

This tree will bear fruit every month in the year, meaning that our hope in Christ will bear fruit continually unto the day of Salvation.

The natural trees bear only in certain months. There is quite a difference between the natural and the spiritual, and the natural rivers that over flow their banks, and bring destruction to Mankind.

To those outside of the church, to whom this pure water has flown into their hearts, wait no longer, but come home to your friends in the church of the living God, and let your light shine on the side of Christ and His people. I have written this in love for the dear saints of God. Pray for me,

W. H. Worsely,

119 Hargrove, St., Rocky Mt. N. C.

GRACE, WHAT DOES IT MEAN?

I have heard preachers of the leading demominations preach, and all of them that I have heard say, "we are saved by grace."

If we are, it would be wise for us to learn its meaning. Webster, says, it is the unmerited favor of God, towards sinners. The language of Paul, "For by grace are ye saved,

through faith, and that not of your selves it is the gift of God, not of works, lest any man should boast for we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them."

Unlimited, means, undeserving, not having performed any service of the least kind obligating the giver. If any one renders services to another and the one getting his services donates to Him therefore, the donation in any sense we might put it, could not be a gift, but pay in turn for services received. This is so plain it does seem that a ten year old child should understand it.

Suppose A, is a wealthy person, and B. is a poor person in tatters, and in rags, and A. contacts B. and because of his love for B. not withstanding B. is very hostile towards A. he shows mercy, and pity towards B. in lavishing of his abundant wealth upon him, to the extent of giving him a nice home along with all the necessities of life. This is a portrayal of grace, and plainly shows just what God, has done for the poor lost, and ruined sinner.

The second stanza of the good old hymn, "Come thou fount," "Jesus, sought me when a stranger, wandering from the fold of God" gives the same lesson, and is, in perfect keeping with the language of Jacob, "He found him in a waste howling wilderness, and in a desert land, He led him about, and instructed him, and kept him as the apple of His eye."

Jacob, didn't say, I found God, but He found him, and this is the

experience of every heaven-born soul. It is the experience of Saul, of Tarsus, and it is mine, and it is the experience of every one who has been born of the Spirit. They all, have been found of Him, and while they were going in the opposite direction at that. I well remember that, I was not seeking Him, when He found me. He came to where I was. He looked up, and found me, and put His spirit into my heart crying, "Abba, Father." What an endearing kinship!

A wilderness, is a very gloomy place. Were you ever lost in a wilderness? If so, then you know how one feels, who is lost in such a place. A desert, is a dry and barren place. I have never seen, nor have I been in a desert, but have read about it, and it too, must be a very dreary, and lonesome, and forsaken place, no water, no plant life, just a large expanse of hot shocking sand. The natural wilderness, and desert, answers to that of the spiritual, of which the prophet here is speaking, and I have a hope that I am somewhat acquainted with the latter wilderness, and desert too. I was in both for many long, and bitter years before I felt to have been rescued.

When I found myself in this condition, I took it for eternal night, and darkness, without water, and with nothing to eat. I felt to be without God, and without hope in the world. What an awful condition, lost forever!

I feel sure that all who have been found of God, know what I am trying to tell, and can't, but just merely hint at, but a hint to the wise is sufficient.

I do not like to hear one say, "I found the Lord," for it isn't the language of the Prophet, to be sure, we found Him, but not until He found us, just as John says, "We love Him because He first loved us etc." Our finding, and loving Him, is reciprocal, that is, His first, and ours follow in turn. It is just as true in nature. Our natural parents loved us before we loved them because they knew us first, and that we were their offspring. Then too, there had to be a growth in stature, and in knowledge, before we could love them, and not until they had manifested their love toward us. In like manner, it is even so in the spiritual realm.

No wonder it is written, "the way is so plain, the way faring man though a fool, shall not err therein." Who is this way faring man? It could not be the man not in the way, for in order to be a wayfarer, one must be in the way.

I, and my older brother were en route from Apex, to my home years ago, and as we were riding along the highway, we were talking upon the plan of Salvation, and in order to prove his position, that the plan embraced all Adam's posterity, and that it was equally plain to all alike, he quoted the scripture here under consideration. I said to him, "The way, is plain only to those who are acquainted with the way, you and I, are in the natural way that leads to my home, and are perfectly acquainted with it, otherwise, we would be lost. I then said to him, "I am the way, the truth, and the life," so Jesus, is the way that leads to heaven, and all who are in Him, are the wayfaring men

and women, and this way, is plain only to them, and none others are wayfarers.

In order for one to be a wayfarer, he must be in the way, so it is written, "I in you, and you in me, and I, in the Father."

It is a three, one, way, Father, Son, and the Holy Ghost, and they are, "one."

"I am the way, the truth and the life, by me, if any man enter in, the same shall be saved, and shall go in and out, and shall find pasture." Pasture, signifies food. Then he shall go in and out, and shall find food.

Jesus is the way, and all who were embraced in Him, in the covenant of grace, and mercy, constitute the, "wayfarer," and they only will ever become acquainted with this wonderful way, and every one of them will be introduced to and made acquainted with Jesus, the way, for "all that the Father giveth me, shall come to me, and him that cometh, I will in no wise cast out." How do they come? "No man can come to me, except the Father which hath sent me draw him." They are drawn to Him by the Father. "Because I have loved thee with an everlasting love, therefore with loving kindness, have I drawn thee." This being the case, then, they are not dragged in by the hair of the head as old Baptists have been accused of preaching, but by God's everlasting love.

Who would have it otherwise? Those not in the way, and therefore know Him not. This is how the prophets, Christ and His blessed apostles taught it.

Obe Tingen.

Sent in by Elder Cowin.

A SPLENDID MEETING

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

Dear Sir:—

Well our Lower Country Line Association came to a close yesterday at noon, and if I be any judge it was a grand association in every respect, for the inward man was fed from that bountiful hand of God through his servants, and that same hand the natural man was fed with plenty, so let us sing in our hearts, praise God from whom all blessings flow.

I am sending check to pay for Landmark as follows:

Mrs. G. M. Blalock, Gibsonville, N. C., one year.

Mr. J. M. Clayton, Timberlake, N. C., one year.

Mr. C. C. Oakley, Semoria, N. C., one year.

Mrs. I. J. Bowles, Stem, N. C., one year.

Mr. L. G. Perry, Timberlake, N. C., Route 1, one year.

Mr. G. W. Clay, Hester, N. C., one year.

Mr. J. Alvis Clayton, Roxboro, N. C. Route 1 two years.

I remember the kind face of the little lady that came to me and said she wanted to subscribe for the Landmark for her mother (I believe she said), and was a new subscriber, so they are some of the things worth while as we so journey. Brother Alvis Clayton said he wanted you to look over your records and see if you had given him credit for all he had sent you.

I was glad to make mention of the Landmark at the Association and hope it might find its way into many old Baptist homes, because it

belongs to the old Baptists, and feel it will come back as some of our brethren say it has improved very much, so lets us try to make it worthy of the place it belongs, and may it furnish good wholesome food for the little flock, for He has said fear not, little flock for it is your Father's good pleasure to give you the kingdom. I become often times very much disturbed about many things, and wonder some times why, but there is something I do not wonder about and that is that wonderful text Elder Edwards preached about yesterday. "My Word Shall Not Fail," can it fail, has it failed, will it fail? No, no, for it has gone out and shall not return unto him void, so how rich are His promises to the children of men, how sacred and comforting are these grand truths, and no wonder we are mourners all of our days, because we know how unworthy we are, and how forgetful we are of such blessings.

How thankful we should be to be able to come together, and sit together, sing together, and have fellowship one with another, in heavenly places in Christ Jesus our Lord.

I would like to say in closing, it is a wonderful blessing to have such brethren and sisters and friends as we found around J. H. Gooch Memorial Church and Stem, N. C.

Yours,

J. J. Whitley,

Durham, N. C.

A CONTRIBUTION

We acknowledge with thanks 50 cents sent in by Miss Lula Peele Lucama, N. C., Route 1 to apply

on the subscription to Zion's Landmark for Mrs. Joanne Bunn, Bailey N. C., Miss Peele has been taking the Landmark for years and has helped send the Landmark a number of times to those who felt they were unable to pay for it. We again thank her for the contributions.

**ELDER DENNY REPLIES TO
MANY MESSAGES OF LOVE
AND SYMPATHY**

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:—

When my mail carrier passed yesterday, he left my Landmark in my box and on reading same, I was much surprised to learn of your being in hospital. My dear companion insisted I write you immediately and inform you of our utmost sympathy and that we both pray the good Lord to be with, bless and soon restore you to normal health. We both have a special Christian love and fellowship for you. Mr. Gold certainly said good things about you and we feel sure this must prove a comfort to you. I presume you know that my wife is a "complete shut in." She has never been out of the house since the ambulance returned her home from the hospital where she lay in cast between 8 and 9 weeks, but she retains her optimism and is cheerful and resigned. I must be here with her and leave home only on necessary business and then return soon as possible. I cannot go off and attend meetings any more. Our 11 married children all live from 8 to 200 miles away and only one, an afflicted son, lives with us. This is Charlie

who for 15 years has been a chronic epileptic and not able to do any manual labor but does help me wait on his mother, who weighs about 250 pounds. We most sincerely extend you and Sister Denny our love and good wishes. Please come to see us if ever convenient.

Yours in humble hope,
J. W. Jones,
Peachland, N. C.

When Brother Jones letter was received and read, I felt that it was he and Sister Jones that needed the sympathy of our people more than I, however I have received numerous cards and letters and I take this method of replying to all at once.

First I want to assure Brother and Sister J. W. Jones of my high respect for both of them, and all their loved ones. While I was blessed to serve Lawyers Springs Church, as pastor, years ago, I had many friends in that section of the state, none more faithful than Brother and Sister Jones and their children. All of them seemed to respect me as pastor and friend.

As to my health, I do not like to burden my church people with complaints, but in speaking to them publicly, I try to point them to the Lamb of God that taketh away the sin of the world. Let self, and selfish things be in the back ground.

As I grow old, I find the powers of nature failing, sight dimmer, hearing impaired, and realize that I am approaching the end of the very active life I have been blest to live in the past.

I never expect to be as young, and active, in mind, body or spiritual enjoyments as in the past.

While life lasts, though the natural man fadeth like a leaf, yet God who is over all in all and thru all, never faileth. In God we trust, under and through all our afflictions.

Though I can never be as active as I would like to be in serving churches, and contributing to my family's needs, yet, I am blest to do light work at my desk in the bank I have served for nearly a quarter of a century.

I am blest to be associated with people in business life, who are charitable. And in my association with the churches, I find many kind, and charitable and helpful spirits.

I am mindful of the associations, this year, but I will likely not be permitted to endure the heat and travel necessary to attend them, but I will be with you in mind and hope for your spiritual guidance in all your deliberations.

With love and best wishes for Brother and Sister Jones and hosts of others. I remain as ever,
Yours in hope,
O. J. Denny,

June 22nd 1943.

TRIBUTE TO ELDER CHANDLER

Dear Sister Chandler:—

It is with a sad heart I attempt to write you since the passing of your dear husband. I have thought of you many times since his passing and thought of writing you, but seems I could not pull myself together to do so, it was all so shocking to me as I had just received his good letter which I enjoyed so much and on the same day got one from my sister saying he was dead. Tongue can not express the

heart aches I have suffered since his passing as I never knew a man that I loved more as you know for many years we were together most every week-end which I always enjoyed. I very often think of those good old days and the many times I have heard him stand on the watch walls of Zion and cry aloud and spare not to declare the whole counsel of God and to know I will never meet him in this life again, it is almost more than I can stand, yet realizing the Lord has all power both in heaven and in earth and He knows our doings and His all seeing eyes are on us at all times and if we are what we profess to be He will guide and direct our steps from day to day and cause us to say thy will be done, not ours. I feel in Elder Chandler's passing it is our loss and His eternal gain and he is now receiving the fullness of the things we have heard about. He has told me many times that he felt his time on this earth was short, but never did I dream it would be so soon and in the way he went.

Elder Chandler was so good and kind and loved by all who knew him, but I feel loved best by me. He always had a smile for everyone and a word of comfort for those in distress, always firm in his belief, which was the doctrine of salvation by the grace of God. He was always ready and willing to give the reason of a hope in him. He was just too good and kind to have to endure the heart aches and sufferings of this sin-cursed world, so God called him out of it into heaven and eternal glory where there are no sad farewells or goodbyes, but all is joy

and peace. I have heard Elder Chandler say many times he hoped when the time came for him to die he could hear that blessed and welcome voice say, "Come ye blessed of My Father and inherit the kingdom prepared for you from the foundation of the world;" and I feel that he heard those words and is tonight sitting around the mighty throne of God, there to sing His praises forevermore. The poet has said when we have been there ten thousand years bright shining as the sun, we have no less days to sing God's praises than when we first begun.

I so often think of the dear old church and the many times I have enjoyed being in the services, and I wonder if it will be the Lord's will for me to return to her once again and enjoy the sweet fellowship of the dear membership. I would like very much to hear from any of the members as so much of my time I feel cast down and low in spirit. So, if you of the church don't hear from me regularly don't think I have forgotten you or the church, for if I know myself I want to spend the remainder of my days to the honor and glory of my God, who makes no mistakes.

I will close for this time by saying may the Lord bless you with all needed blessings, both natural and spiritual. Write to me if you feel like so doing.

In hope,

Corporal Walter C. Blalock,
34302753 Battery A, 301st CA-
APO, 827 In care of Postmaster,
New Orleans, La.

JESUS, THE GREAT PHYSICIAN

They that are whole have no need of the physician, but they that are sick I came not to call the righteous, but sinners to repentance.

For some reason I have not been feeling good today, not that I feel to be in need of consulting a physician but I just do not feel up to par. I am, as far as I know, physically sound. For a lifetime I have not been ill enough to really need a physician. When I do feel a little under the weather, I am quick to lose patience and heart. So my mind ran to this scripture. I want to write to you and you in regard to the beautiful things I hope the Lord has shown me. I wish to say that this text refers to a natural healing and a natural physician but it does not mean to teach that. All our earthly physicians lose some cases. If they did not the world would have become over populated long ago. But I am not in the least uneasy about this physician ever losing a case. Some time ere long I know that I shall be sick unto death and all the medical men under the sun cannot do me any good. You can take it from me that I never would be sick if I could help it. To enjoy the healing balm of the physician of Israel you must be sick.

I understand some have said I was a conditionalist. At the same time I have not intended at any time to charge my sins and disobedience to God, although I am often accused of that. I want to repeat that God makes us sick. I want to emphasize that none would ever get sick if they could help it. So close do I

want to carry that thought, that I am going to say that if through neglect we become sick that we would not stay that way any longer than we could heal ourselves.

We came into the world whole. We were right in our own eyes. We did not have any disease. We did not have any defect. Our limbs were in good shape, and would carry us anywhere we cared to go (John 21:18); Our mind is full of dead men's bones but we do not know it, thinking that it is full of wisdom (Mat. 23:17,); We utter all our mind (Proverbs 29:11), it is blinded (2 Cor. 3:14,) it is carnal (Rom. 8:7); our eyes stand out with fatness (Ps. 73:7), and have no fear of God before them (Rom. 3:18); in short we were allright as far as we knew. But from some of the symptoms mentioned above we had the disease all the time. In our nature it often occurs that we have a disease before it is made known to us. So the children of God have as bad a case of sickness before being born again as they do afterwards. They just do not know it. They got the terrible disease from their father, Adam. But they got the revelation of its existence from the God of heaven.

The whole do not need a physician. None would consult one while in the acme of health. None would go to the doctor and tell him that they wanted to be made sick. Such things just are not done. It would not get him many patients for a doctor to go down a street sending forth his voice to the well and hearty. Certainly they would have nothing to need healing. Certainly they would not want to be

made to need it.

In nature when an ache or complaint appears we begin our own treatment. Seldom do we go to a doctor at the beginning our disease but even that occurs at times. It is human nature to stay away from the physician. We know when something ails us but we dread the treatment. We only go when the horror and dread of treatment is overshadowed by the aches and agonies of the disease. We do not like to take medicine. We do not like to be cut on. We do not like to be ordered around. The same conditions prevail in the kingdom of heaven. I have been so highly blessed with health that it would be so hard to take the doctor's advice. I'd want to continue working hard and keeping constantly on the move. I'd want to eat and drink just anything that I have been accustomed to. So it is in the spiritual realm. For twenty years I was whole. I did not know but what I would always be that way and thus knew nothing of the existence of the one physician that heals every sore trial and wound that one receives in his glorious kingdom. As I have written some of my experience in the past it is not necessary to dwell on that. Suffice it is to say that to every heir of promise there comes a time when we are shown the terrible disease that has penetrated into every fiber of our being. We come to realize that nothing is right about us. We see the rotting away of our powers; We feel incurable and yet reluctant to show our hand to the priest lest there be a sign of leprosy; We feel sick in the head, faint at the heart and full of putrifying

sores (Isa. 1:6) But how we do hate to come to the physician. We try all the physicians that we can reach before going to Him (Luke 8:43). None of them can do us any good although we have spent our living on them. The disease does not abate. On and on it ravages on our being until we despair of ever being made whole again. Down, down in the bottom of the lowest dregs do we sink. Some times, in retrospect, we think of better days when we could feed to our soul's delight; when we had plenty of light, somewhere to go and strength to get there; when we were fat on the food that we provided. Now a change has come from all that. Our crying goes on from day to day. Our seeking for relief has no cessation. We are spending all that we have and finding no relief, no satisfaction, no cure (Isa 55:2). But one day we come to ourselves (Luke 15:17) and we go to Him. This going to Him is not of us. It follows the decree of God. "They shall come to me" is the promise concerning each of them. At the time of love (Ezek 16:8; Eccl 3:8) we are drawn to Him.

Methinks I have heard his diagnosis of my case. Have you dear pilgrim been drawn to this Great Physician? Drawn by love to Him! Can anything be more wonderful? Ah how gladly you leave all of your old remedies; yes old physicians, who have forged lies and been of no value, have all been regulated (Job 13:4); the night, which all who are sick dread, has at last come to an end (Mal. 4:2.)

You dreaded to come to this physician. But now your dread

has turned to joy. How skillfully does he administer the necessary grace to the healing of your many wounds and sores. No case is ever turned away—none is ever too hard for Him to handle. (Heb. 7:25) How carefully and tenderly does He examine each of His precious sheep. How carefully does He blend together the things of his for their complete healing. One thing about this physician that can be said of no earthly physician. He is a specialist for every ailment known to His little ones. Every defect, every ache, every sorrow is healed by a touch from Him.

All along life's toilsome journey you will feel that you are not entirely clear of that terrible disease, sin. Never again does it dominate and hold you under subjection, but it some times makes its appearance. But that Great Healer comes again and again to our rescue. Some times we may have such a dreadful attack that we send our two disciples to Him to know if He really is the Great Physician or must we look farther. It would have been easy for Christ to have sent word to John that he was the one. But not so. It was a simple message. It was an application of the healing, soothing words and blood and grace of the Great Physician. Go and show John again these things which you do hear and see: "The blind receive their sight," (who would blind themselves?), the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them, (Mat 11:, 5). Ah, wasn't that a wonderful message. A poor blind begger seeing!

a helpless, downcast cripple walking! an unclean, shunned, blighted leper cleansed! A poor, hungering, longing, deaf sinner hearing! The dead being raised! The poor having the gospel preached to them! A wonderful Physician.

In love and fellowship,
W. D. Griffin,
Fayette, Ala.

COMFORTING MESSAGE FROM BROTHER & SISTER WHITLEY

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny and Wife:—

After reading, in the Landmark of your confinement from fall, will endeavor to write just a few lines to you and Sister Denny.

I am not expecting to say so many words of comfort to you, but hope what few words I might say is with much love and fellowship, and as I have said many times I look forward to each Landmark hoping to read some more of your fine and beautiful thoughts, and may God spare you many more years to edit the Landmark, and I hope for you a speedy recovery.

Brother Denny I hold in memory the beautiful things you said in preaching the funeral of our much beloved Sister Carrington. Don't recall hearing you since that time, but not only there, you have always been a comfort to me in speaking of God's love and mercy to poor sinners, and I may never see you again, and may never have the pleasure of hearing you preach again as we have no promise in this life as to how long, but may I tell you while you live just how much

I love you, and will remember just how kind you and your dear wife were to us, during our little visit with you in your home.

Brother Denny I feel very small in this little letter to you, but hope to be humble, and feel you will cast a mantle of charity around what I have said or in the manner in which I have expressed myself; for I hardly find words to express just what I would like to say, but any way, I hope I have made myself clear to you and Sister Denny as to my feelings, and hope you will pray for me and mine, as my only boy just a young man, is in Greenland wearing the uniform of Uncle Sam, and he wrote me some time ago, and signed his name as a Son far, far away but Brother Denny the sweet thought came to me as David has said "if I take the wings of the morning and fly to the uttermost part of the sea He is there;" so, some how I found comfort in the thought he can not get so far but what God is there, and to bless.

I hope I am not selfish in asking a word of prayer for me, but hope I might ask your prayers for the many thousands that are scattered all over the nations.

Would be glad if you could visit our Association at Stem 1st Sunday in July, and if it ever gets so you can come this way please stop and see Brother and Sister Whitley.

Yours in hope,
 J. J. Whitley.
 Durham, N. C.

The above letter from Brother J. J. Whitley, of Durham, N. C., is such, that I feel its publication in

Zion's Landmark, is timely, for so many of our readers have sons who are far, far away from home and loved ones.

First, I thank Brother Whitley for his kind remarks to Sister Denny and myself, as we both have had the pleasure of visiting in their good home, and have had them in our humble home. One of the green spots in life's memory is the recollection of brethren and sisters in my father's home, and later in my own home.

Let us join in saying to our thousands of sons, who are in Armed Service, "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 after our sins; nor rewarded us according to our iniquities." Why not? Because, we are told; "For as the heaven is high above the earth, so great is His mercy toward them that fear him."

"As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Far, far away from home, yet; God is over all, in all and through all. For He knoweth our frame; He remembreth that we are dust."

"The mercy of the Lord endureth for ever, for it is from everlasting to everlasting, upon them that fear him," and His righteousness unto children's, children.

My own son, recently came to see us, for a few days; but the time came, so soon, that he had to leave us with a sad heart, and a tearful

face; but the time is coming, we know not how soon, that all who are at home as well as those who are far, far away, who truly love the Lord, and trust in His mercy, will hear the last Trumpet's sound, for the trumpet shall sound, and the dead in Christ, shall arise, and all those who live to see His second coming shall be changed in a moment, in the twinkling of the eye, and together with all believers in His name who have met death at home or abroad, shall be raised and heaven shall be filled with the glory of God, and He will be the glory of all who enter there. Most of the quotations above are from David's writings.

Though heaven will receive them, as they come with tear stained faces, yet; God shall be with them, and be their God, and they shall be His children to all eternity.

Give our love, Brother Whitley, to your son, who we remember well, and may the Lord be with him, as He has promised to be with His own to the end of the way, here and as the Good Shepherd, He will own his people, and the lambs, so feeble, are not to be left out of His fold, for the Lord will bear them safely home in His blessed arms.

In hope,

O. J. Denny.

June 23rd, 1943.

A GOOD MEETING

Mr. Gold:—

We have had one of the best unions that I have ever attended. It was held with the Church at Bear Grass. We had an unusual

large attendance and we feel that the Lord was in the union. We had eleven sermons preached during the three days and every one was blessed with the spirit to preach and all preached the same doctrine, Salvation by Grace, giving God all the glory. The weather was good and all seemed to enjoy it so much, because it was food to the hungry and drink to the thirsty. We had some that came leaning upon the staff, some on crutches and one on a stretcher which is evidence of the work of the spirit of the Lord moving them, giving them that zeal to have the word of the Lord and they heard it.

Respectfully yours

F. B. Ayers,

Williamston, N. C.

COMFORTING WORDS

July 6, 1943,

Dear Mr. Gold:—

Enclosed \$(1.00) for which send the Landmark for one year to Elder Sheppard Langdon.

Benson, N. C., Route No. 1.

May God bless you to continue to write more for the paper which is so comforting to the lovers of faith and true believers of the Primitive Baptist, only a few words said in the right way go so far.

If you are ever impressed to write on this scripture please print it in the Landmark, it is so comforting to me at times. (The Lord Is My Shepherd I Shall Not Want.)

A Reader.

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. LXXVI NO. 16

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WILSON, N. C., JULY 1, 1943

THE HALF HAS NOT BEEN TOLD OF HIS PRINCELY COURT

And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. 1st Kings 10.6.

This woman, the queen of Sheba, may represent the calling of the Gentiles, but more particularly it represents the individual inquiring child of God who has heard of the wisdom, power, greatness and goodness of our spiritual Solomon of whom the natural Solomon was a beautiful type.

David was a type of Christ as a suffering king, Solomon was a type of Him as the Prince of Peace. This queen had heard of Him by some means perhaps through diplomatic channels, yet it does not appear that she was interested greatly only "concerning the name of the Lord."

His reputation lay in His wisdom and greatness as a special gift from God, His office was at the special appointment of God, and having knowledge of these things made Him a more interesting character unto the queen of Sheba, and quickened her desire to visit Him, and prove Him with hard questions, enigmas, riddles and any other means she could think of, anxious to test Him and find out if He had a special gift from God.

She was not without pride or vanity, for while she knew from reports that Solomon was very rich and maintained a splendid court yet she had a desire to make a display of her own riches, by taking with her so many camels, servants and courtiers that the king might see that she had riches and grandeur as well as he. Although she was an earnest inquirer, yet there was something she must part with, something she must lose when she came directly in the presence of Solomon and in the midst of His court.

Solomon's court was something grand and wonderful to see, as it was a type of the church of the living God, the riches with which it was adorned, the servants with their rich and costly apparel, their sittings, standing and their every action, and movement, their speech to one another, and their perfect resignation to the will of their king, was a perfect picture of the church in all ages as described by God's apostles and by all real true ministers in every age of the world.

Solomon nowhere in the scripture is represented as a cruel tyrant, but one who served by giving to this queen all that she asked

for, explaining all questions asked, solving all her problems, till she came to the place she had no more inquiries to make, but was perfectly satisfied with what she had heard from the King's own mouth; but especially with what she had seen right in the King's court.

And when she had seen the wonders, glories and beauties of his court, there was no more spirit in her," She had no more questions to ask no more inquiries to make—She was satisfied, then said "It was a true report I heard in my own land." "And the half was not told me."

She said she did not believe what she had heard till she had seen both his wisdom and prosperity, and yet she did believe, but only in part; as she could not fully believe until the wonders of his court had been fully demonstrated unto her spiritual satisfaction.

It seems she gave to Solomon all she brought including one hundred and twenty talents of gold, and Solomon gave to her about all she carried back home.

This one of the most beautiful pictures the writer has ever seen, and illustrates the travail of the soul of a poor sinner seeking the Lord, with enough faith given to induce the individual to go and investigate, and see if these things we have heard are really true.

In the first place we are blessed to hear: as all men do not hear, although the plain truth is preached yet some go away believing and rejoicing in the truth while others do not believe and go away cursing in his heart, both the truth and the preacher.

When God by His spirit has

shown us the church with all its spiritual adornments, we say with the queen, "The half has not been told me," and that spirit which we had so seriously thought would be profitable to us when the time came to get religion was all gone, and we had nothing that was worthy of exchange, and we gave all we had to Jesus which is neither gold, silver nor any earthly treasure, but all the praise, glory and honor for such a wonderful salvation.

Like the queen, He gave us something to carry home with us; a picture of His princely courts with attendants, riches and glories which will not fade from our memories, because the picture is real, the love of life is written in our hearts, it is no mirage but when we get there we will see it as it is and forever be satisfied.

B. S. Cowin

THE LORD, THE GIVER OF ALL GOOD AND PERFECT GIFTS.

Lord when I count Thy mercies o'er,
They strike me with surprise;
Not all the sands that spread the
shore
To equal numbers rise.

I want to thank the Lord for all
His wonderful mercies long for-
bearance and continual blessings to
me and all mankind.

I want to be bubbling over with
gratitude to Him, who is the giver
of all good and perfect gifts, not
only to think and speak words that
would convey the idea of praise and
thanksgiving, but I want to feel it
in my soul.

How proud we should be to
dwell in this beautiful land that

God has given us; like the goodly land of Caanan which He gave unto the Jews, and when they entered it they could eat of its fruits when the manna ceased. While our country is at war with the heathen nations, who made war upon us without a just cause, yet no enemy has invaded our shores, destroyed none of our homes and cities, and its inhabitants are permitted to dwell in safety while many regions of the earth are ravaged with fire and sword, and no place can be found where the weary people can call a place of safety.

Of course our losses are great, and we cannot estimate our losses in material things nor in the loss of gallant sons who have yielded up their lives that we at home may be safe from the strife which we or even they can not comprehend.

There is always something left us to thank God for; when we come to the place Jacob was in when he could say, Joseph is not, and Simon is not and His treacherous sons demanded that Benjamin should go down into Egypt, for Joseph had told them that they could not see his face unless their youngest brother was with them. This put Jacob in a great strait as there was a great famine in the land, and there was no corn anywhere but in the land of Egypt, and no one who could sell it but Joseph.

What a beautiful figure of our Lord! So far as Jacob knew Joseph was dead; he had mourned for him believing he was dead when at the same time he was governor over Egypt.

Our Savior told His disciples, "Because I have said these things

sorrow has filled your hearts, but I will see you again, and your hearts shall rejoice, and that joy no man takes from you."

It matters not how deep our troubles and sorrows are, our hearts may apparently be crushed within us, our eyes may pour forth a flood of bitter tears, yet Jesus is going to see us again, and the same heart that was crushed with sorrow will rejoice, and the same eyes that wept bitter tears of sorrow, will weep tears of thanksgiving when Jesus comes in His love and glorious majesty and shows us His hands and His feet.

All things our eyes gaze upon is the handiwork of God; and if we have the love of God in our hearts we see beauty in all that He has made; we gaze upon the growing grass, the flowering shrub, the tall pines and giant oak and admire their beauty and usefulness to man, and admire the master hand that made them. If we go to the seashore and view the great expanse of throbbing waters and dashing waves or gaze at the starry heavens we have to say, "Great is the Lord our God, who made all things by the word of His power and still sustains what is made, and keeps every star, planet or sun in its place, and none of them wander away."

He is the living God, not one of man's creation, but ever existing without any change from generation to generation.

While He is God from everlasting to everlasting, yet how few there are on this great earth who stop to admire His handiwork or take time to go to the church to give glory to His wonderful name. Most

books and papers printed in this fair land fail even to make mention of His name, or pretend to give Him the glory which is His. Man is a proud, vain and selfish creature, who wants to be honored, and to be admired and called great without thinking of the God who endowed him with all the strength, energy and intelligence he possesses.

"When man was young upon the earth God looked down upon it from heaven and said, "The wickedness of man is great," but it could not have been any more wicked than it is today, when the whole world is filled with strife, hatred and bloodshed—fighting the greatest of all wars because a few men think they are predestined to rule the world, which no man in any age has ever been able to do, although many have tried.

We are told that the whole duty of man is to fear God and keep His commandments, and Job says that the fear of the Lord is wisdom, and to depart from iniquity is understanding. Then any one who does not fear the Lord cannot be considered wise, and any one who does not depart from iniquity cannot be said to have understanding, but is a fool. We grieve over our own sins as well as the sins of the nation, even the Prophets lamented the sins of the Jewish nations and continually warned them; but they were blind and could see themselves as sinners, but like the Pharisee who thanked God, he was not like Christians who saw and felt their own sinfulness, and penitently acknowledged them to God saying, "God be merciful to me a sinner."

This is perhaps the greatest pray-

er ever uttered, for we cannot pray as long as we feel to be better than others, and want to boast of our own righteousness; for to boast of our righteousness is the best evidence that we do not have any.

To crave, hunger and thirst for it, and having the righteousness of God in our souls we continue praying for a sufficiency of it; for nothing short of it will satisfy the craving of the heaven borne soul.

Ben S. Cowin.

BLACK RIVER UNION MEETING.

The next session of the Black River Union will be held the Lord willing, with the church at Mingo on the fifth Sunday and Saturday before in August 1943. The church is located about four and one half miles southeast of Dunn just a short distance off of No. 6 highway.

All lovers of the truth are invited and we will be glad to have as many of the ministering brethren come and be with us as may have a mind to come.

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

READING LANDMARK SINCE A CHILD.

Mr. John D. Gold,

Kind Sir:—

I am sending you two dollar order for my renewal to the Landmark. Do hope that you are in common health and can keep the Landmark coming. I have been reading it since I was a child, and now am 71 years old. My father took it while he was living and he died at 82. He was Elder Robert Shreve.

Respectfully,

Mrs. W. T. Allen,

Reidsville, N. C.

286.4

AUG 24 1943

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CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

JULY 15, 1943

NO. 17

ELIPHAZ REPROVETH JOB OF IMPIETY IN JUSTIFYING HIMSELF

Then answered Eliphaz the Temanite, and said, Should a wise man utter vain knowledge, and fill his belly with the east wind?

Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Yea, thou castest off fear, and restrainest prayer before God.

For thy mouth uttereth iniquity, and thou choosest the tongue of the crafty.

Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

Art thou the first man that was born? or wast thou made before the hills?

Hast thou heard the secret of God, and doest thou restrain wisdom to thyself?

What knowest thou, that we know not? what understandest thou, which is not in us?

With us are both the grayheaded and very aged men, much elder than thy father.

Are the consolations of God small with thee? is there any secret thing with thee?

Why doth thine heart carry thee away? and what do thy eyes wink at,

That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

What is man, that he should be clean? and he which is born of a woman that he should be righteous?

Job 15:1-14 verses

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

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TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PRAISE YE THE LORD

Oh Blessed Lord in thy reward
In whom today I try to pray,
It's thy reward, Oh Blessed Lord,
For which I pray and try to say.

If I am right give me light
In the right way to ever stay;
If I am wrong, wilt thou ere long
Teach me the way to ever pray.

Thy will be done, thy battle won,
For the sacrifice of Jesus Christ
Who stemmed the flood and gave
His blood
The holy sacrifice and redeeming
price.

In Heaven's love far up above
Emanates the reward of the Lord
Let me abide and ever confide
In the Lord and His reward.

Thy word a breastwork and a bul-
wark
That heaven redound and Jesus
bound
The gospel preached as the spirit
teach
The church's renown is her royal
crown.

Is he not blessed with zeal and zest
Through revelation and mani-
festation
That Christ doth quell the pangs
of hell
Through regeneration for his
chosen nation.

Lord help me in thy divine decree
This mortal dust to die it must
Sold under sin until born again
For fleshly lusts made my sen-
tence just.

Then, Oh Lord, what a rich reward
No language can spell, no tongue
can tell
The rich reward given by the Lord
In Christ to dwell and saved from
hell.

When the storm clouds roll within
my soul
The old devil gets above his level
And tries to decry the gospel a lie
And on the level of the devil.

But, Oh Lord God and Thy reward
The gospel proclaimed in Jesus
name,
Angels ordained in the trinity twain
To adore His name and reveal
His fame.

Then sinner of dust, conceived in
lust,
Look to the Lord for your reward,
Satan is a lie and tries to defy
Your sweet reward by the grace
of God.

Our earthly need God hath decreed
And announced it good and very
good,
He hath decreed His heavenly seed
And the church good hath ever
stood.

I go distressed with sin oppressed
 As I trod upon this sod
 And mourn my case until sovereign
 grace
 Restoreth my reward with hope
 in God.

Lord, remember me in thy decree
 When death takes away this lump
 of clay,
 Let Thy mercy be revealed unto me
 To see the golden ray of the heav-
 enly day.

Lord there is none under the sun
 With power to save from the
 grave
 But Jesus Christ the sacrifice
 From whose grave the flag of
 glory waves.

Then Heavenly Child, it is not worth
 while
 To ever abide with the Heavenly
 Bride
 Christ, our elder brother, the church
 our mother,
 Which Jesus supplied with his
 bleeding side.

So, then Oh Lord in Heaven's re-
 ward
 Christ our father became our
 elder brother,
 Who bled and died for the church,
 his bride,
 Thus Christ, the father, the
 church, our mother.

Then shout ye praise for the glori-
 ous days
 That Christ and father and
 church and mother has given
 Chosen of the Lord for heaven's re-
 ward
 And mother the church, the queen
 of heaven.

So then, Oh Lord, in heaven's re-
 ward

What must it be in glory with
 thee

Where heaven shouts praise to thy
 glorious ways

And so shall it ever be.

Composed by J. J. Thorne
 June 15, 1943.

WHY BUILD A BRIDGE AT EVENTIDE?

An old man traveling a lone high-
 way

Came at evening cold and gray
 To a chasm deep and wide.

The old man crossed in the twilight
 dim,

For the sullen stream held no fear
 for him,

But he turned when he reached the
 other side,

And built a bridge to span the tide.

"Old Man," cried a fellow pilgrim
 near,

"You are wasting your strength with
 your building here,

"Your journey will end with the
 ending day,

"And you never again will pass this
 way.

"You have crossed the chasm deep
 and wide,

"Why build a bridge at eventide?"
 And the builder raised his old gray
 head,

"Good friend, on the path I have
 come," he said,

"There followeth after me today,
 "A youth whose feet must pass this
 way.

"This stream which has been
 naught to me

"To that fair-haired boy may a pitfall be.
 "He too, must cross in the twilight dim,
 "Good friend, I'm building this bridge for him."

Dear readers of the Landmark, I have sat up all night. It is now four thirty A. M. I shall go to my work at five thirty. I could not sleep. My mind and heart was on the above poem. Now we who are old are left to do all we can to carry on and try to help in every way we can. If your "bridge" has been strengthened these weary days and you have been helped by the poem and made to rejoice and feel better, I thank God, and you may just drop me a card if you want to. It will probably repay me for my sleepless night and feeble effort to entertain you and console you in this day of trials and heartaches and worry, when our boys are absent from us and we are away from our loved ones, we need sweet meditation to aid us.

I love the good Almighty God and all His dear children. I solicit your prayers for our president and our boys and for our ideals, and for our friends, even me, poor sinful me.

O. J. Nye

1401 Park and Perry Avenues,
 South Norfolk, Virginia.

THE CHURCH OF GOD

Church is from the Greek word "ekkleion", an assembly called out of the world—they are separated from the world.

Daniel said, "In the days of these kings shall the God of Heaven set

up a kingdom"—just one kingdom. Jesus said, "My kingdom is not of this world," John 18:36. "I appoint unto you a kingdom (just one kingdom) as my Father hath appointed unto me; that you may eat and drink at my table in my kingdom." "Whom say ye that I am? And Simon Peter answered and said, "Thou art the Christ, the Son of the Living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona (son of Jona); for flesh and blood hath not revealed it unto thee, by my Father which are in heaven. And I say also unto thee, thou are Peter, and upon this rock I will build my church (just one); and the gates of hell shall not prevail against it," Matt. 16:15-18.

Doubtless those guessers had seen the person of Christ and with all their fleshly knowledge they did not know Jesus. Peter, an ignorant and unlearned fisherman knew Christ. How? Flesh and blood—mother, father, Sunday school or preachers—had not revealed this truth to Peter, but he knew it by revelation like all His children have to know it. (Matt. 11:25,26,27; 13:10-12; I Cor. 2:9; Gal. 1:11-12, 16). Peter had eternal life, John 17:3; he was born again, John 3:3. The Church was built upon a rock—"That rock was Christ", I Cor. 10:4.

I believe this Church, Christ established was the Primitive Baptist church. John the Baptist was a Primitive Baptist, the first original Baptist. God sent him. He sends all of His true ministers. He was sent to make ready a people **prepared** for the reception of the Lord.

God prepared them before John preached to them. Those Israelites to whom John preached were spiritual Israelites who had looked by faith—when making their offerings unto Jesus, the ante type of substance. They had the oil of grace in their hearts. The carnal Israelites trusted in the offerings they made, or the shadow. They did not have the oil of grace in their hearts. John the Baptist baptized those whom the Lord prepared, but refused to baptize the carnal Israelites who bore no fruits. This was the closing of the legal day and the ushering in of the gospel day.

John preached the power of God like the Primitive Baptists do today. "God is able of these stones to raise up children unto Abraham." He felt unworthy to baptize Jesus. All true ministers feel their unworthiness to administer the ordinances.

Jesus was baptized in the river of Jordan by the Primitive Baptist preacher and the Father in Heaven sanctified the act. Jesus then was a Primitive Baptist. All whom John baptized were Primitive Baptists. I believe Jesus established the church in the top of the mountain of the Primitive Baptists whom John baptized. It must have been a Primitive Baptist church. Read Matthew 5th, 8th and 7th chapters.

We are willing to have everything in the church today that Jesus put into it and no more. It was established in the top of the mountain (above the world) and exalted **above** the hills (the men-made religious societies). Every direction from the church is downward.

The Apostolic Church was given

a complete code of laws, by Christ, her law giver, who was her Head and Builder (Matt. 28:20) which perfects and thoroughly furnish the man of God unto all good works: 2 Tim. 3:16, 17.

Jesus never authorized His church to have Sunday Schools to teach the carnal mind spiritual things, or to prepare natural children for His spiritual kingdom by teaching. He forbids it: Heb. 8:10-12. There was no theological school to make preachers in His church. He calls and qualifies His ministers to preach and directs them where to go. There were no boards and conventions in His Church to send preachers to save the unsaved. No infant sprinkling or any of the modern religious societies in His Church. The Primitive Baptists have existed from Christ and His Apostles until today though called by her enemies by different names, such as Christians, Puritans, Navat-ionists, Donatices, Antabaptists, Waldenses, Baptists, Hardshells, Anti-Mission Baptists, Old School Baptists, Primitive Baptists, but all the way they have contended for the faith and practices delivered to her by Christ and His Apostles. They never wanted any amendments or alterations to Christ's law. When men arise wanting new laws it proves they are not satisfied with the Church of Christ as established and want something to please the carnal mind. When they make such changes they have no right to claim any connection with the Apostolic Church.

Alexander Campbell, the founder of the Campbellites, said: "The Baptists can trace their origin to

the Apostolic times and produce unequivocal testimony of their existence in every century down to the present time." Campbell Walker Debate p. 262. "They (Baptists) have a continual existence from Christ to the present. The Baptists may be considered as of old, the only religion which has continued from the times of the Apostles as a Christian society, which has kept green the evangelical doctrine of religion through all ages." Baptist Succession, p. 106. Waldenses in the 12th century believed in unconditional election and special atonement. Mosheim Vol. 1, p. 227, says of the Baptists, "In 880 they said that God did not desire or will the salvation of all mankind, but of the elect only; and that Christ did not die for the whole human race, but for those persons only whom God has predestined to eternal salvation." "In 732 they said 'All that have been or shall ever be saved have been chosen of God before the world began.'" Jarrel on Election, p. 47.

The Primitive Baptist Church was Apostolic in faith and practice from the Apostolic time until the Fifth Century. They contended for a strict discipline and pure membership—no gambling, profanity, drunkenness, adultery, fornication, lawlessness, perjury, dishonesty, lying, stealing or other immoral conduct allowed. (They were known by their fruits.) Such conduct should never be allowed. The ministry of the church were chaste, godly men, generally poor, and preached the gospel because they loved it. There was a bond of love that bound the true ministry to-

gether, so they were not back-biting or anxious of others. No hobby-riding or making a brother an offender for a word. All were servants and not bosses or lords over the church. Their discipline was enforced by churches alone. Nobody could deal with or exclude a brother, but the church to which he belonged and was amenable. They loved each other and strived in love for the things that make for peace. All the way they have believed in the three oneness of God, His self-existence and sovereignty, total depravity of the natural man, the eternal, personal, unconditional election of all the members of the body of Christ, the specialty and definiteness of the atonement, the necessity of a spiritual birth in order to worship God in spirit and in truth, the sovereign and efficacious operation of Divine grace upon all the vessels of mercy, the baptism of believers by immersion in the fellowship of the true church by an orthodox minister in good standing, the final preservation of all the saved through grace, the resurrection of all the mortal bodies of every human being and that the joys of the righteous and punishment of the wicked will be eternal and all for whom Christ died will be saved in heaven. His blood cleanses from all sin, past, present and future. 1 John 1:7; Rev. 1:5, 6; 5:9, 10; Eph. 5:25-27; Tit. 2:14; Heb. 1:3; Heb. 9:12-14; 10:14; 1 Peter 1:18, 19.

All true Primitive Baptists believe the above. They are all satisfied with the goodness of the Lord's house and all are agreed on the doctrine of salvation wholly by

grace as taught in the Bible. All love the old faith and practice upon which this church and association were constituted. Some may differ on some technical unscriptural expressions. Confusing unscriptural expressions should not be pressed to the estranging of good brethren. We love the peace and fellowship of the Lord's children well enough to **use Bible terms on controversial points.** Our ablest, safest and soundest ministers have recommended this course. Are we not all willing to do this? We are brethren and so much need each other.

The Primitive Baptists are the only people who believe and preach unconditional election. (Psl. 65:4; Psl. 139:14-16; Isa. 43:20, 21; John 15:16; Rom. 9:11-13; Eph. 1:4,5 2 Tim. 1:9; 1 Pet. 1:1-5.) And the speciality of the atonement, regeneration and new birth sovereignty and unconditionally wrought upon all for whom Jesus shed His precious blood and that the grace of God will ultimately save in Heaven every one for whom Christ shed His precious blood which embraces His people in every nation, kindred, tongue, people, infants, idiots, heathen, some of every denomination and many who never joined any church will be saved alike by the grace of God without any human means or instrumentalities, like all the ancient worthies, John the Baptist, they belong to the invisible kingdom.

The Primitive Baptist Church is the visible kingdom and sweet home and resting place for all whose hearts are fashioned alike and have the love of God shed abroad in

their hearts by the Holy Ghost which is given unto them. They should all adorn their high profession by a meek and humble walk and godly conversation and so live as to keep themselves unspotted from the world and shun every appearance of evil, for the grace of God teaches them to deny ungodliness and worldly lusts, to live chaste lives, be honest, truthful, sober and reverence their profession, living each day as though it was the last, and love one another with pure hearts fervently and love God supremely, considering that we are all, as in the flesh, imperfect and need the love, forbearance and forgiveness of each other, each examining himself, confessing his own wrongs and ever strive in love for the things that make for peace. If we bite and devour one another, we should take heed lest we be consumed one of another.

I love all God's dear children and hold nothing in my heart against any precious child. I want the love and fellowship of all orderly walking Primitive Baptists. I am now 82. Pray for me. I so much need the Dear Lord daily.

Yours in Gospel bonds,

Lee Hanks

Cantonment, Fla.

SUNDAY SCHOOLS

Having been requested to write on the above subject, I will try to do so.

Mr. Robt. Raiks of Gloucester, Eng., organized the first Sunday School in the early part of the 18th Century according to the best and most reliable historians. Thus, it will be seen that it isn't quite two

hundred years old yet. But no doubt there are lots of people who look upon it as being much older, and no doubt lots of them think it about as old as the church itself. This is due to the fact that not many of them know anything of its history, not having studied it.

Every religious faith that I know anything about has its Sunday School in which the children are taught about the Lord and how that they may so live, act and speak as to bring Him under obligations to save them, except Primitive Baptists, and of course they do not believe in the Sunday School business at all. That is, they don't want it in their churches. They don't object to others having all they want, but would be real glad that they would not be trying to persuade the children of "Old Baptists" to join in with them. "Old Baptists" feel under obligations to give their own children moral instruction and don't want others to interfere, and I don't think an Old Baptist will interfere with the children of other persuasions.

Mr. Raiks' new enterprise was a worthy one to start with, and his object was to give the children of the poor an opportunity to learn to read the English language, and to prove this assertion I will state that "Webster's Blue Back Speller" was all the literature that was used.

At this time, there were no public or "Free Schools" and none but the more wealthy families could send their children to a "Subscription School" and so the Sunday School was just what the name implies, a day-school taught on Sunday.

Old Baptists made use of the enterprise as long as it was carried on in its original form and way, for which it was designed, but when the Catholics adopted it and began teaching their religion to the little ignorant children and likewise other religious sects began the same thing, the Old Baptists put it out of the camp. Old Baptists know that the alien sinner cannot be taught spiritual things, and they want no substitute for the work of the Holy Ghost. "All thy people shall be taught of the Lord, and great shall be the peace of thy people." There is a big difference in being taught of the Lord and being taught about Him, and this teaching about Him is all that is done in the Sunday School.

I ought to know, as I spent twenty years in it, and I know what they teach. I was engaged in teaching a singing school where they had what is called an "Ever-green" Sunday School, and was invited to sit with the "Sunbeam department", and I did so and shall never forget what those little children were taught by their "president". They were told that their pennies, nickels and dimes would be the means of the Salvation of souls in the heathen lands. What does Scripture say? "Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ."

Old Baptists are evil spoken of because they will not follow along with the crowd, but as long as they are in their right minds they will not do so.

Mr. Raiks had a noble purpose in his Sunday School, but no sooner

than the Church of Rome laid hands upon it, it became a "hot-bed of infidelity", and all Protestantism, except Old Baptists, fell for it. Protestantism means opposed to Catholicism. But their falling for Rome's school doesn't seem that they are very much opposed, does it?

About 35 years ago, two young men in western North Carolina were indicted for having disturbed religious worship, to wit, the Sunday School. They were accordingly tried and were dismissed on the grounds that the Sunday School was not a religious institution, and that the bill of indictment was false.

I was, at that time, head over heels in this business and went up in the air at such a ruling, and said, "Such a judge should be impeached" and that he was unfit to preside.

This discussion caused me to reflect and consider, and I was made to ask myself the question, "Who is eligible for membership in the Sunday School?" And I had to admit that anything that wore pants or a dress was eligible, and that he or she didn't have to be a believer but might be infidel, atheist, drunkard, blasphemer, liar, and anything else, the door was wide open for any who wished to join. In fact, the sole purpose of the whole thing was to make Christians of them. I also had to admit that even under my superintendency young ladies had been elected teachers of the first grade classes who had made no profession of a change of heart themselves. After thus reasoning, I had to admit that the judge was right in his decision, that the Sun-

day School was not religious.

This was an eye-opener to me, and I soon began to see the falsity which was set forth in the "quarterly" as to scripture interpretation. The only correct teaching was that of natural history, such as who was Abraham's father, etc.

Sometime after this court discussion the Apostle Paul came in my bedroom, came to my bed and fell upon me, face to face, took me by the arms, held me tight in his powerful grasp, so that I could not move. And I saw and recognized him, for the brightest light I had ever seen accompanied him and said, "The home is the place to train the children, anyway." Just as he uttered these words, Jesus came in with a much brighter light, as bright as the noonday sun. I didn't see Him, but heard the rustle of His powerful wings and knew that it was He. This so startled me that sleep went from me. It was about one o'clock in the morning, and I was glad when the time came to get up, for I wanted to tell my wife what I had seen and heard. I shall in this world never find words to express my feelings at this time. I was miserable.

As soon as my wife got up and came in the cook-room I opened up and told her what took place during the night, and unless my mind changed I was going to resign as superintendent of the Sunday School and have no more to do with it as long as I lived. But while at work in my crops, the scripture came to mind, "The devil is transformed into an angel of light and has power to bring down fire from heaven in the sight of men, and if it were pos-

sible would deceive the very elect." I reasoned that after all, this might have been him in the form of an angel, trying to stop me from a good work. So, I decided that I would keep on in this work, and if my impressions grew stronger in reference to this work, I would quit. So, the longer I stayed in it, the more convinced I became that it was unscriptural and was altogether wrong, and so I quit. I continued on as superintendent about three years. During this time, I met with much opposition to my interpretation of the scriptures, as they were different from what they had been.

I well remember on one occasion the advanced teacher, a young lady, called out the question, "Was John the Baptist a prophet?" The class answered, "No", and she affirmed it, whereupon, I begged to differ and cited the words of Jesus, "Of all men born of women, there was not a greater prophet than John." But they stuck to their opinion along with the deacon of the church, who was present and sided with them. I then saw that, not only was the Sunday School wrong, but the church, as well, and I never went any more, but they held my name until I joined the Old Baptists and never sent a committee to see why I stayed away.

I was told by one of their number that it was brought up in conference, but the pastor advised that if I had anything against them, to let me present my case to them. This was not according to the rule of the Missionary Baptists at that time.

I had no personal feelings against a single one of them at that time,

and neither do I have at the present time, and feel that there are many of the Lord's people among them who have been led astray just as I was, and would be real glad to see them all separate themselves from this erroneous work as I did, and cast their lot with the true Primitive Baptists where they could enjoy their salvation in the fullness of it.

If the Sunday School is so important, how is it that the church got along without it for about eighteen hundred years? It isn't quite two hundred years old yet, as the first one according to History was set up by Robert Raiks of Gloucester, Eng., about 1770 or 1775. And remember, it was not for the purpose of teaching religion but to teach the children of the poor in the fundamentals of the English language.

As to catechizing, it is of Catholic origin, and those who practice it are, to that extent, followers of the Pope of Rome.

This is the plain truth and while I have no apologies to make for what I have written, no offense or ill will is meant at all.

Lovingly submitted,

Obe Tingen

GOD IS OUR STRENGTH

Readers of The Landmark:

For some reason I find myself up this hour of the night not knowing why and feeling so dependent on God, as at all times in my life, for I feel to be poured out like water in weakness. I am made to say, "Lord, why is it thus with me? Why should I be up at this lonesome hour of the night?" But I know that if the Lord has a purpose

in this, His purpose shall be fulfilled.

I found myself with the Bible, and I opened it at the 7th chapter of Luke. Beginning at the first verse I read down to the 9th verse, which read as follows:

“Now when he had ended all his saying in the audience of the people he entered into Capernaum.

“And a certain centurion’s servant, who was dear unto him, was sick, and ready to die.

“And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

“And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this:

“For he loveth our nation, and he hath built us a synagogue.

“Then Jesus went with them. And when he was not far from the house, the centurion sent friends to him, saying unto him, ‘Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof;

Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.

“For I am also a man under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth it’.”

Dear children of Zion, is it not true that we must be blest in the spirit of God each time before we can see and feel the need of his presence. No doubt but what this centurion had heard of the fame of

Jesus of Nazareth before and had seen his works manifested, but like John we have to be shown these things from time to time. And it is only in times of trouble when the billows of woe roll over us that we can grovel in the dust crying out for mercy. This man possessed great riches, but he did not worship them as his God. Perhaps there are many of us who are ashamed of our poverty, but the grace of God can humble one so low he will forget the natural things of life. And I am sure there are many people who are rich in this world’s goods, but when Jesus shows them what they are in nature’s darkness, they are made to feel they are paupers less than nothing under his feet, and they are made to feel this unworthiness as never before.

Brethren and sisters, can we not see in each other (but not in ourselves) the worthiness of Jesus? Can we not see the fruits of the spirit in each other, their works of love, their never-ceasing efforts of patience, ever bearing each other’s burdens, and oftentimes we see the sympathizing tear. Can you see the image of Jesus shining in their face, and can you see that their steps are ordered of the Lord? Do you ever feel that you would love to be like them? It seems that the elders which the centurion had sent to Jesus could see those things in him for the words they told Jesus concerning him were that he was worthy for whom he should do this, for they said he loved “our nation and hath built us a synagogue.” But it doesn’t appear that the centurion could see those things in himself for he said, “Lord, trouble

not thyself, for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee, but say a word, and my servant shall be healed."

I truly believe when we can see this unworthiness in one, their trust is in God and not in themselves, because when left alone we are as dead trees, having no strength in us. Truly, the strength of God weakens one, for we are made to stand in his strength. Paul said, "When I am weakest, then am I strong." The first is taken away, and the second is established.

Therefore our strengts is removed, and we are made to stand in the strength of God. And now with the pure words of Paul, I will close :

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man. That Christ may dwell in your hearts by faith that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.

Submitted in love,

Minnie Batchelor

Richlands, N. C.

READ CHURCH PAPERS

I cannot subscribe to Zion's Landmark this year, but I read my sister's copy of the Landmark. I am receiving the Advocate and Messenger, and the Messenger of Peace. I also read many copies of the Signs of the Times that are given to a sister near here. I would read others also, including one published in England, if I could.

Old Baptists need to read all the Old Baptist papers they can, I think. To know there are so many, many more Old Baptists than the comparatively very, very few whom any of us know personally, may check a carnal tendency with which Satan may tempt even the Old Baptists to become self-exalting, (to think more highly of self than we ought, to be wise in our own conceit.)

Also because the truth as it is in Christ Jesus is so immense, while man is so small and inefficient to express it, and many can get more of it expressed than only a few can, it is much more desirable to read the writings of many.

Paul wrote, "Now there are diversities of gifts, but the same spirit." It appears that all gifts needful for the welfare of the church may not be given to every man (or even every pastor) "For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, to another gifts of healing, to another the working of miracles, etc." (1st Cor. 12:7-8, 9, 10 —also verses 28, 29, 30). I have noticed that churches that had preachers to visit them frequently were stronger than those who had them visit seldom or not at all.

Also that strong churches soon began to weaken when visiting preachers ceased to come but once a year. I think it is because the pastor and the one or two visiting preachers called in to assist did not have all the gifts necessary for the upbuilding and upkeep of a church, which the many together did leave them, for there have been many babes grown old who have not learned to walk.

This year we are facing a dilemma due to gas and food rationing. Many have difficulty to get gas to attend church services, and some cannot get it. Food for lunches for yearly and union meetings or other all day services cannot be provided as always before this.

It looks to me that if some of our churches survive this war, it will be only by a miracle, and that an increase in the reading of the good Old Baptist literature is the only way such a miracle can be worked.

So, let us pray without ceasing "for the welfare of Zion," and that God will lead and direct the writers and editors to provide sufficient food, not only to keep the sheep strong, but to nourish and strengthen the little lambs, that they may grow strong enough to walk in obedience to Jesus, our Lawgiver and King. Also that we be given wisdom that we may see the way to go around or through or over the brambles or any other obstacle or stumbling block that blocks our way.

One of Christ's little ones, I trust,
 (Miss) Bertha M. Frasher.
 Route No. 2,
 New Castle, Delaware.

SUFFERED A FALL

Dear Mr. Gold:

Enclosed find money order for two dollars which will pay for the Landmark another year ending June 15th, 1944.

I am lying flat on my back with one arm broken, but since it is my left arm, I can write, can get up and walk about. I do feel so wonderfully blest. The way I fell it looks like my shoulder would have been broken, but I didn't get hurt except for my arm. Surely the Lord was with me. My hand is swollen, that's why I lie in bed as much as I do.

I do hope Elder O. J. Denny has recovered or is recovering rapidly from his fall. May the good Lord be with all who are suffering, either in body or mind.

Hoping you and yours are well,

Mrs. A. J. Whitley, Sr.

Route No. 1,
 Smithfield, N. C.

LANDMARK A COMFORT

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

Dear Sir:

Enclosed please find one dollar \$1.00, for which please send me the Landmark for 6 months. I have wanted to send for it a long time. I live about 40 miles from my church and can't get there as often as I wish to. I don't read like I should on account of my eyes, but feel so downcast at times, that if I had the dear old Landmark I could read it.

I hope I am one of God's loved ones, but fear I'm not.

Mrs. W. M. Myers
 News Ferry, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

VOL. LXXVI NO. 17

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WILSON, N. C., JULY 15, 1943

LET BROTHERLY LOVE CONTINUE.

On yesterday, I spoke to our Reidsville congregation on the above subject, and felt to have merely caught at the shadow, and missed the fulness, and beauty of the subject. This morning I am still contemplating the many things that I failed to bring out, in my discourse, and am taking the chance to write something in connection with the subject.

1st. What is brotherly Love? Not carnal affection one for another; but a manifestation for the love of God, and His people, and their service in the Kingdom of God which Christ came to establish here in the world.

If we are brethren, children of God, it is because we are born of the Spirit,—born of God and if so born,

we are kept by His power, preserved by His grave, and in the end all such creatures will be raised incorruptable, and be crowned all glorious in His kingdom above.

Let brotherly love continue. A thing not in existence cannot be continued. If the love of God is shed abroad in the hearts of His people, then a love, yes; a brotherly love exists, that brings the saints together as with "The Golden chain that binds our hearts in union here; and if so bound in union here below, all such will be crowned with His glory there.

When we love the brethren, or if we love the brethren, our love goes far beyond the circle of our individual organizations; but if we love God, love His service, love His children, we love all, who ever, or wherever they may be, that we have reason to believe are His, by purchase, by redemption through the blood, and righteousness, of the Lord Jesus Christ.

If we love only those of our particular following, we fail to let Brotherly Love Continue, to embrace the household of faith, which is made up of the innumerable hosts, which John say, by faith; coming up out of great tribulation, coming from every land, nation, kingdom and people, who shall come with their robes washed and made white in the blood of the lamb.

Paul, having in mind the greatness of the invisible Kingdom of God, said to His brethren "Be not forgetful to entertain strangers; for thereby some have entertained angels, unawares." How fortunate we are if we can thus entertain angels; but we are not to stop short, in our

hope to entertain angels alone; but we are to remember them that are in short, in our hope to entertain angels alone; but we are to remember them that are in bonds, as bound with them; and them that suffer adversity, as being also yourselves in the body. There are many, yes, very many of the children of God, bound, by the rules and regulations of men, who cannot sit around one common board, yet, children of God, and we are commended to consider, such as being bound with them, and despite the bars, set up by men, to all such "Let brotherly love continue."

"Let your conversation be without covetousness, and be content with what ye, or with such things as ye have. Why? For He (the Lord) hath said, "I WILL NEVER LEAVE THEE NOR FORSAKE THEE." What a wonderful promise! With such a friend in Jesus, it is no wonder that Paul said, "So that we may boldly say, THE LORD IS MY HELPER and I will not fear what men shall do unto me."

"Remembering them which have rule over you, who have spoken unto you. THE WORD OF GOD; WHOSE FAITH FOLLOW, considering the end of their conversation. What is the sum, the substance, and the end of their conversation who preach the Gospel of Peace? It is, "That Jesus Christ is the same yesterday, and today, and forever." What a wonderful HEAD OF THE CHURCH, all true believers in His name being HIS BODY, redeemed by his His blood and saved in time, and to eternity, by Him and through Him, world without end.

Paul concludes his letter to his Gentile brethren, and we feel it good admonition for the People of God to-day, all of them, in the church or out of the church, so we quote. "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 forever and forever."

Doubtless, all who are the children of promise, have times of fearful forebodings; but James said, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect, and entire, wanting nothing. For if any man lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed; but 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. And if any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. For pure religion and undefiled before God and the Father is this; to visit the fatherless and the widows in their affliction,

and to keep himself unspotted from the world." Read James 4th chapter, verses 14 to 18 inclusive.

Yours in hope,

O. J. Denny

OBITUARY NOTICE OF RUTH ESTER EVERETTE.

By request of her mother, I shall endeavor to write an obituary notice of Miss Ruth Ester Everette.

This dear sister departed this life at the home of her sister, Mrs. Maud Hinson in Greenville on May 24, 1943. She had been sick since January at her home in Norfolk and after staying about seven weeks in the Norfolk General Hospital she was taken to the home of sister to recuperate.

Just ten days before she died the writer was called to her bedside, to hold a prayer service for her. After the service she expressed her feelings to me concerning the church, and expressed a desire to unite with them before her departure. On the same afternoon a few of the brethren and myself gathered by her bedside. She talked very beautiful with what strength she had which was very little. She satisfied those that were present and was gladly received into the fellowship of the Norfolk Church. She never gained enough strength to be baptized and passed away just a few days after. Her funeral was conducted by Elders R. B. Denson and J. B. Roberts after which she was laid to rest in the Farmville cemetery there to await the beautiful resurrection morn.

We have every evidence to believe she was a precious jewel in His sight, and was prepared to receive her heavenly reward. Sister Ruth was a regular attendant of the Norfolk Church for many years and often spoke of the love she had for them. She took no part with the amusements of this world, and when not on duty, was at home with her mother, whom she truly loved, and did everything for her comfort and happiness.

Dear mother sorrow not for her, tho we know you are lonely without her. But her Redeemer loved her better and has called her from us, but her loving kindness will still be remembered.

Even tho I have but little here
I can some times feel His presence near
And all my treasure's are centered above
Where all is joy and peace and love.
And oh the grace, sweet grace is free
Sent down from heaven to sinners like me
It is joy and peace and heaven below,
When we at times are blessed our Redeemer to know.

What joy is hidden in our breast
When we can feel we are at rest
From all the turmoils of this life

And feel no more of worldly strife.
The world is full of pleasures vain
But all my life is set on Him
And when I am lifted to heights above,
And I can feel my Saviour's love,
Since in my heart and in my life.
Amid the cares amid the strife
And when He shows His smiling face
Then I can say how matchless is His grace
free grace.

Thelma Leigh
Portsworth, Va.

SEVEN MILE ASSOCIATION

The Seven Mile Primitive Baptist Association is appointed to be held with Corinth Church September 17th, 18th and 19th. This church is located 2 miles of highway 701 between Newton Grove and Smithfield. Those coming via Newton Grove and Smithfield will leave highway at Stricklands Crossroads. Elder M. F. Westbrook is appointed to preach the introductory sermon.

All lovers of truth are invited to meet with us.

L. W. Turner,
Assistant Clerk.

UNION MEETING PRIMITIVE BAPTIST ASSOCIATION

The union meeting composing the churches of the Primitive Baptist Association of Eastern North Carolina will be held with the church of Fremont on the 5th Sunday and the Saturday before in August.

Members and friends are cordially invited to attend.

BLACK CREEK UNION MEETING

The next session of the Black Creek Union was appointed to be held with the church at Will Branch Nash County, N. C., August 28 and 29, 1943. The meeting house is located about two miles north of Sharpsburg. Sharpsburg is between Rocky Mount and Elm City, N. C., on highway 301.

Elder W. E. Turner was chosen to preach the introductory sermon and Elder E. L. Cobb to be his alternate. All lovers of truth are invited to attend, especially ministers.

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

CONTENTNEA UNION

The next session of the Contentnea Union meeting is appointed to be held with Moores Church, Wilson, County, N. C., the fifth Sunday and Saturday before in August 1943. The church is situated on the Wilson-Pinetops highway about 8

miles from Wilson. Elder J. B. Roberts is chosen to preach the introductory sermon and Elder W. B. Kearney is chosen as alternate.

J. E. Mewborn
Union Clerk.

WHITE OAK UNION MEETING

The White Oak Union will be held with the church at Sealevel Saturday and 5th Sunday in August 1943. The Bay Sealevel church is located about 35 miles below Morehead City, N. C. We invite all those of the truth in order that has a mind to come to our union.

Elmon J. Pollard,
Union Clerk.
Jacksonville, N. C., Route 3.

SMITH RIVER PRIMITIVE BAPTIST ASSOCIATION

The Smith River Primitive Baptist Association (D. V.) will be held with Paynes Creek church Floyd County, Va., Friday, Saturday, and Sunday, September 3, 4 and 5th 1943. This church is about 10 miles south of Floyd, Va., (the county seat,) on the "National Parkway road." All lovers of the truth, who are identified with us are invited to this meeting.

Elder S. L. Moran is our moderator.
Elder S. D. Koger, assistant clerk.
J. G. L. Hash, Clerk.
Ferrum, Va., Route 3, Box 50.

UNION NOTICE

The next session of the Skewarky Union will be held (D. V.) with the church at Falls of Tar River, Friday Saturday and fifth Sunday in August, 1943.

Elder J. D. Fly is appointed to preach introductory sermon and Elder C. L. Robins his alternate.

All lovers of truth and especially ministering brethren are invited to attend.
A. B. Ayers,
Union Clerk.

LOWER COUNTRY LINE UNION MEETING

The next session of the Lower Country Line Union is appointed to be held with the church at Helena, N. C. beginning Saturday before the fifth Sunday in August, 1943. Elder N. D. Teasley was chosen to preach the introductory sermon. Elder A. L. Holloway alternate.

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

Clyde Satterfield,
Union Clerk.

MILL BRANCH UNION MEETING

The Mill Branch Union is to convene with the church at Simpson Creek, Saturday and fifth Sunday in August. Lovers of truth are invited.

M. Meares.

SISTER ELLA BULLOCK

In memory of Sister Ella Bullock who departed this present life July 15, 1943. Sister Bullock was greatly loved and will be missed by her church and many others which she visited. Her walk as a child of God was characterised by a becoming humility and by a spirituality of mind in the things of the kingdom of God. She was gifted with a good discernment in the things of the truth. She had much anxiety to read of the saving grace of our Lord and Saviour but was often beset with doubts as to having been called by grace. Her very fearfulness was an evidence of the love of God being shed abroad in her heart, by the holy ghost, whereby she had a good hope. She loved the brethren and sisters and always had an open door for them. She truly had no confidence in the flesh, but rejoiced in salvation by grace alone.

She leaves two sisters to mourn her loss, but we would say do not weep, but rejoice that her redeemed soul is resting with the Lord above. What a blessed relief for her after all the weaknesses and anxieties of this mortal state and we pray that the God of all grace will give those near and dear to her, peace and that they may say God giveth and God taketh away. Blessed be His name.

Written by one who hoped to love her in Christian faith.

Mrs. J. D. Harrell.

C 286.7

SEP 12 1943

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

AUGUST 1, 1943

NO. 18

ELIPHAX PROVES THE UNHAPPY STATE OF SINFUL MAN

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

How much more abominable and filthy is man, which drinketh iniquity like water?

I will shew thee, hear me: and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it:

Unto whom alone the earth was given, and no stranger passed among them.

The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

He believeth not that he shall return out of darkness, and he is waited for of the sword.

He wandereth a broad for bread, saying, where is it? he knoweth that the day of darkness is ready at his hand.

Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

He runneth upon him, even on his neck, upon the thick bosses of his bucklers:

Because he covereth his face with fatness, and maketh collops of fat on his flanks.

Job 15:27 verses.

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

A GLIMPSE OF THE GLORIES OF HIS KINGDOM

"Mine heritage is unto me as a lion
in the forest;
It crieth out against me; therefore
have I hated it.

"Mine heritage is unto me as a
speckled bird, the birds round
about are against her; come ye,
assemble all the beasts of the field,
come to devour." (Jer. 12:8-9.)

Brother Frank Gay of Fountain,
N. C., and whose membership is at
Autrey's Creek church in Edge-
combe County, North Carolina, re-
quests that I give my views and
what light I may be blest with on
the above scripture for the benefit
of his son who is serving with our
armed forces somewhere in the
Pacific and asks that I send same
to the Landmark for publication.
He made this request some time
ago when he was home. He, along
with my nephew, Drew A. Mew-
born, was at Pearl Harbor when we
were attacked on December 7, 1941.
My nephew, who spent a few days
home some weeks ago, told me of
meeting the young man Gay over
in Hawaii and what a nice young
man he is. He said they received
a copy of the Landmark occasion-
ally and that they would read and
reread it.

The scripture referred to has
reference to Christ and the
church. Both the Old and New

Testament writers in speaking or
writing of either Christ or the
church often speak of one in con-
nection with the other and often
speak of them as one. Christ did
the same thing and in His prayer
just prior to His ascension He
speaks of God himself, Christ and
the church as one and that the
church is to be made perfect in one.
(See St. John Chapter 17 and He-
brews 2:11.) They all spoke or
wrote in types, shadows, figures and
parables. God so purposed that
the scriptures should be written
thus. The scriptures declare it so.
The scriptures both New and Old
are unlike any other literature.
They are as a sealed book to one
and all alike until the spirit comes
to our rescue and their meaning
is revealed unto us. Metaphors
are used all through the scriptures
for the purpose of setting forth the
beautiful and deep things of the
spirit. The Apostle Paul in Ro-
mans 8:26-27 states that the spirit
helpeth our infirmities and he that
searches the heart knoweth what is
the mind of the spirit, etc., and
again in 1st Cor. 2:10, the spirit
searches all things, yea, the deep
things of God.

A metaphor is a figure of speech
in which a name, action or descrip-
tive term characteristic of one ob-
ject is applied to another to sug-
gest a likeness between them.
Hence God in displaying or making

known himself and bringing to our understanding a foretaste and glimpse of the glories of His Kingdom uses even the things in nature such as the trees, clouds, grass, flowers, members of the animal kingdom and some times even the inanimate objects. Offer their meaning is very obscure and dim to us, but they serve God's purpose. (See Psalms 78:2 and Proverbs 1:6.)

In the scripture in which our good friend is interested and inquires, first that of the animal kingdom is used. (The lion and words that pertain thereto are used about 130 times in the scriptures.) "Mine heritage is unto me as a lion in the forest;" Notice the word (as). This word is used many times in the scriptures and means first in like manner, or like unto; so he says mine heritage is unto me as a lion in the forest. As before stated this scripture refers to both Christ and His church. In the first place it refers to Christ. We should think of this, not as the language of the Prophet Jeremiah, but as though it were God himself speaking. Hear Him in the seventh verse, same chapter referred to. "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hands of her enemies." In speaking of his dearly beloved he has reference to Christ although it was several hundred years before his advent into the world. He was delivered for our offences and bruised for our iniquities and wounded for our transgressions. (See Isaiah 53.) Then again he was delivered or betrayed into the hands of wicked men and nailed to the

Cross that He might redcem us to God by His blood and that He might save His people from their sins. In the Book of Acts, second chapter, we read that it was by the determinate counsel and foreknowledge of God that He was taken, crucified and slain. Here in connection with our subject we find that He says "I have given the dearly beloved of my soul into the hand of her enemies." "If his children forsake my law, and walk not in my judgments; etc. . . . Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." (Psalms 89:30-33) In this we can see that what mercy is given or extended the church is through Christ. Notice the quotation "I will not utterly take from Him." Here we find the just suffering for the unjust that He might bring us to God. (See 1st Peter 3:18 and James 5:6.) We shall not be able to make this entirely clear, for in the Songs of Solomon 2:9 we find that even Solomon could see him only in a faint way. He says "My beloved is like a roe or a young hart: behold, He standeth behind our wall, He looketh forth at the windows, shewing himself through the lattice." When we are to our best He is behind the wall or through the lattice or through the darkened glass. He is like a lion in the forest. The lion is the king of the beasts. This beloved will overcome all our enemies even death, hell and the grave. (See Hosea 13:14.) "My beloved is mine and I am His." (Songs of Solomon 2:16.) The 9th verse states "Mine heritage is unto me as a

speckled bird is a figure and beautiful type of the church. Even natural minds admit it. Winston and Webster admit and set forth first, that this heritage is Israel the chosen people of God, and second, that it is the Christian Church. It is stated that the birds round about are against her. The church understands that she is speckled and spotted in our setup and as it often appears here in this world and all the birds round about are against her, and too, she knows that she is sin, defiled and corrupt and many other ailments to numerous to mention. Too, we are carnal, sold under sin. (See Romans 7:14.) Yet we have the assurance, Psalms 68:13, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." It would seem that the dove with its beautiful wings and plumage as they stand would be a fair description of her, but the Psalmist says not. Even though she has lien among the pots, she may be defiled, soiled and blackened, she may appear ever so spotted, yet the Psalmist assures us that she shall be as the wings of a dove covered with silver and her feathers with yellow gold. These wings of silver and yellow gold are only figures and pertain to the righteousness of the Lord Jesus Christ, the garment in which we must be clothed in order to stand before God and that which we shall wear in eternity. John speaks of this righteousness and calls it fine linen but tells us it is the righteousness of saints. (See Rev. 19:8.) The imputed righteousness of Jesus Christ. (See Romans 4:11, 23-24.)

They are referred to as white raiment and white robes. One says "They shall be clothed in white." Several times these are mentioned in Revelations which is an emblem of purity and innocence. Too, along with her beautiful or silver wings and golden feathers she must have doves eyes. (See Songs of Solomon 1:15 and 5:12.) The dove is the symbol of gentleness and innocence and some times a symbol of the Holy Spirit. (See St. Matt. 3:16.) You will observe that some of the writers did not see her so spotted or speckled as mentioned in the Scripture which you inquire. There she is "as a speckled bird" but when redeemed and delivered by the Lion of the tribe of Judah we can see her in a more perfect state. (See Rev. 5:5.) Here we see and are certain that the reference is of Christ for He is not only the Lion of the tribe of Judah but the root and off spring of David and again in Revelation, 22nd chapter, we find that He is the root and off-spring of David and the bright and morning star, the Alpha and Omega, the beginning and the end, the first and the last. John says that He hath prevailed to open the book and to loose the seals thereof. I want to call your attention to the fact that there was no man in Heaven, nor in the earth, etc., that could open the book or to loose the seals and there was much weeping because none could, but in the midst of the throne stood a Lamb as it had been slain and to this Lamb a new song was sung since he was worthy to open and loose the seals. This Lamb is Christ as is the Lion referred to. In this prevailing we see that He has over-

come all our enemies and is our King "as a Lion of the forest." He is king over all our enemies and as the Great Physician He healeth our diseases and took all our infirmities. (Matt. 8:17 and Isaiah 53.) Here we can sing with the poet:

"He all our foes shall quell,
Shall all our sin destroy
And every bosom swell
With pure seraphic joy, etc."

I want to call your attention to the fact that this Lion is of the tribe of Juda or Judah and that he is the offspring of David. It is said that our Savior descended from Judah as well as David. The Scriptures bear out this thought, and too, in Hebrews 7:15-16, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." (Hebrews 7:19) "For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God."

"There He our Great High Priest appears before His Father's throne, There on his breast our names He wears and counts our cause His own."

The true Church was persecuted from the beginning or from the days of Abel and unto this present day. The statement that "the birds round about are against her" has reference to the persecution of Christ and the Church in every age. Jesus says "If the world hate you, ye know that it hated me before it

hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; etc." (John 15:18-20.) In the 143rd Psalm, third verse it is stated "The enemy hath persecuted my soul." In Gen. 49:23 "The archers have sorely grieved Him and shot at Him and hated Him" and in Isaiah 50:6 speaking as though it were Jesus himself "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Although these scriptures or prophecies were several hundred years before the coming of Jesus you note that they were written in the present tense as though they had already taken place. They have reference to the death and suffering of our Savior and some times to the suffering and trials of the church and yet Jesus says they hated me without a cause and in Luke 23:31 He says "If they do these things in a green tree, what shall be done in the dry." "Iniquities prevail against me; as for our transgressions, thou shalt purge them away." (Psalms 65:3.) Yet we have the assurance "if we suffer, we shall also reign with him." (11 Tim. 2:12.) These are the things referred to in the text, as I understand them, as crying out against Him and the things He hates and that which devour, and yet He overcomes all these obstacles for us. Jeremiah in the 31st chapter prophesies concern-

ing these things "For the Lord has redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Therefore says he "they shall come and sing in the height of Zion and their soul shall be, as a watered garden and they shall not sorrow any more at all and I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow, and my people shall be satisfied with my goodness, saith the Lord." In the 65th Psalm also "we shall be satisfied with the goodness of thy house, even of thy holy temple," And in Isaiah 58:11 "and the Lord shall guide thee continually and they shall be like a watered garden, and like a spring of water, whose waters fail not."

The Apostle Paul was just as certain of the promises as he was of the persecution and sufferings. He asked the question in Romans 8:35 "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long: we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Here we again can sing with the poet:

"Hail sacred union, firm and strong!
How great the grace, how sweet the
song,

One with incarnate Deity."

This sacred tie forbids their fears
For all He is or has is theirs,
With Him, their head, they stand
or fall.

Their life, their surety and their
all."

I regret that I am unable to do justice by your beautiful Scripture in the way of explanation, but I have endeavored to do my best. I hope some of the able writers will give us the benefit of their views.

I am glad to learn that you are interested in the Scriptures. There are such a few that seemingly are in this day and time. In speaking of this salvation the Apostle Peter says "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you and the glory that Angels desire to look into." And further states that "We were not redeemed with corruptible things as silver and gold but by the precious blood of Christ, who verily was foreordained before the foundation of the world, but was manifested in these last times for you."

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." (Micah 7:18.)

J. E. Mewborn,

Snow Hill, N. C.

**ASSOCIATION AT STEM
WAS MUCH ENJOYED**

The Lower Country Line Association had a pleasant meeting with J. H. Gooch Memorial church at Stem in Granville county on Satur-

day before the first Sunday in July and continuing for three days. The attendance was as large or larger than might have been expected with traveling conditions as they are now. The weather was agreeable after the intense heat just before, and nothing occurred that the writer heard of, to mar the enjoyment of the meeting.

There were twenty-three ministers attending the Association. Elder N. D. Teasley of Durham preached the introductory sermon from Isaiah 55:10, which was a very good one, laying a firm, solid foundation doctrinally for those who were to follow, and it seemed the preaching throughout the meeting was in line with it.

On Saturday afternoon Elder E. C. Stone of Tarboro spoke first from, "As many as are led by the Spirit of God, they are the sons of God." This was indeed a most comforting and assuring sermon and greatly enjoyed by those fortunate enough to hear it.

Elders E. L. Johnston and J. W. Gilliam followed. On Saturday night Elder J. E. Mewborn and the young Elder Helms spoke.

Sunday morning the opening sermon was by Elder J. P. Helms, who preached ably. Elder J. B. Roberts followed and was favored with much liberty in speaking. His text was "I know that my Redeemer liveth, etc."

Elder O'Briant was next. The morning service was closed by Elder D. V. Spangler, pastor of the church, but who is not a member of this Association. His text was, "And he maketh the storm a calm,"

107th Psalm. This was indeed a most comforting sermon.

After lunch, Elder A. B. Denson of Rocky Mount spoke first from the last four verses of the 3rd chapter of Galatians. Those who know what good preaching is spoke of it as being the most complete sermon listened to. Elder Denson is much beloved and his preaching always acceptable.

Others speaking Sunday afternoon were Elder Martin of Burlington, and Elders Bennie Denson and E. L. Cobb.

Sunday night service was continued by Elders Jarrell, Hill and Pearce.

Monday morning Elder Oscar Broome spoke first, followed by Elder Lester Lee. Then Elder W. C. Edwards of Bear Creek Association was favored to deliver a wonderful sermon from the text, "My Word Shall Not Fail."

The closing sermon was by Elder J. T. Williams. Elder Floyd Adams and E. C. Jones of the Little River Association were present at the Sunday night service, but, to the regret of many, did not speak.

It was a a real disappointment that Elder and Mrs. Lefferts and other friends from Leesburg, Middleburg and other places in Virginia did not come. We think Brother and Sister Harvey White, as well as others, had confidently expected to come until near the time when the stringent gasoline regulations there prevented. We were so sorry none of them could be at the Association.

Written by a Friend.

**SUFFERED THE LOSS
OF HER HUSBAND.**

Dear Mr. Gold:—

I have been thinking about writing to you for some time. Before my husband died he wanted to write some for the Landmark but was not able to tell me what to write. He thought he would get better, then he would tell me what to write, but he kept getting worse. He had not walked one step without holding to something for nearly eight months. He was not out of his room for a long time. He wanted to go out on the porch. We would pull him out on the porch in his rocking chair and back in the house for three or four months before he died. He was only confined to his bed two weeks.

I was going to write some for the Landmark, but since I did not get to write what he wanted to write, I have not thought so much about writing.

Mr. Gold, I would like to get hold of the old hymn, "Ye soldiers of Jesus awake from your sleep, yet travellers to Zion, how slowly you creep." I haven't found it in any of the hymn books we use. I used to hear my father sing this hymn so much when I was a child and on up after I was grown. My father was not a member of any church, but he always sang good religious songs. This is why I want to get a copy of this old hymn, and would like to see it published in the Landmark.

We get good preaching when we read the Landmark. That is why we are always anxious for it to come, that good preaching and those good experiences—we do love to read them.

Wishing you success in all your business and hope you and yours are well.

Mrs. J. H. Smith,
P. O. Box 1114,
Reidsville, N. C.

**ELECTION AND FORE-
KNOWLEDGE**

(Selected From Good Will by O. J. Denny.)

"To the strangers. Elect according to the fore-knowledge of God the Father." He who knoweth how to deliver the Godly out of temptation and how to reserve the wicked to the day of Judgment to be punished, knew how to elect His beloved to eternal life. According as He has chosen us in Him. This election is according to God's foreknowledge and is certainly not according to our knowledge.

We have no foreknowledge, we cannot even see God face to face. God saw them that He chose before the world was. He did not elect them because they were good but because He loved them. This love is an everlasting love and when man sinned this love did not cease. God did not choose them because they were good, neither did He choose them because they were bad, for it is not of works either good or bad, but of Him that calleth. They are called to be saints. Sanctified by God the Father through sanctification of the spirit.

Sanctified, means set apart of God to this end. They are saved from wrath, saved from sin; saved from hell; saved from judgment; saved from danger. Saved by grace. I did not do anything for God but all I ever did was against Him. And to

this day, sin is mixed with all I do. I cannot do the things that I would. I can only triumph in His grace. Some day predestination will be complete and all the fussing about it will not change it. God only knows the extent of it, to us it hath not yet appeared. Some day we will understand perfectly and then there will be no desire to fuss, but until then we shall need His grace. Grace will keep on working until the work is complete which will be when all the elect shall appear with Him in glory. Election, choice, predestination, sanctification, redemption, justification and glorification are all the wonderful works of grace. It shall save the elect in the Lord with an everlasting salvation.

My, Hope,
L. Z. Folmar.

TAKING THE LANDMARK OVER FORTY YEARS

Dear Mr. Gold:

Enclosed please find four dollars to pay for the Landmark. I do not know why I have deferred or neglected as I have, but I want to say this much, that I have been taking the Landmark over forty years, and I believe this is the first time I have ever sent the subscription through the mail. I have heretofore paid in person or sent it in by some official in the fall at an association somewhere. But I am sorry to say, I have failed to get to any association anywhere this year.

But as I have said, I have been taking the Landmark over forty years, maybe about as long as any subscriber you have, not to be a member of any church. I don't know when I began, but I believe

L. I. Bodenheimer was one of the editors. Although, as I have said, I am not a member of any church, I have enjoyed reading the Landmark and like the doctrine of the Primitive Baptists, and the stronger you preach predestination the better I like it.

Your friend,

N. C. Mitchell

Snow Hill, N. C.

REGRET THE ERRORS

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

Dear Mr. Gold:—

I notice two errors in my article of the last Landmark. The first is in the 4th paragraph beginning with the word, "unlimited," which does not make sense. It should have been, unmerited. The next is in paragraph 8. 12th line from the top, "Shocking sand." Should be, scorching sand. You will please correct these errors, and I thank you.

Obe Tingen.

Apex, N. C.

LIKES THE LANDMARK.

P. D. Gold Publishing Company,
Wilson, North Carolina,

Dear Sirs:—

Find enclosed check for \$2.00 to pay my subscription from April 1, 1943 to April 1, 1944.

Zion's Landmark is a welcome visitor in my home. I surely do enjoy reading it. I hope I can pay for it as long as I live. I don't want to miss a copy.

A friend,

Mrs. Albert Blaylock,

R. F. D. No. 1, Box 231.

Roxboro, North Carolina,

**SENDING LANDMARK TO
THOSE UNABLE TO PAY**

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

Dear Mr. Gold:—

Enclosed you will find some resolutions of one of our members, Sister Cara B. Adcock, which please publish in Zion's Landmark. Also you will find enclosed check for \$5.00 which add to your fund in paying for the Landmark for those that are not able to pay.

Very sorry you did not get to attend our association. It was good all the way through. In fact, I don't think we ever had a better association. Due to the shortage of gas our crowd was not altogether as large but I am sure I have never heard any better preaching than we had during the entire session. I feel like the Lord was with us and that to bless, for which I hope I feel thankful as I feel like that I had a prayer in my heart that we would have a good meeting. The preaching was all good and sweet, every sermon just like a link in a chain, all preaching the same glorious doctrine of salvation by grace.

Since our association I have attended the Staunton River, Upper Country Line, and Pig River, and all these associations and various churches that I attended, I find more love and sweet fellowship manifested than in the years gone by, for which I hope I feel very thankful to the Lord who is the giver of every good and precious gift. For we know all of these blessings come from above.

I hope to attend the Black Creek Association again this year. Very glad to know you are somewhat improved in health. Glad to have you

come to see us at our church and also in our home.

Yours truly,
F. D. Long,

Roxboro, N. C.

EXPERIENCE

R. F. D. 2, Box 269,
Reidsville, N. C.

Dear Readers of Zion's Landmark:

I will try in my weak way and manner, if it can be the will of the good Lord, to tell you some of my troubles. I feel so alone and cast down. Is there anyone like me? Sometimes my hope seems so little I think I will throw it by, sometimes it seems sufficient if I were called to die. The good Lord has been so good to me. He always comes when we get so we feel we are almost gone. What a wonderful God He is to visit a poor sinner like me.

I saw myself dead one night and saw my grave where I was to be buried. It was a little white grave full of pure clear water. It was so beautiful. I said I wanted to see the one that made that grave before I was buried, and the next thing I knew I had a little baby in my arms. It was Christ Jesus. I was so happy. And the next thing I knew He was a great man, and I was down on my knees with my head on his feet praying. I got up singing, "O Happy Day, when saints shall meet to part no more, the thought is sweet."

I am a sickly woman and suffer a great deal, but I am longing to go home some sweet day where my Jesus has gone. Jesus came to see me once when I was very sick and He told me to rest easy, and He would be with me in all sickness,

sorrows and troubles, and He would come after me on the 14th. So, I am just waiting until his appointed time. I hope I will be ready to go. What a happy exchange it will be. Bless His holy name. Let everything praise Him from whom all blessings flow. I looked and there was none other to help save Jesus and Jesus alone. I lay down on my bed to rest one day when I could hardly go, and I fell asleep.

Once I dreamed I was very sick and was going to die, and I was so dirty, and I saw all my friends standing around my bed, and they were all crying, but it didn't bother me. I didn't pay any attention to them. I just looked out the window, I don't know why, but I saw myself just outside. I was just a little child, dressed in white, lying in a little white bed. I was so clean and white. I looked at my husband and asked him to go with me up to heaven where Jesus is, and then I said, "No, you can't go. You will have to stay here and deliver a few more messages, and I will leave you my glasses so you can see like I have seen, then you can come." So I crossed my little feet and went on up singing up in Heaven where Jesus is. I don't ever expect to be any happier than I was then.

Oh, what a wonderful God we have. Little children, lift up your heads. He is still alive forevermore. Just pray on. He is coming again. He has said in His written Word He would never leave nor forsake you, and He would come again and receive you unto Himself, "That where I am, ye may be also." I long to go there where my

soul will be at rest. Oh, Blessed Day, Oh, joyful hope, my soul leaps forward at the thought when I shall see my Blessed God and praise His name on high.

If you see fit to publish this, you can do so, if not, just throw it in the wastebasket. It will be all right, for I feel so little and unworthy, I don't want to take up unprofitable space in your good Landmark.

Written by a little sister, saved by grace, if saved at all.

Mrs. E. B. Taylor.

Route 2, Reidsville, N. C.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Dear Sirs:

I'm sending you my check for one dollar in part payment on Mr. I. F. Prescott's, Hookerton, N. C., Route No. 1, renewal to the Landmark. Mr. Prescott is old and unable to work for a livelihood, his wife is an invalid and they have no means of support except that which is given to them.

They are honorable and worthy Old Baptists. If you will please send him the Landmark for one year, paying the other dollar out of the charity fund, if any, and if there is none, let me know and I will send you the balance.

May the Landmark continue as of late, which has improved much.

Yours truly,

W. B. Kearney

Route 3, Box 166,
Snow Hill, N. C.

We are sending \$1.00 from fund.

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 1, 1943

**IN JESUS YOU WILL FIND
PEACE**

Dear Brother Denny:—

Feeling my unworthiness I hesitate to call you Brother, although I feel much better satisfied. My mind is more at ease. I only hope that I did the right thing. I do not write to deceive any one. As my speech isn't very plain I knew the people would not understand me that is why I did not try to talk more.

I hope that you understand that I did not go of my own will, as I had a feeling that I could not resist going I believe that I was drawn there by that sweet cord of the wonderful love, yet I am so afraid at times that maybe I do not understand anything about it at all. I lie awake much of the time at night. My nerves are so bad, I cannot sleep well, wondering shedding many tears, yet after all the meditating, I am made to feel glad that I did ask a home with

you all, but they all seem so much better than I. I have had a desire to ask for a home with you all for a long time, but for some reason I could not go. I felt this time that it was my duty to go, that I might not live to attend any more. If the Lord is willing I hope to be there for the October meeting for Baptism. If you have the time would like to hear from you.

Mrs. Harry Bradner

622 Jefferson St.,

Danville, Va.

Mrs. Harry Bradner,
622 Jefferson, Street,
Danville, Va.,

Dear Sister:—

Your letter to hand and enjoyed. It may seem strange for us to say, we enjoy hearing from those who feel their unworthiness; but it is strengthening to us, for we feel the same way.

When some of the disciples called Jesus Good Master, He said, "Call me not good for there is none good save the Father."

Paul felt to be a good man, when he was Saul and was willing to bind the saints and cast them into prison; but after his conversion, he became Paul, which means little, and he felt to be the Chief of Sinners. Yet he was comforted by the fact, as he said; "It is a faithful saying and worthy of all acceptation, that; Jesus Christ came to save sinners of whom I am chief."

Paul was not worse than others; but he could see, and feel his own sinfulness, and forgetfulness of God, better than he could see the weakness and shortcomings of others.

I know how to sympathize with

all who feel their sinful condition, and are become beggars at a Throne of Grace.

In Loyds Hymn book there is a song entitled. "Some times" and an other entitled The Beggars Prayer." To my mind those two hymns are very expressive of the feeling of all truly converted people. Read them. I think you will find your own experience in them.

There are others of your family, who are lingering around, with a heart felt interest in the church. May the Lord lead them in the right way.

I have had the utmost confidence in you, and fellowship for you for several years, and have wondered why you did not come to the church. May the Lord bless you, to enjoy your church life; but as I said last Sunday, temptations will assail us as long as we are in this world, for Jesus said, "In the world ye shall have temptation, but in Me peace."

With kind regards for all the Page family, I am as ever,

Yours in hope,
O. J. Denny.

Mrs. Bradner is not a stranger to Landmark readers, and though she has an impediment in her speech and felt backward about offering to the church, her writings are to the point and experimental.

O. J. D.

SERVING REIDSVILLE CHURCH THIRTY YEARS IN OCTOBER

Dear Readers of Zions Landmark,

The letter from Brother Posie W. Ashworth in regard to our meeting, last Sunday, in Reidsville, N. C., has the proper ring.

If I am blest of the Lord, to continue with Reidsville church as pastor for two months longer, I will have completed thirty years, pastorate of that church.

During the thirty years, I have seen one after another pass into the great beyond, and it has made us lonely and sad; but as they have left us, we have had others come into the church fold, and as a result the church has maintained about the same membership for many years. On last Sunday, August the 15, we received Mrs. J. D. Franks and baptised her. She was Miss Jettie Morefield, daughter of the late J. Wesley Morefield, and wife, of Walnut, Cove, N. C.

We also received Mrs. Bradner of Danville, Va., and a Mrs. Haney for Baptism at our October meeting. We are not boastful; but thankful for the goodness of the Lord. There are others whose minds and hearts are with us, and we hope the Lord will lead them to the church, as a good home, for believers in Christ.

Yours in hope,
O. J. Denny.

Elder O. J. Denny,
P. O. Box 1245,
Winston-Salem, North Carolina,
Dear Brother Denny:—

It was a real feast to my poor soul yesterday at the Reidsville church. If not deceived, God blessed you to preach His gospel in demonstration of spirit and with power. It seemed that I was for a season, made to sit in heavenly places and rejoice in Christ Jesus our Lord and Savior. Surely the Lord was in the place.

It was glorious to have had the

privilege of being present and seeing those fine women coming to the church "telling what wonderful things the Lord had done for them," asking for a home with God's people. I was made to rejoice in hearing them tell—"how beautiful the church looked to them." This is good evidence one has been born of the spirit. I am sure there is not much beauty that the world (self-righteous people—believers in the so-called free-will) can see in Old Baptists. So, when one comes telling of their beauty, and of their heavenly look, and they not even feeling worthy to be counted among them, then it is evidence that God has shown them the church. This beauty cannot be seen with the natural eye, neither can the natural mind (carnal mind) understand. Jesus said to Nicodemus, ye must be born again. One who has been born again, sees beauties where others cannot see anything but ugliness. The new born creature lives in a different world, spiritually, and can see and hear things that the unregenerate never can find out by his searching and learning process.

It would have been a pleasure to have visited with you for a while after the services were over. But knowing that you were tired, and Brother and Sister Good and myself were to take lunch with Mr. and Mrs. Lovel, who live near Moon Creek Church, we left right after the service.

We attended services at Moon Creek Church Sunday evening. Elder Raymond Payne of our Staunton River Association preached. I enjoyed his preaching very much. He is a young married man, and I feel is growing in grace and in

the knowledge of our Lord and Savior. He is a very humble young man, and seems to have a desire to come in the right way.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! Rom 10:15.

Yours in hope of eternal life,
Posie W. Ashworth.

IN MEMORIAM

In Memory of Our Father, Marion T. Clayton, Who Passed Away Twenty-Three Years Ago on The 17th of January, 1920

Our father was born March the first, 1842, and died January seventeenth, 1920, making his stay on earth seventy-seven years, ten months, and seventeen days. He was reared on the farm—entered the Civil War in the Fall of 1861 as a volunteer with the 19 year old boys. He served 22 months and was wounded in the battle at Plymouth, losing his left lower limb. He and mother were married in February, 1870. Nine children were born to them, two dying in infancy. Three boys and four girls were reared to manhood and womanhood, but last summer the oldest child, Edward M. Clayton, was called away; so there are just six of us left. Though our father has been gone these twenty-three years, we still feel that his memory still lives among the good people of Person County.

He enjoyed meeting with Confederate veterans each year, as long as he was able. We feel to say, "Rest on dear father and mother, 'twill not be long till we too will be called to meet our reward." Gone, dear father, gone forever— How we miss your smiling face— But you left us to remember None on earth can take your place. A happy home we once enjoyed, How sweet the memory still But death has left a loneliness The world can never fill.

In Loving Memory of My Mother, Mrs. Jane Clayton .

I feel very weak and unfit for this undertaking, so low that of myself I'll never reach up to the level of such a task. But I'm trying to look to Him (our God) who is above all, hoping He will lift me up and direct my pen to the extent that I may be able to write the truth as she lived it. Our mother was born October 3rd, 1844. She passed away just at the turn of the night of January 4th, 1943. Making her

stay on earth 98 years, 3 months and one day. In speaking of the life of mother I feel like it was an open book to those who knew her. She set a good example before her children, was firm and honest in all her business transactions. No one knows how we've missed her bright smiles and gentle words. When she was at her best, she would greet us with a smile as we brought her breakfast to her bed, which we did for nineteen years. And as Spring approaches we miss her more and more. She was such a lover of the out-of-doors and sunshine when the weather was favorable, and she was not too feeble, she wanted to take a walk out in the open every day, though often needing our help. Oh that we could have kept her with us! It seemed that I never could get ready to give her up, and I lay on the bed begging the Lord in her last illness, if it could be His will to restore her back to us, that we would do what we could to brighten her pathway, and also realizing that His time was the right time, I begged that He would reconcile me to give her up if this was His time. I feel that we can well say with the poet.

Oh mother dear, when you were here
We had your tender care,
And none can ever take your place
Or fill that vacant chair.
You were the sunlight of our home
Till God took you away.
But we never will forget you
And will meet in Heaven, we pray.

Yes, mother, we have that hope of meeting you again some day. Not in this corrupt state of nature, but in a purer state, where there'll be no crosses, no confusion, no more tears or sad farewells. Many times, dear mother, since you left us, I've felt that my time was very near to follow after you, and I still feel the need of your tender care, but since you are not here anymore, and we can no longer ask of you, we are begging the Lord to be a mother to us, that He will direct us and enable us, oh, mother, to follow in your footsteps.

Mother hadn't seemed as well since Thanksgiving the past November. Her mind seemed to grow weaker, and on the 24 of December she almost lost control of herself, taking little notice of anyone, and would scarcely take any refreshments. But Christmas morning she was much brighter and Dr. Hedgepeth seemed to think she would get on nicely. We thought all Christmas week she was doing fairly well, but on January 2nd, she was taken with flu and she didn't seem to gain but little from the first. Still we had hope, for we had seen her so many times in that sad condition and had recovered, and I was hoping this would not prove fatal. I would sit by her bed and lose all hope then she would brighten up and my hope

would revive until about noon the day of her passing. The doctor could encourage us no longer. Then a heavy blow fell on me that I could not lift up. I felt like I just could not bear up under it. I tried to show my appreciation of her while she was here, but since her departure I've thought of different things that perhaps we should have been more thankful. One of these was her love and confidence which she shared with us to the end, and is worth more to me than silver and gold.

Her funeral was conducted at the home by Elder George Woods, W. L. Pruitt, and W. R. Monk. They all spoke very comfortably, and said her life was her funeral.

We wish to thank all those who rendered service in any way during her illness and death, and may the richest blessings of our Heavenly Father rest upon you all. I feel like I could just say on and on but find I must give way, asking to be remembered by all who can have a mind to pray for us when on your bended knees.

Her daughter,
Nora Clayton Poole.

Roxboro, N. C.

The beautiful poem written by --ora Clayton Pool to her mother will be in the next issue of the Landmark.

HURT HER LEG.

Dear Mr. Gold:—

My wife fell the second day of August and almost broke her leg. She was taken to a hospital where she remained one week.

Please let the brethren and sisters know this through the Landmark, and all to pray for us. I am not well myself.

As ever yours truly,

C. F. Pollard.

Jacksonville, N. C.

Trust your wife will soon recovery, and your health improve.

J. D. Gold.

SALEM ASSOCIATION MEETING

The Salem Primitive Baptist Association, will meet D. V. with Broad Street Primitive Baptist Church in Winston-Salem, N. C., on Saturday the 18th, and Sunday and Monday following. The meetings will be held in the Church House, on Saturday and Monday; but due to limited seating capacity, the Sunday services will be held in the Jas. A. Gary high school auditorium, which is located a short distance west of the ball park. The school auditorium is between Waughtown St., and south Main street. Due to food rationing, lunch will be served, by members and friends to their circle, and not in general picnic style.

O. J. De.ny, Pastor.

Broad Street Church.

This August 27th, 1943.

MRS. DONNIE HOBBS

By request I will attempt to write a few lines in memory of Sister Donnie Hobbs, who was born September 18, 1900 the daughter of Joe and Sarah Hobbs, died October 30, 1943. She was received in the fellowship of the church on Stump Sound on Saturday before 4th Sunday in September 1943 and was baptized on the following morning by the writer, remaining a faithful and much loved member until death claimed her.

She was married to Mr. M. S. Hobbs while young and was a lovely companion to him and devoted mother to her children.

Sister Hobbs was quiet and unassuming but one of best and most loved neighbors in her community.

This remark was heard at the grave side, made by one who knew her. She may have had faults but we don't know what they were."

The funeral service was conducted at the grave side at Stump Sound, by the writer, when her body was laid to rest until when we feel she will hear, "child your Father calls, come home."

She is survived by her husband, her mother and several children.

Written by her pastor,

R. W. Gurganus.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to take from our midst Sister Mary Francis Barbour. The oldest member and a dearly beloved sister in Christ. She was born May 11, 1851, and departed this life June 8, 1943, making her stay on earth 92 years and 28 days. She united with Fellowship Church and was Baptized the first Sunday in October, 1896 by Elder J. L. Coats, together with her sister, Mrs. J. M. Langdon. We shall greatly miss her for she was a faithful member and loved the church. We feel that she was indeed a christian woman, and was loved by old and young wherever she went. She had been in feeble health for several years, but was able to go to her church the greater part of the time until last October. At our September meeting, 1942 she asked us all to pray that she would be able to go to the association one more time before she died. She was blessed to go all three days and greatly enjoyed the services and brethren and sisters.

Therefore, be it resolved, that we thank God for the useful life of this loved one, and reconcile us to our loss remembering that He doeth all things well. That we extend our sympathy to the bereaved family, May God be with them to comfort and bless,

Resolved, further that a copy be sent

to Zion's Landmark for publication, one sent to the family and one put on our church records.

Done by the order of the church in conference Saturday before the first Sunday in July, 1943.

Elder R. B. Parrish, Moderator,
Jas C. Langdon, Clerk,
Mayme Langdon, Committee.

**IN MEMORY OF MR. I. E. NEAL
FORMERLY OF GREENSBORO, N. C.**

Brother Neal became a member of Greensboro Primitive Baptist Church, by experience and Baptism 3rd Sunday in May 1918. He was ordained to the deaconship of his church in July 1919. He also was chosen the same time.

His passing in his 56th year seemed untimely; but God makes no mistakes. He leaves his wife, Mrs. Lena Hutchens Neal, one daughter, Mrs. Pauline Neal Walker, and one grand child, with a host of brethren, sisters and friends to mourn his departure. Another daughter Elizabeth Neal died eleven years ago.

He will be greatly missed in the home, his church, and community. He was an unusually mild, modest and unassuming man.

Funeral services were conducted in Hanes Funeral Home, in Greensboro, N. C., on Sunday, July 25th.

A large congregation made up of brethren, sisters and friends from several different counties, with the many floral tributes bespoke the high esteem in which he was held. The last rites were conducted by the present pastor of Greensboro, Primitive Baptist Church, Elder W. C. King and by the writer who was pastor for many years.

We feel to say, "sleep on, dear brother, until Christ shall bid the arise."

O. J. Denny.

**RESOLUTIONS OF RESPECT
OF MRS. CARA B. ADCOCK**

Resolved:

First:—In the death of Sister Adcock, we feel the Primitive Baptist Church at Roxboro has sustained a great loss. She was one of our oldest members, being a member of our church for fifty years. She loved her church and attended very regularly as long as she was able. And she was constantly talking and interested in her church almost to the end.

Second:—We wish to extend to the family our heart-felt sympathy in the loss of their mother. Yet we feel that you have much to be thankful for as the Lord has blessed her to be with you to a ripe old age and that we feel the Lord has blessed her with grace and can say as one of old "She has fought a good fight and has kept the faith." We feel con-

fident that she is now resting in the paradise of God's love where trials, tribulations, sickness and sorrow, pain and death never come.

Third:—That a copy of these resolutions be spread on our church record, a copy to the family, and a copy to Zion's Landmark and our county paper for publication.

One by order of Conference July 31, 1943.

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

GEORGANA WOOD.

Resolutions of respect for Sister Georgana Wood who was born February 15, 1892 and died May 26, making her stay on earth fifty-one years, three months and eleven days.

Sister Wood united with the church at Bethsaida the first Sunday in September, 1922 and lived a faithful and devoted sister as long as she lived. To know her was to love her, and she was beloved by all who knew her. The church has lost one of its faithful and devoted sisters.

Be it resolved by the church at Bethsaida:

First, that we bow in humble submission to the will of Him that doeth all things well. We feel that our loss is her eternal gain;

Second, That we extend our heartfelt sympathy to the family. May God bless, comfort and lead them in the way of truth and love.

Third, May we think of her as one who followed in the footsteps of Jesus and is now resting in His love.

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

This done by order of Bethsaida church in conference the first Sunday in July, 1943.

The committee appointed to draw up these resolutions is as follows:

Sister Lillie Wood,
Sister Minnie E. Reaves,
Brother L. D. Reaves.

NOTICE OF CHANGE OF MEETINGS

The church at Bethlehem, Tyrell County has changed their meeting time from first Saturday and Sunday to the second Saturday and Sunday of each month. Elder W. E. Hines has been their pastor for many years, but now his health will not permit him to serve them, so he has tendered his resignation. They regret very much to lose Elder Hines for they were well pleased with his service, and hope he will be able to visit them again.

At present they do not have any pastor,

but I have been visiting them since May. Their yearly meeting is in September. So the church asked me to send in this notice, hoping we may have some visitors from other churches, and especially we trust some other minister may have a mind to come also.

The church is very much alive and desire very much to continue their meetings regular. The attendance has been very good, since I have been visiting them.

This church was organized in 1824 and joined the Kehukee Association the same year.

Yours very truly,
R. B. Denson.

THE LITTLE RIVER ASSOCIATION MEETING

The Little River Primitive Baptist Association is appointed be held with the church at Salem Johnston County N. C., on Friday, Saturday and Fourth Sunday in September being the 24th, 25th and 26th.

This church is located ten (10) miles north of Clayton, five miles south of Weddell, near Archie Lodge school.

All lovers of the truth are invited.

Elder J. S. Stephenson, Mod.
Benson, N. C.
R. F. Smith, Clerk,
Benson, N. C.

ANNOUNCEMENT

The Little River Primitive Baptist Association will convene if the Lord is willing, with the church at Middle Creek, Wake County, beginning on Friday before the fourth Sunday in September and continuing through Sunday, September 24, 25, 26.

Middle Creek is located in the southern part of Wake County, about 14 miles south of Raleigh. Those coming by the way of Raleigh will follow 15A highway south 5 miles to Collins' Service Station; turn left and follow dirt road to Cherry's Service Station about 6 miles from first turn and turn left again. From here travel about 3 miles to the church.

Those coming from the west will turn right, after following the highway 15A to Five Points, on the dirt road leading to Willow Springs and follow pointers from Willow Springs, about 6 miles east.

Those coming from the south will follow No. 50 highway from Benson to Ennis' Service Station and follow pointers.

Those coming from the east will follow 210 highway to the crossing of No. 50, turn right on No. 50 and travel to Ennis' Service Station and follow pointers.

All lovers of the truth and especially the ministerial brethren are cordially invited to attend.

Elder E. F. Pearce, Moderator
Elder T. F. Adams, Clerk.

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750 N. C. ...
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 19

JOB REPROVETH HIS FRIENDS OF UNMERCIFULNESS.

Then Job answered and said:

I have heard many such things: miserable comforters are ye all.
Shall vain words have an end? or what emboldeneth thee that thou answerest?

I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

But I would strengthen you with my mouth, and the moving of my lips should asswage your grief.

Though I speak my grief is not asswaged; and though I forbear, what am I eased?

But now he hath made me weary: thou hast made desolate all my company.

And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

Job 16th chapter 1-10 verses.

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

FULL OF DOCTRINAL AND EXPERIMENTAL TRUTHS

Mr. John D. Gold, Publisher,
Zions Landmark, Wilson, N. C.

Dear Friend:—

The enclosed letter from Brother F. D. Long, of Roxboro, N. C., is too full of both doctrinal, and experimental truths to be cast aside. It justly belongs to the Household of Faith.

I have known brother Long since his early days in the church. He is at present the efficient Moderator of the Lower Country Line Association, an honored member of the N. C. State Senate in the last session, and a good business man; but above all, he is an humble christian gentleman.

Many brethren and sisters have reported to me from time to time, that the preaching of our ministers generally is seasoned with grace, love, and forbearance with the weaker ones.

Paul loved those who were established in the "Sound Doctrine" and also the compassion on the weaker ones, saying of some, "I have fed you with milk, and not with the strong meat of the doctrine, because ye were not able to bear it." May the spirit that moved Paul, and I believe the same spirit that prompted Brother Long to write so ably and charitably, be manifest among us for the coming year, is my sincere prayer.

O. J. Denny.

Dear Brother Denny:—

I did not get to talk with you any after the funeral of Brother Neal in Greensboro the other day, but I thought it was a beautiful service. I don't think I ever heard any more appropriate remarks made about one as you and Elder King made. It was just grand but all you said was as true as could be, for I have known Brother Neal for a long time and to me he lived a beautiful Christian life, always manifesting that Christ-like spirit. And I hope I am and feel that we all should be thankful for such a man to live among us these many years. If I know my heart I loved him, I hope, for Christ's sake.

Yet I know we should not grieve for the departure of such a life. For we feel confident that he is now resting in the Paradise of God's love, where we will never more know any suffering or sorrow, where sin can never come and that sad farewell shall never more be heard. Where we will blend our voices with them that have gone on before in one glorious and wondrous and triumphant and never ending song of praise to our God.

Brother Denny. I have thought for some time of writing you and especially since your recent affliction. But I am such a poor excuse to write anything I feel would be of any interest or comfort to any one, I have put it off from time to time. Feeling my weakness and imperfec-

tion so plain and that what I might write would be so much like myself that it would not be worth taking up your valuable time to read. Yet at times I do have an impression to write and try to unfold some of the things that are in this poor heart of mine.

I don't know how you feel, but any fellowship therewith. God does not have to make me sin. I do, and hope I always will, feel like when I sin, which is often, that I am carried away by the lust of this sinful flesh of mine and when I am not kept by the restraining hand of God I will continually do wrong. We have no right to charge God with anything that is wrong. He hath and has the power to do as He pleases with that which is His.

These great and deep fundamental principles are dear and sweet to me, and I hope have been taught them by the God of mercy. Yet I am sure there are many of the Brethren and Sisters that are not so established in these predestined purposes of our God and perhaps some never will, but have a sweet hope in Christ they may become established in these things as the years go by. We receive them in the church because we feel that they have an experience of Christ; not whether they are established in the doctrine or not.

I hope I have been given a spirit of forbearance and tolerance for the Brethren and Sisters that do not see these things as I do. And I do not have a mind to try to destroy them as long as they do not try to press their views and feelings to the hurt of the cause. The same applies to the ministry. I think

some of our ministers are called of God to preach this wonderful Gospel that their minds are led in a channel to preach the doctrine of predestination and election which is food for the sheep, and yet there are lambs to be fed.

And also some of our ministers have a calling to preach love and experience and that is food for the lambs. One calling is just as needful as the other. And should, by the grace of God, be willing for each to abide by His calling, and if I know my heart, there are some times in my life I like to hear the deep and hidden mysteries of our God expounded, telling me the things I knew; but did not know I did know them. At other times I am in such a frame of mind that I enjoy a sweet and more tender things of the gospel, such as love and experimental preaching. And since we have a variety of hearers, why is it not just as essential that we have a variety of gifts to preach. I feel that both gifts is the gospel and is sound and up-lifting and building up of the things pertaining to the Kingdom and glory and praise to our most high God.

Brother Denny, these are some of my feelings I have had through these many years and you do not know how much good it does me, makes me almost cry aloud some times in rejoicing to see our ministers everywhere in our churches and our associations forbearing one with another, no striking, each one abiding in his calling, preaching Jesus, and Him crucified, and love and peace abiding among us. In the churches and associations I visit I hear not a discord. We know the

Lord is the giver of these blessings. I hope we are given a heart to thank Him.

I love peace and have many times in the last several years in my weak way, asked the Lord if it could be His will that we could once more live together in peace and love, for God is love.

Brother Denny, I often think of the good meetings we have had years ago when you used to visit us often. We still have a lovely little band of Brethren and Sisters at Roxboro. Elder Herndon is still serving us and has been for over thirty years and is now doing some of the best preaching he has ever done. And one of the things we appreciate about him so much is, in all these years, he has never brought any new thing among us. His preaching is sound and he has always preached peace and love and such preaching as that will never divide the flock. I hope we are thankful for these wonderful blessings. I have been a member of Roxboro church about thirty-eight years. I feel like the brethren and sisters could get on all right without me; but I am sure it would almost be death to me not to have the love and fellowship of them. For it is my meat and my drink.

Paul tells us that we know we have passed from death unto life because we love the brethren. And I was so glad to see you looking so much better than when I last saw you, which I think was about two years ago at Reidsville church. I have often thought of you in your affliction and especially in my recent troubles and sorrow as I know you truly sympathize with me, as

no one can unless they have experienced the same thing. I hope I have a prayer in my heart that you may continue to be restored to normal health again and that the Lord may continue to bless you to write for the dear old Landmark for I am sure all the readers enjoy your writing. And so far as I can understand, the things you have set forth in the way of explaining the scripture has been sound.

I think the Lord has blessed you to go down and unfold some of the sweetness that is contained in the Gospel. Yet in the midst of all that, you have always strived and labored and advocated peace. I believe in the scripture that we are admonished as much as lies within us to live peacefully with all mankind. And if I know my heart, that is my desire and I believe that is your feeling. Yet I know that we can not of ourselves do that. For it is God that worketh in us both to will and to do of His good pleasure.

Brother Denny, I don't like to call to remembrance the unpleasant things that have taken place in the past, but only call your attention to this to try to show you how much I rejoice to see such a change that has taken place in the last few years. If you remember a few years ago that our people, or at least some of them, were somewhat confused and doing some striking at one another in the pulpit as well as in our religious paper over the doctrine. No one knows how it hurts me for I feel like I do love the cause. I want to, in a brief way, tell you how I feel in reference to these things and the stand I have always taken.

We know that God made the

heavens and the earth and all things therein, and He made it for His own glory, and not only saw the end from the beginning, but declared it. And from ancient times, the things that are not yet done said "My council will stand and that will be of my pleasure," and is an all wise God, Alpha and Omega—the beginning and the end. He is all wise and not only knows all about us but even knows our thoughts, and remembereth that we are dust and can be touched with the feelings of our infirmities.

He knows the way that we take, and holds the wind in the hollow of His fist, sends the rain whenever it is His will, on the just and the unjust. His all power in Heaven and on earth. He shuts and none can open, opens and none can shut. He is not a God of want, is the giver of every good and perfect gift. He leads His people about, instructs them, and guides their footsteps, keeps them from danger both seen and unseen.

It looks like some times we are living in a day of much sin and wickedness, nation arising against nation and there seems to be a falling away from these great fundamental principles, yet in all this God is not flustrated for He has said "As I have thought, so shall it come to pass, and as I have purposed, so shall it stand." And says that all things work together for good to them that love the Lord, and note it does not say that all "good things" but "all things."

In this great conflict we are having today almost every nation on earth at war and our way of thinking about it; it is awful, yet God is at

the helm and knows all about it, what it is for, what the result will be when it will end, and that will be when it is His will. It is unseen to us, but I am sure there will be some great good come out of this. It is for some purpose, we know not what. Known unto God are all of His works from the beginning, and not a sparrow shall fall without His notice.

God has ever loved His people from all eternity and sent His darling Son down to this world to bleed and die to save sinners, of whom Paul said "He was chief." He knew that they would sin; but He is neither the author of sin or evil. Some time in my life the way gets so dark that is about all I have to cling to for if I know my heart, I do love the brethren and sisters. I am often down in the valley so low and made to wonder whether after all of these years among the Baptists, and the places I have tried to fill, whether there is any reality to all of this or not. I am made to wonder whether I love the Lord or not, and am I His or am I not.

I know in me, that is in my flesh there dwells no good thing. I have a great desire to live right and if it was possible would like to live a perfect life, yet I know I can not do that. I see so many that I wish I could live such a Christian life as they do. I love the life and walk of Christians whether I am one or not. For I find the things that I would not that I do, and things I do I would not. My daily prayer is that the Lord may keep me from the evils of the world, and give me a mind to think upon Him and things that pertain to the Kingdom, keep

me humble, and at the feet of the brethren, esteeming others better than myself.

My life has been a mystery to me. I have had to go through many sorrows and especially for the last few years but I hope I have been made reconciled to these things, and say that the Lord giveth and the Lord taketh, and blessed be the Name of the Lord. Often I am made to wonder why the Lord has been so good to me. He has blessed me with health and strength to labor, and to make enough of this world's goods to have a comfortable home, and I hope many friends, of which I prize very highly. Has kept and protected me all the way from danger both seen and unseen, directed my mind, guided my footsteps and some time given me a mind to praise Him with, I hope from the depth of my heart.

I have heard it said we had a narrow doctrine. I do not see it that way. For we believe that God is sovereign, eternal, from everlasting to ever-lasting and that every one, rich or poor, white or black, and every nation, kindred and tongue that has or ever will, whether they are members of the visible church or not, that they have ever felt in deed and truth the need of a Savior's love, will some day reach Heaven and immortal glory.

Brother Denny, when I started this letter I did not intend to write this much. I know what I have said has been scattering and I don't feel that will be of any interest to you but I have got some relief of mind. I have thought very much about throwing it aside; but I hope you will cast a mantle of charity over my imperfection, and when you are

down low enough I wish to be remembered in your petitions. That I may be kept humble, and in the straight and narrow way, and at the feet of my brethren; and to continue to live and have the fellowship of the dear old Primitive Baptist Church. I have a sweet hope in my breast that I would not take the world and everything therein for it.

That when I am called away from this world of sin and sorrow that I may be at rest, and in the Resurrection Day that this same body of mine that has gone down back to the mother dust will be raised and fashioned like unto the body of Christ, and will be blessed to see Him as He is and be satisfied. Where we will meet all the redeemed family of God and will see Him face to face and sing the ever-lasting song, saved by grace.

Brother Denny, it has been many, many years since you were at our church. We would be very glad to have you at any time to be with us at our regular meetings, the first Sunday and Saturday before in each month, or if that is not convenient we will be glad to make an appointment some time that suits you.

Yours in sweet fellowship,

F. D. Long,

Roxboro, N. C.

DUTIES OF THE MINISTER

For some time I have desired to write some articles on some practical things. One reason I have held back is because that I have been afraid of what my brethren would say. But I have decided to go ahead and write and leave it in the hand of God. I think that it is safe for brethren to "take counsel

together" as to their conduct in the kingdom of Jesus Christ. Some would, perhaps, object to my writing on such matters but would be quick to tell me to do this or leave off that.

A minister is a servant. At no time is he the boss. His services are in demand from so many angles that at times he may become confused and at a loss as to what his duty is concerning the matters at hand.

His primary obligation is to the church. If his zeal is according to knowledge, he will have that uppermost in his mind at all times. Some have thought that every minister should be the pastor of his home church. Perhaps this is right in the most of cases but I think I have noticed cases that it would have been better for the minister if he had been called to some other field. In the matter of preachers pastoring the churches it has seemed to me that no hard and fast rule is best for all churches.

I have known ministers to be hard as adamant about accepting the care of a church if she had an ordained man in her body. Great care should be in exercise in a case like that. Some, but not many, of our brethren, can go in over another and get along. It is hard to know what is best along this line. I do not know what is best. In one way I am rebellious about pastoring a church with an ordained man in it. In another way I hope that I desire to be submissive to my brethren. Of one thing I am sure if things are in order and decency this can be satisfactory. If both ministers are ruled by love no trouble will come. It is

worthy of adoring the giver of grace in the church if all-ministering brethren could be given grace for a good heartsearching before beginning work at any given place.

I think every God-called man has a burning desire to preach the grace of God everywhere that his lot is cast without cost to the hearer. If his determination is Christ and Him crucified the cost has already been paid—and that by blood instead of money. Preaching is a thing that you cannot tell other people about. True, when blessed with ability, you can preach to them and even feed and comfort them, but about your impression, desires and thoughts you cannot tell them and get them to understand. If, and when a minister is given a field to work in his sole object is (not to get honor and remuneration for himself, but) to work in his given field. To a minister of this kind the commandments are not grievous, but pleasant. It may be that he has to work hard; that he has opposition from within and out; that his body is diseased but none of these things are thought of when he is called into the service.

A minister's usefulness is gone when he thinks of getting money out of his preaching. He never has a right to ask for money until he is providentially kept from earning a living. But he does have a right to ask for aid if he is giving all of his time to serving churches.

Now some ministers are not good pastors. In some respects it is better to have a poor preacher and good pastor than a good preacher and poor pastor. But the churches are the judge in such matters. How glad

I would be if I could go from place to place and visit among churches and do the work of an evangelist! But I am forbidden to do so; Why? Because the churches say that they have need of me to be located in a central, permanent place. Ministers are scarce among us and I must serve as best I can. When they say for me to serve. Too, I think by this being my lot that it shows that I do not have an impression from the Lord to do the work of an evangelist, or if I do that at His time I'll be turned loose from the care of churches.

W. D. Griffin,
Fayette, Ala.

LETTER TO A SISTER

The letter which follows, was to a sister in the church, and to her husband at Three Springs, Pa.; but after commencing to write the letter, and after its completion, several persons with whom I have corresponded in the past, came into my mind, and I seemed to have a desire given to me to write to them also. So I am getting some copies printed and will send same to those I have in mind. I do not know whether the letter is worth much or not; others must be the judge. I only know if I rebel against the impression to write, I suffer terrible things. I believe I know what it means to be turned over to the tormentors. I do not believe that if the Lord bestows even a little gift on any one, that such an one will ever be free again to do as he pleases. The Apostle Paul said "Necessity is laid upon me, yea woe is upon me if I preach not the gospel." I think the

time is opportune to write and speak often one to another. A dark cloud has settled over the earth; but a better day is coming. "The Lord reigneth."

A. T. B.

Dear Friend and Sister:—

Your letter of April 30th received. I am going to try and answer some of the questions which you have asked. But first I want to consider your feelings in reference to your friends and relatives who have passed on to what we hope is a better world. The passing away of our friends and relatives always causes sadness of heart; but we must always remember that this world is not our abiding place. I some times think when we have the evidence that they have been born again, have experienced a new birth, we should dry up our tears and say: they are much better off, and all their sufferings are over; yet I know this is hard to do, because we are yet mortal; but with eyes of faith let us look beyond this present scene for a while. There is a world where no sickness nor death can ever enter; and that is the glory world. It appears in all its splendor with the passing from the body of the redeemed soul. We, who are yet alive, have not come into this glorious experience. The Apostle John heard a voice saying unto him write: "Blessed are the dead who die in the Lord. Yet, saith the Spirit, that they may rest from all their labors, and their works do follow them." So we see that all who die in the Lord are blest. And as to the judgment of true believers, they are already judged and will

never come into judgment hereafter. All the torment they will ever know anything about, is what they suffer here. Satan is given power at times to torment us here in this life. He tempts us with evil thoughts and tries to destroy our hope, and some times we are about ready to give up; suddenly our true friend appears and satan is driven from us. Then we get comfort from the following words: "My beloved is mine and I am His, He feedeth among the lilies. Until the day-break and the shadows flee away; turn my beloved and be thou like a roe, or as a young hart upon the mountains of Bethe." Now here is life from a dead state. I think we have a foretaste of the resurrection in our mortal bodies while here upon earth. This brings to my mind what I once read from one who was on his way to a meeting. This is what he wrote as near as I can remember: "Suddenly I had a strange feeling. I seemed to be for a little while seven times larger than I really was." I have a faint hope that I know something about his feelings. The Psalmist puts it this way: "He brought me up out of an horrible pit and miry clay etc."

I will now leave the experimental part of this letter, and come into what may rightly be called the doctrinal part. Regarding the law of the Ten Commandments, it is written that if a man kept the nine, and broke the tenth, he was guilty of all. Or, in other words, if he failed to keep one of the Commandments, he was guilty of all. So salvation could not be obtained by keeping these Commandments. Neither could the sprinkling of animal blood upon

the altar make the comers thereunto perfect. So we are beginning to see the necessity of something different. So the word "prophecy," came to the prophets. Ezekiel had the distinction of "Son of Man." Prophecy Son of Man, and say thus and so. So he prophesied as he was commanded. And on one occasion I have good reason to believe he was frightened when he saw the dry bones coming together. When the Lord asked him if these dry bones could live, he said, or he implied that he did not know; but said, "O Lord God, thou knowest." And the Lord did know of course. But of what did they prophesy? They prophesied of the coming of Christ, and of the glory that should follow. I like the prophecy of Isaiah when he wrote: "Unto us a Child is born, unto us a Son is given etc., and especially the words "and of the increase of His government there should be no end, the zeal of the Lord of hosts would perform all this.

So Christ came as was prophesied, and to the world He was a mysterious character. At twelve years of age He astonishes the lawyers and doctors. Then in later years He comes to John the Baptist to be baptized of him. So John had the great honor of introducing Christ to the world. "Behold the Lamb of God that taketh away the sin of the world." But what did He come for? He came to do for man what man could not do for himself.

In our previous remarks we saw how man failed to keep the law, and how even the blood of bulls, goats, etc., could not make the comers thereunto (to these sacrifices) perfect. But now a new event has

taken place, and a greater one in the offing. Christ has been born and baptized. These are wonderful events, but He must prove that He and His Father were one. To do this, He must manifest the unlimited power of His Father in turning water into wine, raising the dead, healing the sick, and doing many things which had never before been done in Israel. But He is yet to die upon the Cross, because He came into the world for that particular purpose. It took the shedding of His precious blood to save hell deserving sinners. How black must sin appear to the pure eyes of Jehovah. It is a heavenly blessing for any one to know they are sinners.

We, the human race, are all sinners, because we fell thru Adam's transgressions; but all of the human race don't know they are sinners, because this fact has not been revealed to them. How many times have I wished that I had never done anything wrong. But wishing don't undo what I have done. So the only remedy is repentance, and I am unable to do that in, and of myself. Some times I fear that I do not hate sin enough. The following words seem to suit my case: "The seeds of all the ills that grow, are in my nature sown." And realizing this to be the case, I some times wonder which side I will be on when the separation is made between the righteous and the wicked. This brings me to the thought of the destruction of the earth with the wicked as mentioned in your letter. I realize this is a very deep subject, yet my mind has dwelt much upon it for the last year or two.

I understand there are some who think the earth will never be destroyed by fire, and also that Christ will never again return to this earth. Notwithstanding the depth of these subjects I seem to have a desire to present some thoughts in connection therewith. But personal thoughts are of no value unless supported by scripture. What then saith the scriptures? Concerning the destruction of the earth, the writer of Ecclesiastes and the Apostle Peter seem to be at variance. Let us notice these writings. In Ecclesiastes 1:4 it reads thus: "One generation passeth away, and another generation cometh: but the earth abideth forever." Now let us quote from Apostle Peter, in his second epistle chapter 3 and verse 10 we find these words: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." While this is a deep subject, it is also a beautiful one because it tells of a better day after the destruction of all earthly works. But is there really any variance in the writing of Solomon and the Apostle? According to my understanding it is necessary to go back to the time of the flood for help in this matter. In Genesis, chapter 6 and verse 13, we find these words: "And God said unto Noah, the end of all flesh is come up before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. So every living thing upon earth was destroyed except

Noah and his immediate family, and what was taken into the Ark with him. Now why was it necessary for the Lord to do this? There is just one answer—Sin: That evil principal in man that has wrecked the world, and the worst of all diseases. Is there not therefore a good reason for us to hate sin? Surely there is. But in what manner does the flood prove that there is no variance between the writing of Solomon and the Apostle? I will present my views: Let us notice that the Lord said He would destroy man with the earth. At first thought we would think that the earth would become extinct or go into oblivion. But it did not. The same earth that was in existence then is in existence now. Hear the words of the Apostle: In verse 7 of chapter 3 II Peter, we have these words: "But the heavens and the earth, which are now, by the same power are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." Not only does the Bible tell us about the flood, but even the scientists admit, or verify the Bible account of it by their investigation.

When the waters were dried up from off the earth there certainly was a great change to greet the eye of Noah. The works of man were destroyed, and the world was destroyed. There is a difference between the earth and the world. Upon the earth there are more than one world. We have the religious world, the political, the world of science, etc. And when we speak of the destruction of the world it does not mean the destruction of the earth. But I want to say here and now that

I don't know the mind of the Lord in all things.? But He will do His will with the earth and with man. The question is asked by many will it be real fire that will destroy the works of man and the earth? The Apostle uses the word "fire" and we understand and believe it was real fire that destroyed Sodom and Gomorrah; but remember the earth continued on.

Now let us consider for a little while as it appears to us, of the happy condition that will take place when Satan and all his host are destroyed and the elect are changed from mortal to immortal; when Christ shall be the Governor of all. Of course He is head over all things to His Church now; but we are looking beyond to the perfect day. We are seeing righteousness everywhere; we are seeing it cover the earth as the waters cover the sea. Did you ever think just what this really means? You know the water fills every space in ponds, rivers, or oceans. It runs in every place, because it is liquid. And what a beautiful illustration for the righteousness of Christ: And let us consider the principle of Christ's righteousness. The contrast is great between His and what man thinks is righteousness. In that perfect day to which we are now looking, we see genuine and pure love. In this world the poet describes it thus:

"An earthly brother drops his
hold,
He's some times hot and some times
cold;
But Jesus is the same."

We will present the condition that will exist in the perfect day as it

appears to us. In that day hatred, prejudice, malice, and all ungodliness will be gone forever. The redeemed will be in possession of pure love; no one will even think of depriving another of his right; no stumbling blocks will be thrown in the way of another as has been and is being done; discrimination among the redeemed will be unknown. And next is the language. That will be perfect, and our souls long for such a change. Cursing and vulgarity will never be heard of nor thought of, and again how great the contrast. My personal views is, it is better to be alone than to be in company of those who love swearing and vulgarity, and who indulge in it. Even now we are desiring "A closer walk with God." What if we could be as perfect as Enoch and Elijah, and thus walk with God. Surely they must have had a happy experience even upon earth. God cannot only change man, but He can change the earth. If God can make a new creature out of an old sinner, He can make a new earth out of an old one.

Now let us notice the similarity between the earthly creature and the earth itself. In the earthly creature we find sin and what it brings forth. It is hard to enumerate them all, but will mention a few.—Pride, hatred, jealousy, disputing, greed and selfishness. In the natural earth there are thorns, thistles, poisonous things, deadly reptiles, and a variety of pests to destroy vegetation. But as before stated, the Lord changes a man as He will. I know of no better example than that of John Bunyan, though there are many others. But Bun-

yan tells us about his early life, and his swearing. He tells us how he lost all desire to use profane language, and wondered what was the matter with him. The secret was, the Lord had begun a good work in him. Then he found out what a sinner he was. So the Lord wrought a great change in him. Instead now of his manifesting an evil spirit, he manifests a good one. He begins to preach Christ. Note the change in the man. Then he writes that wonderful book, "Pilgrim Progress." He has become gentle and easy to be entreated. In short a new creature.

Now let us see what the Lord can do with His earth when it shall please Him; if so be it shall please Him. He can destroy everything with which it is now cursed. As before stated when Noah came forth out of the Ark there was a great change to greet him. We can hardly imagine what this present earth would look like with the curse removed. But the curse can be removed and a new earth appear. But some one may say this would be the old earth made over. We need not be concerned about whether a new earth is made outright, or whether the old one is made new; but what we are looking for according to the Apostle Peter, is a new heaven, and a new earth, wherein dwelleth righteousness.

Now I do not believe there is any variance between the writings of Solomon and the Apostle Peter. Our lack of understanding is what makes the scriptures seem contradictory. I believe some hold to the belief that Solomon was not inspired when he wrote the book of Ecclesiastes, but I beg to differ with that view. My

opinion is, he was inspired, and my opinion this earth will endure, but the curse will be removed, and great rejoicing will be heard in the new earth and in the new heavens.

In conclusion, I know of no words better to use than those used in the winding up of the book of Revelation. Even so, Come Lord Jesus. But may I add, Prepare us to meet Thee.

A. T. Benson,
Bridgeville, Del, Route 1.

FOLLOWING IN HER MOTHER'S FOOTSTEPS

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

Dear Mr. Gold:—

I am sending a (\$2.00) two dollar money order to renew the Landmark until October, 1944. I am also sending a copy of my mother's and father's deaths that I would appreciate your publishing in the Landmark. Like my mother, I want to take the Landmark as long as I live. She used to say that your father's editorials were worth the price of the Landmark. As I have said before Elders Cowan and Denny's pieces strengthen my hope and make me shed tears of joy. Yours and others writings, too, are comforting.

My mother died the past January. She often talked of the confusion among people saying that they seemed to want to keep up with the times or things of the world. But she would say, "I think we ought to trust in a higher power—trust in the Lord, live in obedience and live in a land of safety." She told me many times, too, that the Lord would

not send more upon me than He would make me able to bear. It seems sad to know that I can go to her no more for comfort, but in my mind, when I could consult her and she would advise and comfort me. I cherish sweet memories of meetings at the old home for prayer, preaching and singing.

My oldest brother died last July in bed, sick for several days or a few weeks; several times since then, one of my daughters suffered with neuritis a great deal, and my only single child has just had one eye operated on, and needs to have the other done as soon as the one that has been operated on heals. I try not to complain about my troubles. We all have our trials and when all our earthly pleasures are gone, we are made stronger in the Lord. One night not long ago I was so heavily burdened that there was no rest for me and I tried to beg the Lord for mercy, when a small voice seemed to say, "In this world you have tribulations, but in me rest." I hope the Lord will reconcile, guide and direct me the rest of my stay on earth and then take me to that rest. Pray for me.

Thanking you to publish the deaths of my father and mother.

Yours sincerely,

Mrs. S. G. Evans,

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

CAN'T DO WITHOUT ZION'S LANDMARK

Mr. John D. Gold,

Dear Sir:—

Pardon me for being late in sending in my renewal for the Landmark. I intended going to Wilson

in the early part of February and see you in person. I am always glad to see you. I hope your health has improved since I saw you last. I feel like we cannot do without the Landmark. It seems to get better all the time. May the good Lord bless you and family, also the staff that gets the paper out.

Yours in love for Christ's sake.

Monroe Bullock and wife,
Fuquay Springs, N. C.

Thanks for your good letter and the renewal. I am glad to state that through the mercies of God I am improving, and hope to soon be myself again. Regards to you both.

John D. Gold.

LIKES WAY

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

Dear Brother In Christ:—

I am much pleased with the way you are conducting the Landmark, keeping and confining expressions which have a tendency to estrange rather than cement more closely together out of the paper. It is good for us to labor in love, to see how closely agreed we are. I believe we are all agreed on the great essentials. I believe the most of God's people are willing to leave off confusing expressions and just use Bible terms on controversial points. Dalton, Respass, Mitchell and hosts of others including your father, Elders Hassell and Pittman. I wish all would do that. Our people most fully agreed with your father and the others. They were gladly welcomed here.

If our people could all meet in an humble, loving, prayerful spirit and

talk over their little misunderstandings, I am sure all true orderly walking Baptists could reunite in loving fellowship, forgiving and asking forgiveness for the past and agree to henceforth live together upon the faith and practice taught in the Bible and our confessions of faith and practice. Our fathers were agreed on those principles in the past. Why not we do the same and just speak the truth in love laboring to unify.

I have traveled and tried to preach in twenty-seven states and have been received and endorsed, as weak as my efforts are. I love all of my dear brethren and try to treat all kindly who are godly in their deportment and satisfied to be plain, old fashioned Primitive Baptists as in the past.

I am old, feeble and nervous and can't write much.

You have my best wishes that the dear Landmark may ever contend for the good old paths in which our fathers walked.

May God bless your labors.

Yours in Gospel bonds,

Lee Hanks

Cantonment, Fla.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed you will find P. O. M. O. for three (\$3.00) dollars. Two dollars to pay my subscription to Zion's Landmark to the 15th of July 1944. The one dollar you can use to send the paper to some one not able to take it. I have been a reader of the Landmark since my early days and feel that I enjoy it more of late than usual.

To my feelings, the pieces sent in by Elders Denny and Cowin in July 1st issue are worth the price of the paper for one year. So I am sending an extra dollar hoping to help someone else enjoy them as well as the many, many other good pieces by other writers.

Mr. Gold, here is wishing for you a long life, and much success in these trying times.

L. M. Stephenson
1305 Glendale Ave., Durham.

LOVE THE PRINCIPLES UPHELD BY PRIMITIVE BAPTIST

Zin's Landmark,

Wilson, N. C.

Dear Brethren:—

Herewith find the amount to cover my renewal for a year to your paper. I dearly love the principles upheld by Primitive Baptists in all ages. Paul and Peter contended for these principles in apostolic times and Jesus set them forth in their purity: Moses served as a forerunner in leading the children of Israel from the land of bondage to lone Nebo's mount where he viewed in his dying hours the perfect land of Canaan with an eye that did not grow dim, and may we in our declining years contend earnestly for the firm principles of predestination, justification and glorification. Yes He is everything to me.

Please change my paper from Newton, Ala to Geneva, Ala., where I am trying to serve as county superintendent of education of my home county.

J. J. Collins,
Geneva, Ala.

GOOD MEETING AT NEWPORT CHURCH

Dear Mr. Gold:—

We have been having some very good meetings in our section lately, and we especially want to give an account through the Landmark of the glorious union meeting held at the church at Newport, fifth Saturday and Sunday in May.

We had with us visiting ministers, Elder Oscar Broom, and Elder J. T. Jones of Bear Creek association both days, and Elder Jimmie Roberts, moderator of the Contentnea association Saturday night and Sunday. There were also many brethren and sisters from other unions with us and many friends.

Ministers of the White Oak Union with us were Elder Eddie Humphrey, Elder L. L. Yopp, Elder T. H. Edwards, Elder W. A. Walton and Brother Key both days, and Elder T. E. Bryan on Sunday.

We regret very much that Elder E. F. Follard was sick and unable to attend. Hope his condition is much improved at this time. We missed his wife also, and we missed Elder Gurganus, who had gone to visit another union.

Dinner was served on the grounds Sunday for the especial convenience of those that lived some distance away.

The preaching was the kind that comforts and builds us up in strength and hope. Although we are now in a world of great conflict, and we some times fear for the church, yet we need not. Jesus told His disciples "Because I live, ye shall live also." We were reassured that the church shall never lose its identity.

Though the heathen may rage and people imagine vain things; the church may be sorely persecuted yet it will still go on and from time to time His little children shall be taught of the Lord, and great shall be their peace, because their peace is faith in the Lord Jesus Christ. "The just shall live by faith," even tho, that faith may seem so small that we often fail to lose contact with it, yet it is sufficient to keep them and often leads them on bended knees in dark corners to petition the giver of every good and perfect gift for continued mercy and guidance.

(Mrs.) Annie Higgins.
Newport, N. C.

IN MEMORIAM

The following poem was written by Mrs. Nora Clayton Poole, in memory of her mother, Mrs. Jane Clayton, who departed this life January 4, 1943.

Tears and joys today are blended
Tears for loss and joys for gain,
Mother's stay on earth is ended,
God has called her from her pain.
Vain the tribute we would tender,
Words of ours can ne'er express
Nor the flowers that loved ones sent her.
All she was of loveliness.
Proud we are that God has loaned her,
Though it seems so short awhile—
Proud to think that we have owned her,
And have seen her blessed smile.
Anywhere we ever found her—
Seemed like something from above—
Spreading sunshine all around her,
Blending happiness with love.
Thanks to God who gave her to us,
As we lay her 'neath the flowers
Such a gift was never due us,
As that mother dear of ours.

**RESOLUTIONS OF RESPECT FOR
SISTER EMMA ELIZA THORNTON.**

Whereas God in His infinite wisdom has seen fit to call from our midst Sister Eliza Thornton,

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 Thornton the church at Mingo has lost a good and faithful member, but we hope our loss is her eternal gain,

2nd, that we extend to her family our sympathy,

3rd, that a copy of these resolutions be spread on our church book and one sent to Zion's Landmark for publication.

Approved by the church at Mingo in conference on Saturday before the second Sunday in July, 1943.

Elder Xure Lee, Moderator,
Lester E. Lee, Clerk.

RESOLUTIONS OF RESPECT

In as much as it has pleased our Heavenly Father to remove from our midst another one of our faithful and loyal members, Sister Martha Holmes, into the sunset of glory, as we feel sure according to her manifestations of faith and hope in God who does all things well. She was faithful in filling her seat at the church Hannahs Creek, which she was a member of for near 25 years. We'll miss her greatly but feel she is now living with her blessed Savior where pain and death are done away. She was born November 23, 1863 and died May 4, 1943, age 80 years. She left to mourn 9 children, 5 boys and 4 girls and several grand and great grandchildren. May the God of all grace abide with her children and point them to the Lamb of God that takes away the sins of His people that they may abide with her in that beautiful City of God when they depart and go hence; therefore, be it,

Resolved, that we extend to her entire family our deepest sympathy in their hour of grief and sadness and commend them to the love of the Father, whom she knew.

Resolved, that a copy of these resolutions be spread upon our minutes and a copy be sent to the family and to the church papers for publication.

Done by order of conference June 19, 1943.

Elder Xure Moderator,
C. A. Johnson,
W. W. West, Committee.

OBITUARY

LENA BOSEMAN.

God who is good and never makes a mistake saw fit to call Lena Boseman on January 31, 1943. She was born March 9, 1898. Her father was James Henry Bozeman; her mother was Faney Tolleston Boseman. She leaves to mourn her departure two sisters, Mrs. Sallie Guess and Mrs. Lillie Hoard.

Lena was sick several months. She was at Duke's Hospital when the end came. Lena's mother died when she was a baby. Her aunt, Mrs. Bettie Sunland, who was a member of the Tarboro Church for many years, took Lena to raise. She was devoted to Lena, and Lena was to her. Lena did everything in her power for her

"Mama," as she called her, to make her comfortable and happy in her declining health until the end came. Oh, such a blessing she was, and such a wonderful sweet girl.

But Lena is gone now where sorrow and suffering are no more. Lena has an aunt, Mrs. Jackie Price, and many cousins and friends.

She seemed to love the church, especially Tarboro Church, and we loved her. Her funeral was preached in the church by our pastor, Elder J. D. Fly. Then the body was taken to the Toleston cemetery in the country and laid in the silent tomb to await the resurrection morn when God's people will rise by the power of His Word and meet Him in the air and be like Him and praise Him forever and ever. Her grave was covered with beautiful flowers. So there we had to leave her, the one we loved, but God loved her and took her to be with Him in glory.

Written by request,

Mrs. Lula O. Hyman,

Tarboro, N. C.

OBITUARY NOTICE.

Sister Glenna Mae Watson Pulliam, daughter of Mr. and Mrs. L. G. Watson, Prospect Hill, N. C., was born September 20, 1912 and departed this life June 18, 1943, making her stay on earth, 30 years, 8 months and 23 days.

She was married April 20, 1935. Her husband, Pvt. James Carlton Pulliam, now in the armed forces, survives her; also to mourn her loss are her parents, two sisters and three brothers, three of which are in the armed services—one sister and brother in the army and one brother with the navy.

On Monday after the third Sunday in July 1941, at the close of the Lower Country Line Association, Sister Glenna was received into the fellowship of the church and baptized by the unworthy writer on the following second Sunday at Wheelers Church.

She was a lovely sister with a sweet, cheerful disposition that brightened the lives of those around her. She loved the doctrine of salvation by grace, the supreme sovereignty of God, the one who "declared the end from the beginning and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure.'" She knew the utter depravity of man in all his faculties, and his dependence on God for all spiritual strength and knowledge, which is only taught those who have spiritual wisdom and are dead to the doctrine of salvation by the works of man.

Sister Pulliam has paid the debt required of all of us. We miss her. Her departure has caused a vacancy that cannot be filled, both in her home and in her

church. While we are loath to give her up at such an early age, we desire to be submissive to Him, who works and none can hinder, hinders and none can work.

On Sunday afternoon, June 18th, her body was laid to rest in the Cooper cemetery, beneath a mound of flowers contributed by her many friends, there to await the resurrection morn, when Jesus will come the second time without sin unto salvation to gather His loved ones home where sickness, sorrow, pain and death are seen and felt no more.

Humbly submitted by her unworthy pastor,

T. F. Adams,

Willow Springs, N. C.

CONTENTNEA ASSOCIATION

The One Hundred and Thirteenth Session of the Contentnea Association is appointed to be held with the Church at Red Banks, Pitt county, N. C., services to begin on Friday before the second Sunday in October, 1943 at eleven o'clock A. M. The Church is situated about five miles Southeast of Greenville, one-half mile East of the Greenville-Vanceboro Highway No. 43.

J. E. Mewborn, Clerk.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will convene Saturday before the third Sunday in October, 1943 with the church at Sand Hill, Duplin county N. C. The church is on highway 41, 4 miles from Beulaville. Those coming via Warsaw will take route 24 to Beulaville, turn left at Sharps filling station, right one block on 41 via Kinston route No. 11 to Pink Hill inquire for Beulaville highway 9 miles to route 41, turn left 4 miles to church.

We cordially invite all lovers of truth and order to meet with us.

L. E. Bryan, Clerk.

BEAR CREEK ASSOCIATION MEETING

The fall session of the Bear Creek Primitive Baptist Association will, the Lord willing, be held with the church at Bear Creek, Stanly County, N. C., commencing on Friday before first Sunday in October 1943. Bear Creek Church located in Western section of Stanly County 12 or 14 miles west of Albemarle and 4 or 5 miles north of Red Cross Bus Station on highway 27 between Charlotte and Albemarle. All wishing further information, write either brother Dan C. Page, R. F. D., New London, N. C., or Elder H. L. Almond, R. F. D. Albemarle, N. C. A cordial invitation to brethren, sisters and friends to attend.

J. W. Jones,

Peachland, N. C.

286.4
OCT 4 1943

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 20

JOB PROVES THE UNQUIETNESS OF WICKED MEN

And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

Let not him that is deceived trust in vanity; for vainly shall be his recompence.

It shall be accomplished before his time, and his branch shall not be green.

He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Job 15th Chapter, 28 to 35 verses.

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

ASSOCIATE EDITORS

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

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A GOOD TRIP.

Dear Children of God: Many have requested me to write about our trip to the churches down east. My wife and I have just returned, and I will attempt to write about it.

It is hard to tell how much we did enjoy the trip and meeting with all the dear brethren and sisters, and kind and loving friends. But all I can do is to just hint at how good the Lord blest us all. It was heaven below our Redeemer to know.

We left home May 11th and went to Selma, N. C., on the bus and there Brother O. F. Brown met us and took us to his and Sister Brown's good home where we spent the night. How we did enjoy being in their welcome home!

We then went to Elder Brother Jonah Pittman's home where Brother Pittman lay sick. He called on us to sing and pray with him, and we felt the Lord was with us. Brother Pittman seemed to enjoy so much the meeting with us. He passed away in two or three days after we left.

We went on to Beulah church where our appointments started the 12th of May. There we felt the Lord did own us and bless us as His little children. Then we went on to Brother Creech's home where we were made most welcome. The next day there we had another good meeting and were blest to sit together in a heavenly place. The

Brother Pittman took us to his good home, and afflicted Sister Fulghum was also there. She requested us to have meeting for her. We had a good meeting, for which we feel to thank the Lord.

Then Brother and Sister Pittman took my wife and me to Healthy Plains church and there we had a good meeting.

Then we went home with Brother Dock Fulghum and his wife, and we enjoyed being with them in their home so much. They took us to Sandy Grove church where the Lord blessed us again in another good meeting. We went home with Brother Troy Brantly and had dinner. Then Brother Britt came for us and we had a good singing at his home that night. He took us to Contentnea church where we had a good meeting. Elder Floyd Adams was there with us, and we enjoyed that meeting so much. We went home with Brother Walter Boswell, and we enjoyed that home. Elder Adams and all of us went to Sister Bullock's and the Lord blessed us to have a good meeting at her home. Elder Turner was with us there too.

We went home with Sister Williams for a pleasant stay. Then they carried us on to Brother Scott's that night and we spent a pleasant time there. They took us to Scott's church, and the Lord was there. Then we went home with Mr. and Sister Barnes and had good visit with them, and they took us to

Brother Frank Howard's that night, and we had a good meeting there, and they took us to Upper Black Creek, and the Lord blessed us with a good meeting.

Brother and Sister Howard took us to Brother Parker's home where we visited most pleasantly. They took us to Pittman's Grove Church, and there we had a good meeting. We felt the Lord was there to own and to bless us. Dear Brother Langley was so good to convey us, for which we thank the Lord.

We were entertained in the home of Brother and Sister Exum, and they took us to Memorial church where we had a good meeting. Then Elder Davis took us home with him, and we did enjoy being there. He took us to Lower Black Creek Church where we had another good meeting. We went home with Brother Willie Matthews and his wife and had a nice meeting in their home. Brother Matthews took us up to Aycock's Church Saturday and Sunday, and we enjoyed being with them and Elder Cobb, their pastor. We went home with Brother and Sister Smith that night; then we went home with Brother and Sister Ballance, and we had a nice visit, and a lot of people came in that night and we had some sweet singing. Brother Ballance took us to Meadows Church, and we had a good meeting. Then we went to visit in the home of Brother Lenie Mewborn, and they took us to Mewborn Church where we had a good meeting. Then we went home with Brother George Mewborn. He took us to Brother Z. R. Gay's home and we had a nice visit with Brother and Sister Gay.

Brother and sister Gay took us to Red Bank Church, and we were blest with a wonderful meeting. We went home with Brother Miller, and how we did enjoy that! Brother Gay carried us to the Farmville church the next day, and the Lord did own and bless us there. Elder Roberts was with us there, and we had a good meeting and a nice visit with him. We went home with Brother Owens and we were blest with a good meeting in his home. He and his wife took us to Autrey's Creek church, and there it seemed that the good Lord blest us to sit together in that heavenly place. We went home with Brother and Sister Frank Gay, and we were blest with a good meeting in that home, and several old Baptists met us there. Then they carried us to Pleasant Hill church to the union meeting. There we had more good meetings, and went home with Brother and Sister Calhoun, and there we had a good home and good singing. We went to Sister Crisp's home in Pinetops where we again had a good home.

We went to Lower Town Creek church where we had a wonderful meeting and were entertained by Brother and Sister Harris and we had supper with Elder Trevathan and his wife and did enjoy it so much. They took us to the Tarboro church, and there the Lord blest us to have another good meeting. Elder Gray and Elder Corbett were with us. We spent the night in the good home of Brother and Sister Brown, and then later we went to Sparta church where we were blest to have another good meeting. We went home with Brother and Sister Edwards and had

dinner. We did enjoy being with them even for that short while. We went to the Falls of Tar River church that night, and we had a wonderful meeting again. We spent the night with sister Skinner, and that was a good home. She carried us to Upper Town Creek, and there Elder Wyatt had an appointment, and Elder Smith, the pastor, was with us. There we were blest with another good meeting. We had dinner with Brother George Whitehead, and we did enjoy that so much. We went to Brother and Sister Williford's home and had a meeting, and Elder Wyatt went with us. Sister Williford is afflicted, and she and all the rest enjoyed the meeting. Brother and Sister Williams and a lot more gathered at that afflicted home, and we felt the Lord was there. Then we went home with Brother Willie Whitehead and his wife that night, and we did enjoy that so much, and they carried us to the Elm City church where we had a good meeting. Brother Mark Calhoun took us home with him, and we spent the evening with them most pleasantly. They took us to Brother and Sister Henry Whitfield's that night where we had a restful night. They took us to the Nashville church, and we had a good meeting. Brother Weaver had us as his guests, and from there we went to the Mill Branch church Saturday and Sunday, and the Lord blest us with a large crowd of people. Elder Denson and Elder Joyner both were with us, and we were blest with a good meeting both days, and we spent the night with Brother and Sister Viverette and enjoyed it so much. We spent Sunday night with Brother and Sister Joy-

ner, and we had some good singing and did enjoy it so much. Brother Joyner took us to Sappony church, and we had a good meeting there. We had dinner with Brother and Sister Braswell.

We got the bus at Nashville and got home Monday night about nine o'clock and found all well, for which we thank the blessed Lord, for He is the one from whom all our blessings come, natural and spiritual; because we haven't breath to draw or anything to wear or any place to lie our heads, except as He lends them to us. We are poor and helpless and all undone, and if the Lord just takes His gentle hand from us a moment we go astray. We are not able to keep ourselves. We are made subject to vanity. We are going down hill all the time unless He is blessing poor us. We are not able to sing, pray or preach or hear and receive the truth except as He opens us the window of heaven and gives it to poor us.

We cannot come a bit nearer reaching the wonderful blessings of our God than the non-elect can, unless He gives it to us. But he has plenty of grace in heaven for us and our children, if it is His will to give it to us.

Oh, that sweet promise is so dear when He said the promise is unto you and unto your children and to them that are afar off and unto us as many as our God shall call. It may be our children who are out of our sight tonight, dear fathers and mothers. Some of them may be weeping, worrying and trembling. But the Lord knows where they are and of what stand in need, far better than we can ask of Him.

Oh, dear fathers and mothers, this is a praying time when we are made to roll on our beds and pray for our darling sons who are leaving home and having to go to war.

But I want to say the Blessed God whom we call on is just as much where they are as He is in this country. Yet the flesh is troubled, but I am made to pray so hard until I feel like it won't be long until our sons will return home, the most of them, anyway. Every boy who has to go to war is some poor mother's and father's child, let them be black or white. When our children were small they tramped on our toes, but now they have grown up and gone they are stamping on our poor hearts. But may we trust in God, who has controlling power over all the kings and rulers, the same God who brought the old kings down from their thrones when the children were put in the fiery furnace and in the lions' den, and who carried the children of God across the Red Sea is living yet, and has the same power.

And our God will not let Hitler rule. Hitler started out in the wrong spirit when he talked about ruling the worship of God, because the Bible says that all nations do not have as much power as a drop of a bucket before Him. It doesn't say "in a bucket," but "of a bucket." If it were a drop in a bucket, one drop would be a little something, but not as much power as a drop of a bucket.

Oh Lord, make us trust in Thee for all our grace. Oh Lord, bless us to pray for one another and our children. Oh Lord, make us trust in Thee, the one who is able to save. The Blessed Jesus is all of our

salvation and all of our obedience and all of our duty. He is all to His loved ones, whether they are established or not. He is all to us. He comes all the way. Oh Lord, keep us down at each other's feet, esteeming each other far better than ourselves. Oh dear children, I want a home with you all for the time I stay on earth and I still want a home with you after death.

Jesus has come from heaven once, and He has gone back to heaven, but He is coming again, and Oh Lord, bless us to live so we can live with thy dear children. I know you could all do without me, but where else could I go. No where else to go. They have kept me twenty years, but I am still under the church. I get less and less, it seems, as I grow in the knowledge of the truth I get less in feelings.

Oh Lord, bless us in this world and hold up our troubles for us. We cannot carry them ourselves. We are too little, but bless us to be forever looking unto Jesus, who is able to hold us up by His Divine Grace and to the same Jesus, who is able to keep us from falling. When we come to die, Dear Lord, let us die in peace with Thee and thy loving children, and when we die, let us die in Jesus' arms, then carry our spirit back to heaven from whence it came. While the body sleeps let our spirit rest in paradise with Thee. And when Jesus comes again, fashion our old bodies just like Thine, and place that ever blessed spirit back in the body, just like Thine, and carry us home where we will be enabled by Thy grace to hear that welcome call, by God, the Father, "Come in, Darling Son, and

bring thy children, the ones that I have given thee in that holy covenant of grace before the world was. You have redeemed them and have shed your blood and bought them. Bring them in. They are all welcome here where we can sing equal and undivided praise" with the little babes and with father and mother."

The babes will be just as large as the father and mother, and father and mother will be made as young as they are, and the poor, old black people of God will be made white. There will be a glorious home for all the children that were embraced in that eternal arrangement. There will be no cripples, or blind or dead, or sick, or afflicted, but all will be as one where we can meet and not have to take the parting hand or tell each other goodbye. There, dear children, I will not have to leave the home of the Lord and won't have to leave my four children as I do here to travel from state to state to meet you all, but where all the loved ones of God will be together to say goodbye no more. There we will sing His everlasting praise forever and ever in that world that shall never end. Amen.

Your least brother, hoping for mercy,

W. E. Jarrell,

Lexington, N. C., Route 2.

REST GIVEN AND REST FOUND

(By Elder E. W. Thomas)

"Come unto me, all ye that labor and 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." - Matthew 11:28, 29.

Preceding this language Jesus had made a most wonderful declaration, revealing one of the hidden mysteries of life and the kingdom of God, in these words: "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. Even so, Father: for so it seemed good in thy sight." The burden of these words was not so much that God had hidden "these things" from some persons, but that He had revealed them to other persons. For "this is the secret of the Lord to them that fear Him." Psalms 25:14. There was great reason why Jesus should feel this gratitude to His Father; for it seemed good in His Father's sight, whose will Jesus had come to do. If Jesus could feel such gratitude because it was the will of God thus to do, is it not a great sin in man to say God is unjust or partial in thus acting toward men today? "Who art thou that repliest against God?" Should we not say with Jesus, "Thy will be done in earth, as it is in heaven?"

Are not some of "these things" spoken of in verse 27? "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Not only is it true that no man knoweth the Son, but it is also true that "no man can come to the Son, except the Father draw him." John 6:44. This language reveals the necessity of men being drawn to Jesus by the Father; not drawn at, but actually drawn. It is therefore evident that these persons described as those that "labor

and are heavy laden" were being "drawn by the Father." Jesus knowing the will of His Father could call upon only those persons to come unto Him that were being drawn by His Father. So the question arises in our minds, How does God draw? By what power or means? Is it effectual? Yes, God does His will in heaven and among the inhabitants of the earth, and none can stay His hand. "Every one that has heard, and has learned of the Father, cometh unto me." John 6:45. Therefore, it must be true that God draws only those persons He will have to be saved, His chosen, His elect.

The first act of the Father in drawing sinners to Jesus Christ the Son is to give them spiritual life. Sinners have only natural life. Spiritual life alone can enable one to discern spiritual things. Besides, sinners are "dead in trespasses and sins." Through the effectual power of the Spirit of God they are quickened into spiritual life, regenerated, born again. It must be confessed that this is a great and marvelous work. But listen to this: "The Father raiseth up the dead and quickeneth them." John 5:21; 2:3, 5, 7; Titus 3:5. "In Him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world." John 1:4, 9. Not every man in the world, but every man that has any spiritual light. Some men are darkness and love darkness rather than light because their deeds are evil. John 3:19. Their lives show that they love the darkness. The light of spiritual life in the soul reveals to the heart of a

sinner the spirituality of the law of God. Paul says: "The law is spiritual." It demands righteousness in the "inward parts." Before the spirituality of the law came to him, sin was dead (dormant) in him; but when the spirituality of the law came to him, sin revived and he died, to all self righteousness. He knew the letter of the law and was blameless in his own eyes. But now he confesses he is the "chief of sinners." 1 Timothy 1:15. "For I know that in me, (that is, in my flesh) dwelleth no good thing." Romans 7:18. Thus it is shown how effectual is the work of grace in the soul of a sinner, when God begins the good work in him, drawing him away from self and toward Jesus. This was Paul's confidence concerning the Philippians. Philippians 1:6. Where God begins the good work, He will perform it until the day of Jesus Christ. The light of the "Spirit of life" in the soul of a sinner will bring that sinner down in poverty and despair. For sin is the cause of all poverty of soul. See how it brought Jesus down when God "made him to be sin." 2 Corinthians 5:21. Go to the garden of Gethsemane and behold the suffering Son of God as He cries out. "My soul is exceeding sorrowful, even unto death." "And his sweat was as it were great drops of blood falling to the ground." Luke 22:44. Hear what Paul says of Christ: "Though he was rich (in righteousness) yet for your sakes he became poor, that ye through his poverty might be rich." Sin brings poverty, but righteousness brings riches.

Dear sinner, it takes sore, grievous experiences to bring us effectually

to Jesus as our only Saviour, but God works effectually. Where sin revived, I died. "How shall we that are dead to sin, live any longer therein?" Romans 6:2. Sin having brought us down in poverty, we are in that state wherein Jesus said: "Blessed are the poor in Spirit." Matthew 5:3. It is a blessed state, but one of sore experience. It does not bring happiness to be so poor, but God is preparing us for another experience that has a blessing pronounced upon it. "Blessed are they that mourn." Oh how grief-stricken is he that mourns over his sins, as a dove bereft of its mate. But godly sorrow worketh repentance to salvation, not to be repented of. 2 Corinthians 7:10. Ah, dear soul, this is preparing you for another precious word from Jesus: "Blessed are the meek." Every step in the chain of experiences is preparing us for the one to follow. Each of these experiences produces a change upon our hearts as we are being molded into the image of Jesus. He is meek and lowly in heart. You will be glad when you are brought to Him. But there is another experience you need: "Blessed are they that do hunger and thirst after righteousness." It is not pleasant to hunger; for the soul yearns for a morsel of bread. Poor Lazarus ate the crumbs that fell from the rich man's table. David said: "As the hart panteth after the waterbrook, so panteth my soul for thee, O God." What a longing desire fills the heart of that soul in its meekness as it feels the ravages of sin gnawing at the vitals of his very soul. "Bread of heaven, feed me till I want no more." The Samaritan woman said:

"Give me this water that I may thirst no more." Jesus said, "I thirst;" but they gave only vinegar. He that has experienced such pain and anguish of soul and spirit, will know how to pity the poor and help the needy. These experiences, though sorrowful, touch and tender our hearts toward others in their afflictions, a noble and Christ-like virtue. And so Jesus adds: "Blessed are the merciful." What a precious grace to adorn the life of a disciple of Jesus; to have such a love for others that he can "hide a multitude of sins," bear one another's burdens and so fulfill the law of Christ. So one by one we are prepared to receive this last great blessing of Jesus: "Blessed are the pure in heart, for they shall see God." The soul that has known these purifying experiences is prepared in heart and mind to receive with joy the precious words of the blessed Son of God as He speaks with gentle voice: "Come unto me all ye that labor and are heavy laden, and I will give you rest." My Father has drawn you by a way that you knew not, in a path that you had not trod. He made darkness light before thee, and crooked things straight. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

Rest Found

"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." The yoke is an instrument of service. But the yoke was not devised by man to

make "beasts of burden;" but God having created certain animals susceptible of being domesticated for service to man, he devised the yoke that they might render the greatest service to man, by the least effort on their part. So the yoke is an instrument of service instead of slavery. Jesus said: "My yoke is easy, and my burden is light." The joy and satisfaction of sin having been destroyed by the work of God's grace in the soul, and the practice of sin embittered by the sore experiences described by Jesus in His sermon on the mount, the yoke of Jesus becomes an instrument of service, instead of slavery as some seem to think.

Strength is obtained through wholesome food and exercise. We are all born babes both naturally and spiritually. "Grow in grace and in the knowledge of the truth." 2 Peter 3:18. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. Unwholesome food is as detrimental to growth as the lack of proper exercise. So Jesus says: "Take my yoke upon you." It is the proper kind of service for the new born babes in Christ, and His true gospel is the food you need for healthy, vigorous growth. Some of the Galatians had eaten corrupted food and thus were carrying such heavy burdens as: "Except ye be circumcised, and keep the law of Moses, ye can not be saved." Acts 15:24. "Beware of false prophets who come to you in sheep's clothing." Jesus said: "Go teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This

is the yoke that is easy and the burden that is light. Confess your sins, dear burdened souls, to the church and be baptised, as Jesus was. Follow Jesus. Walk in His foot steps. Be yoked up with the Son of God and become strong in the Lord. He will put His strength in you. Paul said: "I can do all things through Christ which strengtheneth me."

Selected by O. J. Denny from the Banner-Herald.

PRAISE THE LORD.

I am glad and hope I am thankful, for the rain that the Lord sent so we could enjoy the union meeting.

I want all Baptists to consider His blessings. I was blessed to go to Moore's Saturday, and the Falls on Sunday, and hear the good preaching both days, and to meet so many preachers and members, and to enjoy the good food.

It made me think of the loaves and fishes, that Jesus blessed.

So many things are rationed now. Surely the good Lord has so blessed us that, I feel that we should praise Him instead of complaining.

Surely He is worthy to be praised. I am rejoicing to think that I have been in fellowship with the Primitive Baptists sixty four years this month. I love them. I am now 86 years of age.

I will appreciate it if you put this in the Landmark.

Yours in hope,

Mrs. M. M. Curry.

Tarboro, N. C.

A SOLDIER OF THE CROSS.

Not with eye service, as men please, but as servants of Christ; doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free and ye masters, do the same things unto them, forbearing threatening; knowing your master also in heaven; neither is there respecter of persons with him.

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of the high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace.

Above all, take the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit; which is the word of God.

This is a lot of scripture to put in for publication, but if I could have made the same declaration as the apostle Paul has in this, I would have been criticized. All christians are, or supposed to be soldiers of the

cross of Christ and here the apostle has explained what is their duty to do that they may be good soldiers. The christian warfare is not against flesh and blood, not with carnal weapons, but mighty through the spirit of God to the pulling down of spiritual wickedness in high places and bring every thought, and act to the obedience of Christ.

We are to be armed with love, meekness, gentleness, goodness, the spirit of God and to study to show thyself a workman that needeth not to be ashamed, but rightly dividing the word of truth.

We are to have the mind of Christ; a christian soldier, is Christ-like. Christ Jesus is the captain of all christian soldiers and He has, in His word commanded for His soldiers to march forward, and if needs be even unto death for He leads the way and said follow Me, for I have given you an example.

We are not expected to raise the dead, open the eyes of the blind or even go unto death except it is necessary for the defense of the gospel, but we are commanded to lay down our lives in defense of the gospel and for the love of our brethren if needs be for the glory of God, for the apostle Paul said, I will glorify God by my life or by my death.

We are not to be dictated to by any man of the flesh what to believe or not to say for the holy spirit of God is the dictator and will take the things of Christ and show it unto us, and then regardless of what man may say we are to follow the command of the spirit of God and therefore we would be doing the will of God.

Without the spirit to guide us, we would not be doing the will of God but might be doing the will of the devil. We are to do all we can to gain knowledge as to the will of God, and beside this, give all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, charity (love) Peter 2-1-5-7.

Dear brother you need not think you can be a true soldier of Jesus Christ, and have nothing to do, you know he leads the way and says follow me and that does not only mean the gospel preachers, but He has assigned all of His believers a work to do. Well some one will say we are not saved by our works, well that is true but we are created in Christ Jesus unto good works, so the good works are ordained of God as well as eternal life; well some one will say I believe we will walk in all the good works, if God walks us therein. That is true but who knows all about this, but God himself, here is the rule, that I would suggest to one and all, if you feel impressed by the spirit to do any thing, that is the thing to do if it is lawful to do and it is a good work and of course if the spirit is leading you, God is walking you in good works. There is such a thing as rebelling against the spirit of God, for I have done that more than once or twice, then what happens? You are left in the dark with a cold and a hard heart, until God sees fit to send the spirit back in your heart. Well some one will say you are lost then, no that is not it, but you are punished

for your disobedience to God.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy ghost; as your fathers did, so do ye. Which of the prophets have not your father's persecuted; and they have slain them which showed before of the coming of the just one of whom ye have been now the betrayers and murderers. Acts 7-5-1-52.

As the elect of God make your calling and election sure with God. Well some one will say that is made sure in the purpose of God before the world began, that is true.

The scripture also says work out your own salvation with fear and trembling, for it is God who worketh in you to will and do of His own good pleasure.

Then it also says faith without works is dead and works without faith is dead, so then to harmonize this we will say that the spirit of God produces the faith and 2nd the good works as an evidence of the new birth or the inner man of which Paul said we delight in the law of God after the inner man but the natural man is carnal and sold under sin, so that the things that we would do we can not, because the flesh lusteth against the spirit and the spirit against the flesh and he saw two laws in himself. The inner man, the new creature in Christ Jesus was delighted with the spiritual law of God, which is a higher law and is the law of grace, but the flesh the natural law, which leads to condemnation and death according to the sentence passed on the first Adam, dust thou art and to dust thou shall return. The first Adam was of the earth and earthly,

therefore his natural body returned to the earth at death just the same as all the rest except one or two prophets God carried to heaven, but I believe they went through death before they entered heaven for flesh and blood cannot enter heaven.

Now this is for the inner man or the new creature in Christ Jesus.

Whomsoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because He is born of God. The new man in Christ is not a sinner but the old Adam man is.

Now this does not have reference to the other man or the natural man which is a sinner and born of a woman, and His sins carries him to the grave.

The apostle Paul says, I say brethren we, the inner man had rather be absent from the body and be present with the Lord. Where is the Lord; in heaven or paradise, well then that is where the disembodied man or spirit goes to after separation from the body, but later the some body will be raised from the dead by the same spirit that was in it at death, which is the power of God. Am I a soldier of the cross, a follower of the lamb? I hope I am. The apostle said hope that is seen is not hope.

We walk by faith and not by sight. If I should say I know I will enter heaven, where would my hope be? I would not have any for I would be walking by sight and not by faith, but by faith in the Lord Jesus Christ. We have conquered the world or overcome the world, we have overcome the devil, we have overcome the sting of death, we have

overcome the grave and at the last day resurrected with a glorified body to live with God and His Son in all eternity. Equal unto the holy angels.

This is the hope of a soldier of the cross, then Jesus will be crowned as Lord of Lords and King of Kings, when all the saints or soldiers go marching in.

Now the apostle Paul say the first man Adam was of the earth and earthy and God had breathed into him the breath of life and he became a living soul, but was still a natural man and when he fell or lost his state or standing with God, we all fell in our natural head Adam and condemned to eternal death according to the law of God.

The second Adam, Christ Jesus came from heaven and was made a quickening spirit, so the Apostle says that which is of the earth is earthly and that which is spirit is spiritual as all in Adam died so all in Christ Jesus shall be made alive, therefore, they have more than gained by the second Adam. The law of God condemned the whole Adam race. The law of grace saves all those in Him or chosen in Him from the foundation of the world.

Without the life and sacrifice of Jesus Christ, there could not have been a man in all the world saved, and why? because Adam had transgressed and we being of his nature transgressed the law of God so we are condemned by Adam's transgression and also by our own transgression. The penalty of the law was death. We were doomed to eternal death, if God had not sent His Son, to die on the cross in our place and therefore making peace with

God so then the apostle said Christ is the end of the law to every one that believeth.

If there could have been a law given that could have given life, verily righteousness would have been by the law but this could not be done, therefore Jesus Christ was sent to the cross of His own accord laid down His life for the sheep.

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

A MUCH APPRECIATED EXPRESSION FROM A FRIEND

Dear Mr. Gold:

I don't know why it is, but many times I wonder if the brethren and sisters appreciate your many favors to them, as they should. I hope they do, because it is needful that they appreciate the favors, as you do not allow any advertising in Zion's Landmark, and I am glad that you have that much respect for the people of the living God, and you are included among that peculiar people too, else you would not do all you are doing and manifest the love that you have. God has removed the hard and stony heart and has given a hope to you.

May God continue to bless you and yours,

Lester E. Lee
Route 5, Dunn, N. C.

THE BELIEVERS SECURITY

The following letter from Brother P. W. Ashworth, will give our readers, who know Brother T. W. Wood, and his good wife, of Danville, Va., a chance to hear from them and also to hear from Elder J. E. Herndon,

who still preaches ably, though he is past 83.

Brother Ashworth's scriptural reasoning on the subject of old age, and "the believers security," is sound and scriptural.

David said, "though I walk through the valley and shadow of death, I need fear no evil, for Thy Rod and Thy Staff doth comfort me."

Brother and sister Wood, are and have long been among my best friends and it is sad indeed not to have their presence in our meetings as of old.

May the goodness and mercy of the Lord be with and abide with them is my prayer.

In hope,
O. J. Denny.

Elder O. J. Denny,
P. O. Box 1245,
Winston-Salem, N. C.

Dear Brother Denny—

A word of comfort for the old, who are in the faith, and sustained by it.

Sister and Brother Wood, asked that I write and tell you that they have decided that it would be too much of an undertaking for them to visit you during your coming association. Sister Wood says she is most too feeble in body to make the trip. She wants to come badly, but thinks it best not to undertake it at this time.

Brother Denny, Sister Wood is right feeble. It is very hard for her to get out and in her bed. She says that she is growing weaker all the time. She is, a good deal of the time, seemingly, in very low spirits. I go down to see her on an average

of twice a week. I try in my feeble way to console and encourage her. Some times we have a real good time, and again it seems that there has little been done.

Brother Wood has just passed his 80th mile stone in this life—and he, according to nature, is not as strong as he once was. Sister Wood, being the younger, sees all that, and wonders just what is going to happen when the time comes when they cannot look after each other as in days of yore. It is sad, to be true.

“Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, or any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

This is strong language—no man has the power to tear this promise to pieces. The devil is not strong enough to come in and destroy that which God has redeemed. Neither can old age, or death separate us from God's love. For His love is sure and steadfast.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; 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 shall they keep to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, making full proof of thy ministry. 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 He only, but unto all them that also love His appearing. 2, Tim. 4: 1-8.

Brother Denny, I have so often thought how well God has blessed you to walk and to preach in that beautiful way in which Brother Paul was exhorting his “beloved Son” in the Gospel Bonds. It is a faithful saying: for if we be dead with Him, we shall also live with Him.

Hope that you will have a good association—and that God may be glorified in all the preaching and practice. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

Yesterday, Brother Sigman, one of the deacons of the Danville church carried me out to Malmason Church, Elder J. E. Herndon preached, he was well blest to preach the gospel of glad tidings of of peace to the comfort of God's children. He is around 83 years of age.

There are no two finer Baptists

in this section of the country than Brother and Sister Wood. They have proven their faith by their works.

Please remember me to your fine family and all inquiring friends.

May our heavenly Father continue to bless and keep you and yours, is my prayer.

Yours in hope,
Posie W. Ashworth.

ENJOYS LANDMARK LETTERS

Mr. John D. Gold,
Dear Friend:—

You will please find attached money order for two dollars to pay for the Landmark for 1943. Please excuse me for not sending it sooner. I had it in mind to write you a long letter and tell you how much I enjoy reading your good letters and all the rest of the communications from the brothers, sisters and friends.

I hope the Lord will continue to bless you all to write on and on to tell the good tidings and the blessings with which He has blessed us poor sinners in these serious times of war, and all other things we are having to go through at this time.

My postoffice is changed from Palmyra, N. C., to Hobgood, N. C., Route 1, Box 12.

Yours in hope that the good Lord will bless us all through the rest of our days.

D. E. Mizelle.

LANDMARK A COMFORT

Dear Sirs:—

Enclosed please find \$2.00 for which please renew my subscription for Zion's Landmark from

September 1st 43, to 44. It has been a source of comfort to me. I read my old Landmarks, I have had 50 years. I have read and reread the writings of so many of the old fathers that have passed away, that I used to hear preach in my childhood days, but I could not understand and enjoy it then, but I hope the Lord in His sweet mercy has given me too a hearing ear and an understanding heart that I may enjoy His precious truths, as it is in Christ Jesus.

The Landmark laden with the sweet "old, old story of Jesus and His love."

Mrs. Henry Fox,
Roxboro, N. C., Route 3.

HAS READ LANDMARK SINCE EARLY CHILDHOOD

Dear Readers of Zion's Landmark:

While sitting here feeling so unworthy, I will try, with the help of the Lord, to write a few lines. I feel just a child, not even grown. My little hope seems so little sometimes. Seems I will throw it by, and sometimes sufficient if I were called to die. So, if this little hope was taken away from me I would be ruined, for it is my meat and drink, the greatest pleasure I ever see. I don't look for anything but trouble in this world.

I do love to read the good brothers' and sisters' letters in the Landmark. I have been reading the Landmark ever since I was a small girl. I never got tired of it. I get a lot of consolation from it. Sorry I am late in sending in my dues. Enclosed you will find money order for two dollars.

Bettie Wilson.

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., SEPT. 1, 1943

SEPARATION

In this world of sin, sorrow and death, the best of friends, and loved ones come to a parting of the ways, and the separation is painful indeed.

We are all coming to the time when we must bid farewell to the world and all its fulness. Though the earth remain, we must pass on to the eternity, from which no traveler has returned.

In the light of this truth, it is no wonder that Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." But, said Paul, now is Christ risen from the dead, and become the first fruits of them that slept."

"For since by man came death, by man (Christ Jesus) came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive. But every

man in his own order; Christ the first fruits; afterward they that are Christs at His coming."

In the Adamic death there is painful separation; but in the resurrection through Christ, there is life, and immortality.

Paul says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Why? Because it is sown a natural body. It shall be raised a spiritual body." De we believe the Apostle, when he said. "There is a natural body; and there is a spiritual body."

"And, so it is written the first man Adam was made a living soul; but the last man Adam (Christ) was made a quickening spirit."

In the world today, homes are being broken, and even nations estranged, separated, yet we read, "In the world ye shall have tribulation, (Not may have; but shall have) but in me peace."

The giver of life, light and immortality, cannot, will not, suffer his children to be estranged, and separated in the kingdom of God.

Men made rules often separate the children of God, here below; but God knows the secret intents of all hearts, and will not suffer His beloved children to be separated hereafter." For He shall see of the travail of his soul, the purchase of his blood and be satisfied. No separation there. No night, no sickness, no death; but all shall be like Him, in perfection, through the blood and righteousness of their Lord.

Their song shall be, not unto us, not unto us; but unto thy name be the glory. No separation there.

O. J. Denny.

MRS. WILEY DAVIS

In memory of our dear mother, Mrs. Wiley Davis, she was born September 27, 1888 and died September 4, 1943, making her stay on earth 55 years. Mama joined the church at Aycock's in 1923 and was a faithful member and always attended unless providentially hindered. She was sick for 5 years and seriously ill for two weeks, but she bore her suffering with much patience.

She leaves behind a husband and two children to mourn her loss. Her funeral was preached by her pastor, Elder E. L. Cobb on September 6th and was laid to rest in the Fremont cemetery to await the coming of the Lord.

Written by her children.

MILL BRANCH UNION

The Mill Branch Union is to held with the church at Bethel Saturday on the 5th Sunday in October.

Lovers of truth are invited.

M. Mears.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the Church at Simpson Creek, Friday, Saturday and first Sunday in November, about 6 miles S. E. of Loris, S. C.

Lovers of truth are invited. For further information write E. L. Vaught, Loris, S. C.

M. Mears.

KEHUKEE ASSOCIATION

Please publish in the next Landmark that Kehukee Association will be held with the church at Briery Swamp on the first Sunday in October, Saturday before Monday after which will be October 2, 3, 4. The church is located near the railroad station at Stokes. We invite all orderly Primitive Baptists, and also ministers to meet with us.

Elder A. B. Denson, Moderator

Elder B. S. Cowin, Chairman.

Coky Road, Rocky Mount, N. C.

THE SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D V) with the church at Conoho Martin County Friday, Saturday, fifth Sunday in October. Elder Jarrette White is appointed to preach the introductory sermon. Elder A. B. Denson his alternate.

All lovers of truth are invited to attend and especially ministering brethren.

A. B. Ayers.

Union Clerk.

**RESOLUTIONS OF RESPECT FOR
SISTER EMMA ELIZA THORNTON.**

Whereas God in His infinite wisdom has seen fit to call from our midst Sister Emma Eliza Thornton, 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 Thornton the church at Mingo has lost a good and faithful member, but we hope our loss is her eternal gain;

2nd, That we extend to her family our sympathy;

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

Approved by the church at Mingo in conference on Saturday before the second Sunday in July, 1943.

Elder Xure Lee, Moderator,
Lester E. Lee, Church Clerk.

**THE MOUNT ENON PRIMITIVE
BAPTIST ASSOCIATION**

The twenty-three churches now composing this association are contending for the same Apostolic faith and order as did our sister churches when they were constituted into an association in South Florida in 1871.

This association will convene with Mount Enon Church (D. V.,) Friday before the Fourth Sunday in October, 1943, near Plant City, Florida.

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

P. S. Dear Brother Denny:—I am enclosing notice of Mount Enon Primitive Baptist Association meeting to be published in Zion's Landmark.

I am sure our people would be most pleased to have you visit our association and then visit our churches.

In hope,

M. L. Gilbert.

BLACK CREEK ASSOCIATION MEETING

The next session of the Black Creek Association, the Lord willing, is appointed to meet with the church at Sandy Grove near Spring Hope, N. C., on Highway 95 between Zebulon and Stanhope, beginning on Friday at eleven o'clock, war time, before the fourth Sunday in October 1943 continuing through Saturday and Sunday. All lovers of truth and especially our ministering brethren are invited to meet with us.

W. E. Turner, Clerk.

PRIMITIVE BAPTIST ASSOCIATION

The next session of the Primitive Baptist Association will convene with Juniper Church, Johnson County, N. C., on first Saturday and Sunday before October 1943.

This church is located four miles east of Four Oaks, on the Atlantic Coast Line. All lovers of peace are invited to worship with us.

P. E. Gensinger, Clerk,
Williamston, N. C.

J. B. Lee, Pastor
Four Oaks, N. C.

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ZION'S LANDMARK
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 PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

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21

JOB REPROVES HIS FRIENDS OF UNMERCIFULNESS

Then Job answered and said:
 I have heard many such things: miserable comforters are ye all.
 Shall vain words have an end? or what emboldeneth thee that thou answerest?
 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?
 But now he hath made me weary: thou hast made desolate all my company.
 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.
 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth: mine enemy sharpeneth his eyes upon me.
 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully: they have gathered themselves together against me.
 Job 16th chapter, 1-10 verses.

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

MANY ARE CALLED BUT FEW ARE CHOSEN.

"Many are called, but few are chosen." We will find this Scripture in Matt. 20:16, also in 22:14. I have heard some discussion on this subject.

It seems to me everybody is called, because it says many are called, but few are chosen. "Broad is the road that leads to destruction, and many go in there at," Luke 14:16-24, "Then said he unto him, A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, come for all things are now ready; and they all with one consent began to make excuses. The first said unto him, I have bought a piece of ground, and another said, I have bought five yoke of oxen, and another said, I have married a wife and therefore I cannot come. So that servant came and shewed his Lord these things, and the Lord said unto the servant, go out into the highways and hedges and compel them to come in that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper."

It seems to me that not all were bidden were compelled to come. So, I believe every child of God is compelled to come, but the rest were not compelled. Rom. 1:6, "Among whom are ye also the called of Jesus Christ."

Note how it reaches, "Among whom are ye also the called of Jesus Christ. Rome 1:19, 20, 32, "Because that which may be known of God is manifest in them for God hath shewed it unto them, for the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even His eternal power and godhead, so that they are without excuse." Those people who were called or bidden were not called to repentance. Luke 5:32, "I came not to call the righteous but sinners to repentance." Those that were called to repentance were called with that compelling power. It seems to me that they know God or they would not hate Him. John 15:24, "If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both me and my Father." John 9:39, 40, 41; "And Jesus said for judgment I am come into the world that they which see not might see and that they which see might be made blind. And some of the Pharisees which were with Him heard these words and said unto Him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin. But now ye say, we see, therefore your sin remaineth."

It seems like He came to make some blind as much as He came to make some see. He came to His

own, His own received Him not, but as many as did receive Him, to them gave He power to become the Sons of God. It seems they must have a showing to receive Him or reject Him. In Gen. 22nd chapter, the Lord told Abraham to offer up his son Isaac for a burnt offering. He did not ask him to, but He told him to. If he had asked him, would he do that, Abraham might have said yes, I will do that, and if that was all there was to it, so far as we know, he might have or he might not, but it must be proven that those He gave power to receive Him do receive Him and that those He came to make blind do reject Him. It seems to me if we are not with Him, we are against Him. So, they are left with no excuse.

1st Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His Marvelous light." God's people are both called and chosen. They have been called out of darkness into His marvelous light. Eph. 1:4, "According as He hath chosen us in Him before the foundation of the world. There is one body and one spirit, even as ye are called in one hope of your calling." Thess. 2:13,14, "But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."

2nd Tim. 2:4, "No man that war-

reth, entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." Rev. 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings, and they that are with Him, are called and chosen and faithful." Matt. 7:24 and 26, might be connected with this subject, "Therefore whosoever heareth these sayings of mine and doeth them; and every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man."

Here is the point, they both heard and one doeth them and the other doeth them not. The ones who doeth them not heard as much as the ones who doeth them.

The parable of the sower is also part of the subject. Matt. 13:18-22, "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom and understands it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received the seed by the wayside. He also that received seed among the thorns is he that heareth the word and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." He heard and received the seed also.

Those fellows who heard the word and received the seed and understandeth it not, heard the word and received the seed as well as those in the 23rd verse, "But he that receiveth seed into good ground is he that heareth the word and understandeth it. "Many are called, but few are chosen. Where the

seed fell in good ground, they heard the word and understood it, and the seed that fell in other places, he heard the word and did not understand it. They did not have the understanding or they were not compelled to understand it. Luke 14:25, "For I say unto you, that none of those men which were bidden, shall taste of my supper."

Mr. Gold, if you think what I have written is worth publishing, you may do so. If not, all right.

With best wishes to you and yours,
W. S. Smith,
Reidsville, N. C., Route 1, Box 75.

REGARDING ANGELS AND MEN.

As there are probably different ideas concerning scriptural teaching of angels, I will give my opinion concerning the same. Angels are created spirits and are messengers of God to execute the will of God at His command.

They are called hosts, principalities and powers in the hands of God. They can move at a high speed at the command of God.

"Thinkest thou that I can not pray to my Father and He shall presently give me more than twelve legions of angels; Matt. 26:53." There are two classes of angels, Holy angels and fallen or wicked angles, but all move at the command of God. All angels, men and all created things, enemies and friends of God are moving to fulfill the determinate will of God and yet some of them are rebellious against His will of precept, but His will of purpose stands secure against all opposition. Fallen angels are rebel-

lious against God's will, but can only do what God grants them power to do. Angels are sent of God to protect and guard His people against their enemy and no harm can come to any one only as the Lord permits the same.

The devil seems to be the captain and head of the fallen angels.

Out of Mary Magdalene, Christ cast out seven devils and to my judgment they were seven fallen angels, called devils. The devil is called the prince of the world and goeth about seeking whom he may devour and if God only would permit it the devil would destroy all friends of God.

The legion of devils in the wild man obeyed Christ when he said go. They came out of the man and went into the swine. They were fallen angels, and knew Christ and He commanded them to be quiet. "He shall give His angels charge over thee, to keep thee in all thy ways."

For by Him God, were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or power. All things were created by Him, and for Him. 1 Col. 1:16. The angel of the Lord encampeth about them that fear Him, and delivereth them. psalm 34:7. Angels ministered unto Christ in the temptation of the devil in the wilderness.

We have record that angels ministered unto most all the old prophets and apostles.

It was angels who proclaimed the good news of the birth of Jesus Christ and by the ministry of angels God protested the life of His Son Jesus by keeping Joseph and Mary

informed and directing them to safety.

It was by the ministry of an angel, sent by the Lord that the prison chains doors were opened by the power of God, and it was by an angel, sent of God that smote the governor who would not give God the glory for Peter's release, and I would not doubt, but what Annanias and Sapphira were slain by an angel.

There have been thousands upon thousands of people slain by angels at the command of God.

It was angels, that commanded the soul of Lazarus to Abraham's bosom.

"And Elisha prayed, and said Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him Elisha, prayed unto the Lord and said, "Smite this people, I pray thee, with blindness and He smote them with blindness, according to the word of Elisha." 2 Kings 6:17-18.

The Lord will send the angel Gabriel to blow the trumpet at the last day of this present age and then, according to the testimony of Christ, angels at the command of Christ will go to the four corners of earth to glory in the God of their salvation through and by the free gift of Christ Jesus our Lord and Master.

According to my understanding the devil was a created angel and he and all his followers lost their created state by the fall, just the same as man lost his first created

estate by the fall of Adam.

For the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day. Judge 1:6, and if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the day of judgment, and Peter 2:4.

Men are also fallen, and are bound by chains of darkness unto the judgment day and with the only hope for man is faith in Jesus Christ who only can save a fallen sinner:

Thomas W. Kinsey,
High Point, N. C.

MAY GOD RESTORE THIS SUFFERER TO HEALTH

Dear Mr. Gold:

I want to write you, but I am so weak I don't know whether you can read my writings. I have been very sick and am still in bed sick, but I was lying on my bed yesterday and the mail came and that sweet message of God came to me. I was so lonely and lying there thinking how I would love for some dear brother or sister to come and say a few words to me about our sweet Saviour, and when my husband brought the dear old sweet Landmark in to me, I cried, for I said, "God is good to us all if we will only put our trust in Him" for I love to read that dear sweet book. I have to read it through before I can be satisfied, it is such a good message to poor old sinful me.

I have not lived in any health at all for the last six months and, al-

though I tried to bear it all, I have had to give up and go to bed for the last past week. The doctor says I must have another operation or I can never go through my pain and suffering. But God is with me, I know, and with His help I trust I can be better, for I have had two operations and I do not want another.

Mr. Gold, I have read in the Landmark that you are in low health too. I am praying for you to soon get better, for you write such good pieces in the paper, and we all love you as a brother in Christ. I hope you will remember me in your prayers, for I feel alone in this world. One trouble, I have a dear son in the army, and he is a long ways from home, but I trust in God. He will take care of him, and when the war is over, he can come home to me.

I must close. I am getting nervous. I thank you and all for the good kindness you have done and are doing for me in sending the dear Landmark to me.

This is from a friend, I hope,
Mrs. Mary E. Justice
Snead's Ferry, N. C.

GRACE

(By Geo. D. Godard)

On December 11th, in the afternoon, I lay down for a nap, and near the end of the rest, I dreamed that I was at certain church, where a large assembly of people were in attendance. The question arose as to whether a night service should be held, and seeing that the major portion of the people were discouraging the service, I arose and

asked to make some remarks. The subject of the remarks was grace. I was speaking with animation, as I awoke, just a few minutes later.

I was quoting the words of Paul, "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."

Col. 3:3—"For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."

Gal. 2:19, 20, 21—"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; Yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

St. John, 3:16—"For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What is grace? What is the grace of God?

There are many meanings attached to the word "grace" but to confine it to the proper meaning in these passage, it is to mean divine favor shown to an unmeriting subject, mercy unmerited and not earned.

The grace of God is favor shown to a subject who has not done and cannot do anything to merit that favor, except through obedience to the commands of God. This favor emanates in God who so loved, in whose love this grace (favor) em-

anates and from which it springs. God loves all nature which is the creation of His hand. But God loves the sinner, who is already the product of the creation of His hand, with a love superior to the love which He bears to nature; for this is revealed in the fact that He designed to make the sinner a son, which is shown by Him in Giving His Only Begotten Son, that whosoever believeth in His Son should not perish, but have everlasting life. Nature has no everlasting life for man; but in the divine favor of God in the gift of His Son, there is everlasting life.

The kingdoms in nature crumble and fall, the kingdom of God's love hath no end, and shall never fail. The kingdom of nature is of the creation of God's hand, but the kingdom of heaven is established by and in the love of God. God is love and His habitation is founded in love. The sinner saved by grace, the gift of God's love, has the promise of the Father which cannot fail that He hath a home that remaineth and awaiteth his coming. This is a home of love, "A home not made with hands, eternal in the heaven." It is the Eternal Presence of Him who is love.

The sinner may be greatly afflicted, tempted and tried in this life, but as pertains to the Father, he liveth in Christ and is viewed through the blood of the everlasting covenant which is sure and steadfast. "Ye are dead and your life is hid with Christ in God."

Thanks be unto our God, for He saves in love.

Comments by O. J. Denny,

The above dream and comments

on same by George D. Godard, as published in the Banner Herald, is good reading. Such doctrine and faith, is good enough for life, for blessed rest in sleep, and for eternity. The Grace of God, with all its promises, for time and eternity, will stand the test of every earthly trial, and be the theme of eternal praise, to God in glory. John heard the angels sing. "Thou are worthy, thou hast redeemed us unto God, and made us to reign, with Him, forever and forever."

We make no apology for using short articles of the above type. It is food for the hungry, thirsty souls. Blessed are those that hunger and thirst for righteousness, for they shall be filled. This is not meant, the self righteous; but, all your righteousness is of me, Saith the Lord.

THE LORD WILL PROVIDE.

Dear Mr. Gold:

Enclosed please find one dollar to pay on my Landmark. I would send you more if I could, but just can't at this time.

The Landmark is a comfort to me in my sad and lonely hours, for I have to stay at home most all the time, on account of my afflictions, and my song is:

"Father I stretch my hand to Thee,
No other help I know.
If Thou withdraw thyself from me,
Ah whither shall I go?
The Lord will provide.

May the good Lord bless you all.
With thanks and good will, I am

your friend in Christ, I hope,
Miss Lippie J. Honeycutt,
Angier, Route One.

THE BEAR CREEK ASSOCIATION

I Elder Denning and our wives attended the Bear Creek Association held with the church at High Point, N. C. We went Saturday and left at noon Sunday.

The association was well taken care of in every way. The attendance was good and the preaching as good as I ever heard, and with intense interest, and real good behavior except some little talking on the exterior. It seems that some old Baptists, when they get together, are bound to talk some during services, which is unthoughted, and very unbecoming, and which is also, very detracting from the services. If some must talk, they ought to get off far enough from the audience not to be heard so that others would not be disturbed by their noise. I do wish that people could be more thoughtful, and especially, old Baptists. This applies to the song service as well as to the preaching. Some of our preachers, are just as guilty as others. Let us all consider, and quit this kind of thing, for it doesn't show proper respect for our services, nor to the speaker, nor singer. Suppose that you were asked to sing a song, and while you were singing it there were those in the congregation talking while you were singing, would you think that your singing was very entertaining? I know that you would not. Would you like to be treated in any such way? If you would not, then, suppose you apply the golden rule.

I once knew some musicians who were invited to entertain, and while they were making music a person began trying to carry on a

conversation with me, and upon a topic foreign to the good music in which I was greatly absorbed, and I said to him, "Let's respect the musicians." This stopped his mouth. On another occasion, I was attending a union meeting, and about three seats behind me there were two ladies talking, and talking loud, and I asked a brother who was near them to ask them to quit, and he was afraid to do so, and refused. I turned to them and said, "I wish you wouldn't talk, I want to hear the preaching." There was a quietus. Some two or three years passed, and while attending an association, one of these ladies came to me, and apologized for, and thanked me for reproving her. She was a member of the church! But I didn't know her at the time, and of course, didn't know that she was a member. Don't be afraid to ask people to be quiet. If they are what they should be, it will not offend them, and if one should get offended, let it offend.

Another thing I will mention right here is, I have noticed that lots of old Baptists coming in after services have started, will go almost around shaking hands with the brethren, and some times speaking out, not withstanding the preacher is speaking. To my mind, this is very unbecoming, and very discourteous towards the whole thing, both speaker, and hearer. Why not wait until after services to do our handshaking? It would not only look better, but would be much better, and so let us stop this nonsense. Better not shake hands at all than detract from the services. I hope no one will become offended at this, but if you do, you are guilty, and

should change your way right.

This association was well attended, and well taken care of in every way.

There were twenty or more preachers present, and all the preaching that I heard was sound, and I thought as good as I ever heard. One other thing worthy of mention was their good soul—cheering singing. Elder J. Harvey Daily was with them, and led the song service, and the way they did sing! There is no dragging the life out of a song with Elder Daily. He sings like he means what he is singing. I am glad that we are not told how fast to sing, but are just simply told to sing. Says Paul, "I will sing with the spirit, and with the understanding also." To sing with the spirit, is to sing from within—from the heart. This is that praise which is to God. The understanding is to each other, and is external, and not so much from the heart, but the mind. "Speaking to another in Psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord." I don't get a thing out of one who makes a botch of an otherwise good, and sweet song. I do wish so much that our people would get out of that old traditional way of trying to sing like papa, unless he sings with the understanding. Otherwise there is no harmony, but discord.

I notice that the Baptists of Thornton Ark, are having a singing school taught. This is a wide awake band of Baptists, and believe in singing according to the rudiments. They have a wide awake pastor who has better judgment than to oppose right singing, and at the same time,

he can not sing at all. Would to God, that our pastors would awake out of sleep, and get busy.

The weather was ideal for this meeting except for Sunday, which was somewhat showery, but they have a large shed provided which made it possible for the services to go on in spite of the weather conditions. This shows up good for the church at High Point. It proves that they think more of the services than of their money. This shed must have cost considerable money as it is covered with good roofing which is leak-proof. I don't know how many it will accomodate, but I would guess a thousand or more.

The church is located just off Main street, about two blocks going west from the city. It is a most ideal location, with plenty of shade, in fact, it is in the edge of the woods.

This was my first visit to this place of meeting, and to the city, and I must say that I enjoyed it very much, and want to go again.

We spent the night in the good and lovely home of Brother, and Sister Strickland out about six miles east of the city, and was well cared for, for which we feel thankful. Brother Strickland, is cousin to Sister M. M. Denning, and is a lovely sister indeed.

I would be real glad if more of our people could visit these good people and hear them sing from Elder J. A. Monsees song book. I feel that it would be a real stimulus to them for better singing with us. Why don't we get out of that old, happy go lucky way, and sing the tune as written?

In love, and the best feeling,
Obe Tingen.

GOOD GIFTS FROM GOD

Dear Editor:

My dear kindred in Christ. If the almighty God blesses me, I will write some of the consolations that come to my troubled soul, or if I am blessed it is of the Lord, through Him and by Him. All perfect gifts come from Him, and come down from above.

As my poor soul was troubled, I fell into deep meditation, and passing through my mind—and I felt a rejoicing, and claiming these sweet promises mine. I felt a desire to read the scriptures, I knew not where, but opened my Bible at the chapter of psalms.

As it seems I was trying to ask God the all powerful, the all wise God to descend—come down to me and bless me. I read and felt like I could say with David: O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded, 6 verse. Oh let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and reins. 9 verse. My defense is of God, which saveth the upright in heart. 10. God judges the righteous, and God is angry with the wicked every day, etc. Read the whole chapter while reading the scriptures. The words of the poet were ringing or singing in my soul and heart—and I fully believe the great Mediator came down from the mansions of glory, my soul to greet—and as I hope the bright an-

gels guarded the babe that I hope to feel was placed in this heart of mine or breast too, many years ago, and I beg in deep contrition He will lend me His aid, for the angels adored Him in reclining slumbers, and He grew to do His Father's will, and there is no gift too precious to yield to Him. I honestly hope to adore Him with my whole heart's adoration, for richer by far is this than silver and gold, and the prayers of the poor are dearer to Him than the pearls of the ocean—and I am made to sing Halleluiah to my Saviour King.

Oh I do feel so poor and unworthy, but am made glad and lifted up when the Lord manifests his wonderful love to me and blesses me to see these things I am raised far above the wickedness of this earth.

Then again I am brought low to suffer afflictions, troubles and trials while I live in this low ground of sorrows. But when its His will He blesses me to be submissive to the all things that take place in this world, and enables me to stand, or I would surely fall by the wayside.

Go to the garden, sinner, see
 Those precious drops that flow,
 The heavy load He bore for thee,
 For thee He lies so low.
 Then learn of Him the cross to bear,
 Thy Father's will obey, and when
 temptations press thee near,
 Awake to watch and pray.

How condescending and how kind
 Was God's eternal Son!
 Our misery reached His heavenly
 mind
 And pity brought Him down.
 Hark! His dying words:

"Forgive, Father, let the sinner
live;

Sinner, wipe thy tears away,
I thy ransom freely pay.

Submitted in love.

Mrs. Allie Blalock White,
1107 E. Main St. Durham, N. C.

COMFORT FROM READING.

Dear Mr. Gold:

I have been aiming to write to you for some time and tell you my subscription is out. I guess you know that. I do not know right now whether I will be able to take the Landmark any longer or not, but I will certainly miss it, for there is where I get all my preaching. I read the good pieces in the good old Landmark and enjoy what the editors write and the good brothers and sisters, and I enjoy reading the articles you write.

I cannot renew my subscription now for my means are very small, and I cannot work for wages. I will be seventy-eight years old the sixteenth of this coming September. I cannot work much, but I can read. I hope I am thankful that I can read, for I certainly enjoy reading the Landmark.

I certainly did enjoy reading Sister Carrie Lee Howard's piece she wrote in the issue of June 15, 1943.

The Good Lord has greatly blessed her to write comforting pieces for the Landmark.

Yours in hope of eternal life,

Mrs. J. H. Smith,
Reidsville, N. C.

We are pleased to send you the Landmark from the fund donated by generous brethren and friends.

John D. Gold.

THE DOCTRINE OF SALVATION BY GRACE

Dear Mr. Gold:

I am enclosing two dollars for the Landmark. Please send the Landmark to Mirandy Marshburn, Richlands, N. C., Route 1. She is not a member of the church, but is a lover of and a good friend to the Primitive Baptists. We love to have in mind to serve those who love the doctrine of Salvation by Grace.

Let our light shine as God gives will or power, hoping God has made us an example for others of the flock. May God in His mercy be pleased to wake up those who are asleep in Christ, give them life and power and a will to follow. I see many who have fallen asleep because it is a day of darkness. God has allowed their eyes to be blinded, but God's love can and will awake them, and He will still be their God, and they shall be His children. Until God does awake them, how they miss getting the joys in this life.

I surely did enjoy the letter that Sister Taylor had in the last issue of the Landmark.

R. P. Batchelor

Route 1, Box 157,
Clarendon, N. C.

SOLDIER FINDS COMFORT IN LANDMARK

Mr. John D. Gold,

Dear Friend.—

I have read several of the Landmarks and enjoyed them. All the articles seemed good to me, and I wish I could comment on every one. I find a comfort in all the articles.

I am twenty years of age, and I united with the church at Pee Dee in the Mill Branch Association the fourth Sunday in July 1942. I was called into the army April 2, 1943. I dearly love the Landmark and would appreciate if you would send it to me.

I am inclosing two dollars (\$2.00) for a yearly subscription. My address may change at any time, but in case it does I will notify you.

May the Lord bless and keep you is my prayer for Christ sake.

Morser B. Paul.

Det. 914th Q. M. C. Am. Service
A. S. N. 34650172, PIAAF Presque
Isle, Maine.

A GOOD LETTER

Mr. Gold,

Dear Sir:—

I am enclosing my dues for the Landmark which I enjoy so much, only thing, those can write don't write often enough. The church of my membership is 45 miles away so I have to read my Bible and Baptist periodicals, and trust to the God of all good to give me some consolations and understanding of those things I read, I have had some sore trials for last few months and have felt the need of prayers and sympathy of God's children. Have one dear son in England in Air Corp where war is raging—one in Navy far away. One in hospital from operation. One may have to be operated upon real soon. These words came to me a few days ago.

Whom he loveth he chasteneth,
Surely His rod has only been light,

Yet I know I need those things to keep me humble. In this great conflict, God can, and will bring His dear children nearer, and surely dearer to each other especially churches that are divided I am one believer when this struggle is over many changes will take place with our people.

Pardon the length of this letter.

Mrs. J. W. Knowles,
Lynchburg, Va.
1706 Grace St.

**LOVES TO READ THE
WRITING IN THE LANDMARK**

Dear Mr. Gold:—

Enclosed you will find money order for two dollars for the Landmark from July 1, 1943 until July 1, 1944, as I do not get to go to church very much, the Landmark is lots of joy and comfort to me. I love to read the writings of the brothers and sisters and get much comfort out of them. Also your writings, I love.

Mrs. Manietta Taylor,
Sealevel, N. C.

**LOWER COUNTRY
LINE UNION MEETING**

The next session of the Lower Country Line Union is appointed to be held with the church at Wheelers beginning Saturday before the fifth Sunday in October 1943. Elder T. W. Walker was chosen to preach the introductory sermon, Elder A. L. Holloway alternate.

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

Clyde Satterfield,
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.

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THE NATURAL AND THE SPIRITUAL MAN.

Paul said: "There is a natural body and a spiritual body." (1st Cor. 15:44) Cruden says: "The natural body, is the material part of man." The spiritual body signifies: The church of God, firmly united in Christ and among themselves by the spirit, faith, love, sacraments, word, and ministry, which like the veins and arteries, in the body serves to join them with the head, Christ.

Christ is the head over all, and said: "I in you, you in me, I in the Father and the Father in Me." And that, He was the vine, that ye, His people, are the branches; and God the husbandman." Therefore all the children of God, are His planting, begotten of Him, created in Him, therefore ye are of the incorruptible seed, which came through Jesus Christ, the mediator, between

a Holy God and a sinful people.

As all natural men were conceived in sin, shapen in iniquity, born under the law, and justly condemned so we read. "Eye hath not seen, nor ear heard, neither (hath it) entered into the heart of man the things God hath prepared for them that love Him."

If the natural man, conceived in sin, was changed to a spiritual man, transplanted or rooted out of the natural state, and planted in a spiritual state, in Christ, no sin could assail, or condemn, the spiritual; but the people of God, once the children of wrath even as others, are not transplanted from the natural to the spiritual kingdom; but they are translated from one to the other, and hence know something of both kingdoms.

It is God, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption, even the forgiveness of sins: Who is the image of the invisible God, the first born of every creature: And he is before all things, and by Him all things consist." Col. 1st. Ch.

As with the natural man, the old creature, so with the spiritual man, the new creature; there must be first; the begetting, the travail, the deliverance, therefore; Peter said. "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." For as in Adam all die, so in Christ shall all be made alive; but every one in his own order."

Paul said: "For the creature was

made subject to vanity, not willingly, but by reason in Him who hath subjected the same in hope. For we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, we with patience wait for it. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings that cannot be uttered." Romans 8th. Ch.

Paul said: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, do mind the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

We are all in the flesh as long as we live, and "So they that are in the flesh cannot please God; but note, they that are after the spirit, do mind the things of the spirit, being led of the spirit, for ye are not in the flesh, but in the spirit, if so be the spirit of Christ dwell in you, and if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

Paul said to the church at Corinth. "No flesh should glory in His presence; But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let Him glory in the Lord."

With all the wisdom of earth, we are told, that; The foolishness of God is wiser than men; and the weakness of God is stronger than men. (1st Cor. 1:25.)

1st. The conception, 2nd, the travail unto the appointed time for deliverance, then the new birth. Jesus said. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." "Marvel not I say unto you, ye must be born again. Not born over, but a new birth, born of God, born from above, born of love." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"God is a spirit, and they that worship Him must worship Him in spirit and in truth."

What of the life here, while still in the flesh? We still like Paul have the thorn in the flesh to buffet us. And we too, know what Paul felt when he said. "When I would do good evil is present etc. But, if born of God, He will preserve all His people to the last and final day, when all shall come, to God, and to His throne, washed, justified, sanctified, and will then be glorified.

Job, did not look for his change, in life, but said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Paul said to the church at Philippi, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." (Phil. 3:20:21.)

While in the flesh, like Job, we must wait for that change which is to come. Paul said: "As we have borne the image of the earthy, we shall also bear the image of the

heavenly." Now this I say brethren, flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment in the twinkling of an eye, at the last trump, (not now) for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." (1st Cor. 15:49 to 52.)

Until the change shall come, His people are kept, by His power, preserved by His grace, unto the last and final day, when hope will be turned into possession.

Timothy said, "And the Lord shall deliver me from every evil work, and will preserve me unto the heavenly kingdom, to whom be glory forever and forever. Amen."

That will be enough; and when that day cometh, all the redeemed of the Lord shall be gathered into the kingdom of heaven and God himself shall be with them, and they shall be His people and God, himself shall wipe away all tears from their eyes."

Submitted in love of the truth.

O. J. Denny.

THE MINISTRY

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1st Tim. 3:15.

This epistle was said to have been written from Laodicea to Timothy who is called His Son after the common faith and not after the flesh. Both epistles to him show the great love and fatherly care the great

apostle had for this young minister, who was living in the midst of so many unpleasant surroundings. The true minister had to combat the unbelief, superstition, persecutions and misrepresentations so common to all who desire to live so as not to bring a reproach upon the church, and to glorify God by preaching Jesus Christ and Him crucified, the way the truth and the life.

No doubt that Paul was busy preaching the gospel wherever he was, but was craving the opportunity to visit him and give him the necessary instruction as to how he was to live, act and behave himself in the house of God. When Paul was free he never tired of preaching Jesus to the Jew first, till they rejected his preaching, then he would turn and preach the same gospel to the gentiles. If he was in prison he would preach to the prisoners and also write letters unto the churches telling them of his love for them, and how they should behave in the house of God.

The house of God is the church of the living God, different and separate from heathen temples filled with images representing their God which had no life, power or strength even to defend themselves against an enemy. It is separate from the costly buildings erroneously called churches, containing images of saints, pictures and such like whose chief design is to make a vain show and not to worship God in spirit and truth.

The church of God is not built of any earthly substance, but the church is an eternal building not made with hands but by Christ who said, "On this rock I will build my church, and the gates of hell shall

not prevail against it?"

The church is represented as coming unto a living stone, disallowed 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 Peter 2:4, 5.

The church is a chosen generation; a royal priesthood, an holy nation, a peculiar people; that yet should show forth the praise of Him who has called you out of darkness into His marvelous light. 1 Peter 2:9.

The tabernacle in the wilderness, nor the temple of Solomon were not churches, but places where the people met to worship God. They were only types or shadows of the church, or rather of Christ and His church; "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38:39.

The most precious earthly material put into a building will not make it the church, for Solomon's temple must have been the most costly building ever erected by man; and every part of it was a figure of Christ and His sublime relations to His church and afterwards brought to light by Jesus in the adorable manifestation of His power, His universal dominion, His love, mercy and truth portrayed in His birth, His life of service as a servant, His glorious ministry, His patient suffering, His humiliating trial, His triumphant death and resurrection,

when the guards and seal of the mighty Roman Empire shut Him up in the tomb, and His enemies while exulting over their victory over Him, were suddenly hushed when the angel said "He is not here; He is risen from the dead."

Every child of God is a part of this building; each one belongs to it, and it belongs to Christ; and wherever they go either by lands or sea, under the sea or in the air, they are in this church, for satan cannot separate the least of them from it.

All who are not of this building carefully watch over all those who are; they notice their every action, carefully listen to their every word, observe their walk, and while the church cannot satisfy them so they will not find fault with them, yet, they can let their light so shine that they can see their good works and glorify their Father in heaven.

They can study Paul's letters to Timothy, all other of his epistles, as well as all other scriptures, and learn how they ought to behave themselves in the house of God.

B. C. Cowin.

ISRAEL EUSTACE NEAL

Whereas, God in His infinite mercy and wisdom saw fit to remove from our earthly association by death on July 24, 1943 Brother Israel Eustace Neal.

Brother Neal was received into the fellowship of the Greensboro Primitive Baptist Church on the 3rd Sunday in May 1918 and was ordained to deaconship on the 3rd Sunday in July 1919, at which time he was chosen church clerk and treasurer. He also served on the finance committee of the Upper Country Line Association for fifteen years and was chairman of the committee for the past ten years, all of which positions he filled gracefully and humbly, ever mindful of the poor and unfortunate of the church.

No words can express the loss of such a useful servant of God as Brother Neal was. While we realize the church has lost one of its most useful members, we believe

his spirit is resting in the Paradise of God's eternal love, awaiting the resurrection of the body to receive all the blessings and glory that heaven means to a poor sinner."

Therefore, be it resolved by this church:

First: That we bow in humble submission to God's holy will, realizing that He makes no mistakes and does all things right and well.

Second: That his dear companion and children may be given grace to say "not our will, but Thine be done" ever looking to Him as the giver of every good and perfect gift, one whose grace and power never fails, and is a very present help in time of trouble.

Third: That a copy of these resolutions be spread on our church record book, a copy be sent to his family and a copy be sent to our church papers.

Read and adopted by the Greensboro Church at her September meeting 1943.

W. C. King, Moderator.

BROTHER W. S. PEELE

Brother William Stanley Peele, our former clerk, died January 26th, 1943. He was a member of the church at Bear Grass and its clerk for a good long time. He was clerk of the Skewarkey Union and in every instance he was true and faithful as it was possible for any one to be. He delighted to serve the churches and the union and was always glad to spend and be spent for his brethren, whom he loved sincerely and devotedly and proved his faith by his works.

The writer told him he was the most useful man he knew of anywhere to the church, and the church loved him and appreciated him more than it can tell, and grieved over his passing away, knowing he would leave a vacant seat in our solemn assembly which no one else could fill.

From the time he learned of having an incurable disease he seemed to be perfectly resigned to his fate, he did not falter nor complain but with an unconquerable zeal he continued to serve his brethren as long as he had strength to do so without murmuring or complaining.

He fell asleep, we believe in Jesus January, 26th, 1943, having like David, served his generation faithfully and efficiently, and was gathered unto His Fathers in peace with God and all mankind.

Brother Peele was an excellent songster, and his spirit tuned voice was inspiration to us in our church meetings, as it was his greatest joy to sing the praises of His precious Redeemer in spirit and in truth, even when he was near the end of his journey, and his frame was tottering on the brink of the grave, still his mellow voice had lost none of its sweetness, nor had its strength been lessened by the

ravages of disease.

In love,

B. S. Cowin.

Done by order in conference at Skewarkey church Saturday before the second Sunday in March, 1943.

B. S. Cowin, Moderator.

J. D. Bowen, Clerk.

RESOLUTION OF RESPECT.

On June 20, 1943, our Heavenly Father called from this earthly home of sorrow and afflictions, our dearly beloved sister, Gracie Williford, to her long eternal home, of which she had a bright hope of meeting her blessed Savior in Peace.

She united with the Primitive Baptist Church at Angier, N. C., Saturday before the first Sunday in September, 1932 and was baptized by her pastor, Elder J. T. Lewis. She was faithful to attend her meetings as long as she was able to. In her last few years on earth she was stricken down with rheumatism but she still manifested a love for the church by inviting brethren and sisters to meet with her to hold services in her home. In her passing we have lost a good sister. We feel that our loss is her eternal gain.

Therefore, be it resolved, that we, the church at Angier, bow in humble submission to the kind Providence of our Heavenly Father who doeth all things well. And we also extend our heart felt sympathy to the bereaved family. Be it further resolved, that we send a copy of this Resolution to the Primitive Baptist and Zion's Landmark for publication; one sent to the family and also a copy entered in our church records.

Ordered by the Church at Angier in Conference Saturday before the First Sunday in July, 1943.

Elder J. T. Lewis, Moderator

M. E. Fish, Clerk.

CP 286.4

ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI

OCTOBER 1, 1943

NO. 22

JOB SHOWS THE PITIFULNESS OF HIS CASE AND HIS INNOCENCY

God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

He breaketh me with breach upon breach, he runneth upon me like a giant.

I have sewed sackcloth upon my skin, and defiled my born in the dust. My face is four with weeping, and on my eyelids is the shadow of death; Not for any injustice in mine hands: also my prayer is pure.

O earth, cover not thou my blood, and let my cry have no place.

Also now, behold, my witness is in heaven, and my record is on high.

My friends scorn me: but mine eye poureth out fears unto God.

O that one might plead for a man with God, as a man pleadeth for his neighbour!

When a few years are come, then I shall go the way whence I shall not return.

Job. 16th chapter, 11-22 verses.

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE MAHOMETAN FAITH.

Mahometan faith: "God's absolute decree and predestination, both of good and evil. The orthodox doctrine is that whatever hath or shall come to pass in the world, whether it be good or whether it be bad, proceedeth entirely from the Divine will and is irrevocably fixed and recorded from all eternity in the preserved table, God having secretly predestinated, not the adverse and prosperous fortunes of every person in the world in the most minute particular, but also his faith and infidelity, his obedience or disobedience and consequently his everlasting happiness or misery after death, which fate or predestination it is not possible by any foresight or wisdom to avoid."—Buck's Theological Dictionary, Page 333.

The ancient Greek tragedians and Stoic philosophers were fatalists. Among the Jews the Essenes were fatalists. Augustine maintained that grace is nothing else than predestination realized; that salvation is the work of God in accordance with His eternal will and purpose, that His decree is the efficient cause of all good in the elect, while the cause of sin in the reprobate evil will of man is permitted to operate voluntarily and independently of Divine Grace, and thus justly left by God to go on to perdition.

God made man "very good" (Gen. 1:31) and said to him, "Of the tree of the knowledge of good and evil thou shalt not eat." And He did not compel Adam to transgress the law which He had given, but withdrawing His restraint He left him to his own volition, and Adam sinfully chose to disobey God's commandment. And such is the case with every sin in the universe, instead of originating and approving it, God hates and punishes it, if unatoned for, with eternal death. He inflicts endless death upon the guilty, unredeemed sinner, everlasting separation from His presence, because the Holy, Holy Lord of hosts, our righteous Creator, Governor and Judge, is of purer eyes than to behold iniquity. Nay, even when the incarnate Son of God took upon Himself the sins of His chosen people the flaming sword of Divine Justice bathed itself in His bleeding heart, the Holy Father forsook the sin-atonement Son, the sinless, sinbearing Friend of sinners, the noonday heavens and the Saviour's soul were shrouded in a midnight pall, and Jesus was numbered with the dead. And alone by His perfect sacrifice for sin can any sinner find acceptance and peace in the holy presence of God.

"Surely, then, it were the most dreadful blasphemy to believe that God is the author of sin or source of wickedness, and no Baptist, no

Christian, no Bible Predestinarian does or can believe it. Such an idea would confound God with Satan, who is the great tempter to all evil," Hassell's History pp. 649-50.

"He neither commands sin nor approves of it, nor persuades to it, nor tempts nor forces to it, but all the reverse, forbids it, dissuades from it, threatens to punish for it, yea, even chastises His people for it, and besides, overrules it for their good and for His glory." J. Gill in Hassell's History, p. 651.

Dr. Gill further says, "He gave Adam power to abstain from eating the forbidden fruit, had he made use of it, so that he could have stood if he would; that God permitted or suffered Adam to sin and fall; and that our first parents with the full consent of their wills and without any force upon them, took and ate the forbidden fruit." Hassell's History p. 652.

No Primitive Baptist, says Elder J. R. Respass, in the Gospel Messenger, believes that God worked sin in man; it never has in any age been believed by the church that God's word forbade a thing and that God in his Spirit prompted disobedience to His Word. That would destroy His unity. But it is sin to violate God's word, and hence required repentance. God the Spirit convicts the sinner for violating the word of God, and shows him his guilt. But if done by God's promptings, there would not nor could there be, any sense of guilt for it, for it would be no sin. An effect follows from and is to be ascribed to the last immediate cause that produced it." Hassell's History, p. 653.

Elder G. Beebe said, "Men and devils act voluntarily in sin. While they act from wicked motives, God means it for good, overrules even their wicked acts and murderous designs for His glory." Hassell's History, p. 654. He further said, "Man is an accountable being."

Elder F. A. Chick wrote me, "Sin is man's fault. Man is an accountable being, and if a member should get drunk and say God predestined the act, they would exclude him for blasphemy, for it is blasphemy to charge his sin to God as the cause." "Man was made in the image of God, loving the law, written (Romans 2:14-15) in their hearts and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will which was (Gen. 3:6) subject to change. London Confession of Faith, Chapter 4:2. In chapter 5:4, "The sinfulness of their acts proceedeth only from the creatures and not from God, who being most holy and righteous, neither is nor can be the author, or (Psalms 1:21, John 2:16) approver of sin." Chapter 5:1, "Satan, using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who without any compulsion did wilfully transgress the law of their creation and the command given unto them in eating the forbidden fruit, which God was pleased according to His wise and holy counsel to permit, having purpose to order it to His own glory." 9:1. "God hath endowed the will of man with that natural liberty and power of acting upon choice, that it is (Matt. 18:2, James 1:14, Deut. 30:17) neither forced, nor by any

necessity of nature determined to do good or evil." London Confession of Faith.

Kehukee Articles of Faith: Art. 4, "We believe that when God made man at first he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative, of all his natural offspring, and that they were to be partakers of the benefits of his obedience or exposed to the misery which sprang from his disobedience," Hassell's History, p. 690.

In the Fulton Convention 1900 there were over fifty elders present. They were from many states and associations. None of them accepted the doctrine of Absolute Predestination of sin and wickedness. All agreed that predestination is an act of God, what He intends to do and restricts or overrules to His glory.

Foreknowledge is an attribute of God. They believed that God's relation towards holiness is causative; His attitude toward sin is overruling. The old Baptists most generally accepted their position.

The following questions were asked Elder Hassell: "What is absolutism?" Answer: It is an erroneous and strained view of the doctrine of predestination. Its advocates teach that God absolutely predestinated all things that come to pass, both good and evil; that which is going on in the world now, that which has transpired in the past, and that which will come to pass in the future, were all predestinated from before time and could not be otherwise from what it was, is, or will be, that all the acts of men and devils were predestinated.

This is not a Bible doctrine.

Elder Hassell said it was imported from Italy. It was first published among the Baptists by the paper known as the "Signs of the Times" in 1832. Since that time the doctrine has been made a hobby by a few Baptists, yet none of our churches were organized upon such a doctrine. It is not found in the Articles of Faith of any Baptist church. It is a lefthanded, confusing kind of predestination and has been the cause of much strife and division. Its advocates are not satisfied with predestination as Paul expressed it. They seek to prop up predestination on one side by "Absolute" and on the other side they spread it over "All things." The doctrine, when run to logical conclusion, is nothing less than fatalism, for it makes God as being the author of sin, though most of its advocates deny this." Questions and Answers, pp. 19 and 20, by Elder R. H. Pittman.

Fatalism: Question, "Are all human beings obliged to commit all the sins they do, and do all God's people do all the good that His grace enables them to do?" Answer, "Such wild statements are unscriptural, pantheistic, fatalistic. They virtually charge all the blame for sin upon an essentially, infinitely and eternally Holy God, and exempt man from accountability and all just chastisement and punishment, and they should not be fellowshiped by any sound and orderly church," Elder S. Hassell, Questions and Answers p. 36.

Elder Herriage in debate said, "The Bible teaches that God's people before regeneration are children

of wrath, even as others." Do you believe that He appointed or predestinated the wrath?" Opponent said, "Yes, I do." Elder H. replied, "God hath not appointed us to wrath, but to obtain salvation." 2nd Thes. 5:9.

Elder L. H. Hardy in Zion's Landmark, Nov. 16, 1916, said, "I heard a minister use the text: 'All Thy works shall praise thee, O Lord, and Thy saints shall bless Thee.' (Ps. 141:10.) In his exposition of the text he left the full impression that all evil deeds are works of the Lord, and that they were for His praise. If my evil deeds are works of God, where are the works of the devil? What experience have I with him? Does no such being exist? My own experience teaches me there is such a being. He is my tormentor. I often find that he has dictated to me, and I have followed his evil ways and am brought very low in repentance for my evil ways. For this cause I am made to hate myself and to pray God to deliver me from myself and all my ways. Satan is a snare and a trap to the children of God, and my brethren. I do not feel that I should put it to God's account. We should be careful to shun the very appearance of evil, not only the evil but the very appearance of it. There can be no danger in not coming any where near a rattlesnake. Shun evil and its temptations. Do not put ourselves in places where we know temptations are likely to rise."

Brethren should remember that there is a physical law or an absolute law in which things governed by it are wholly passive and are not accountable. A machine operates

under a physical law or an absolute law, and is not accountable, no matter how much damage may be done by it; fire, water, sun, moon, stars, cyclones are under a physical law. The natural birth and the spiritual birth are under a physical law. A man may steal a horse, the horse being under a physical or absolute law is not to blame. No accountability under such law. You cannot transgress an absolute or physical law. "Sin is the transgression of the law." Our first parents were under a moral law. Absolute physical law teaches "whatever is, is right." Hence no sin or wrong. God's children are under a parental law and are accountable to God for their disobedience. "God dealeth with us as with sons," not as machines.

Elder John T. Oliphant said, "Since nothing ever fails or can fail to come to pass decreed in the world by absolute law (be it remembered) therefore, if absolute predestination was universally and unlimitedly in force on all things in existence, both good and bad, then no moral law could exist in force on the earth, for then no room is left for it here, to operate in anywhere in this world, or if it be here, it must be void, and not in force. And in that case no sin can exist, if no moral law reigns. Then no grace would be needed. I say moral law cannot exist in force in the same realm and over the same events with absolute law. Nor can sin exist there. So the theory of universal unlimited predestination existing in force can't be true; and means no sin being committed, for the absence of the law it transgresses and these facts and reasons prove plainly it is impossible

for sin to be absolutely predestinated. No sin under an absolute law—cannot transgress or violate it—If sin exists anywhere, moral law is in 'there.' Absolute predestination of sin is impossible. Hank's History pp. 189-190.

"I most heartily endorse the able articles in the Landmark by Elders Tingle and Nichols and yourself. I am sure ninety per cent of our people will agree with you. I don't see why any should want to charge sin to God's predestination. No comfort in it, does not feed the flock of God. I am concerned about the predestination that will conform us to the image of Christ, adopt us into the heavenly family and take us to our sweet home in heaven.

I have written this in love for our bleeding cause. I want to see all true Primitive Baptists united in love. Light and darkness do not proceed alike from the same, neither does good and evil (sin) proceed alike from God. To charge sin to God as its source or cause leaves the devil without an office, makes God as much a devil as He is a God. If absolute predestination were true all men would be sinless, since you cannot violate an absolute law. May all be content with the sweet truths of Predestination as taught in the Bible. (Rom. 8:29, 30; Eph. 1:5; 2nd Tim. 1:9; John 15:16; Acts 13:48). Preaching the truth unifies, teaching what the Bible does not teach confuses and divides. I am glad, Mr. Gold, that you are trying to hold the Landmark up to the high standards when edited by your sainted father who believed in Bible predestination as the great body of our people do.

May God bless Zion with grace.

Submitted in love,

Lee Hanks,

Cantonment, Fla.

P. S.—Dear Mr. Gold: If all the actions of men be under a physical or absolute law, then why blame you for conducting the Landmark as you do? Since you cannot violate an absolute law, you cannot publish the Landmark differently from what you do. The man is under an absolute law, the man has never violated the law—it is not accountable. Such a thing makes all men just irresponsible machines—does away with the moral law. All are under a moral law, if not, we would need no courts, jails, penitentiaries any further. No disobedience under an absolute or physical law.

Sincerely yours,

L. H.

About twenty Associations in Georgia, strong believers in the sovereignty of God, Salvation by grace and Bible Predestination, but rigidly oppose "Absolute Predestination of all Things." I have traveled over twenty-seven states, met but very few extreme predestinarians. They are all concerned about salvation and preach Jesus, and love peace better than fatalism.

We deeply appreciate Elder Hanks' kind words regarding the Landmark and its publisher.

We agree with what he says as to predestination. If God wanted Adam and Eve to eat the fruit of the tree of the knowledge of good and evil, He never would have commanded them not to eat it, and He

made it more emphatic by saying, "The day ye eat thereof, ye shall surely die."

John D. Gold.

**ELDER HARRIS ASSOCIATE
EDITOR.**

P. D. Gold Publishing Company,
Wilson, N. C.
Attention Mr. John D. Gold:

Dear Mr. Gold, I enclose a check for \$2.00 signed by Elder L. A. Harris, Indian Valley, Va., for which you will enter his subscription to the Zion's Laddmark for two years.

Remembering you request after the death of Elder P. G. Lester, that we secure an assistant editor from the New River Association, I am now convinced that Elder L. A. Harris would make a worthy and efficient successor to Elder Lester, representing the New River Association. He is well regarded generally, and while we cannot publish a paper that will suit all the factions of the once united; but now divided New River or other divided associations, yet, we have many able ministers, among them Elder Harris from whom we would like to have their contributions to the Landmark columns. We here, and now ask Elder Harris to write for the paper, if and when he may feel to do so.

If he can write, as well as he preaches, we believe he would be a comfort to our readers generally. Elder Harris, let us hear from you.

Yours in hope,

Copy sent to Elder L. A. Harris,
Indian Valley, Va.

Winston-Salem, N. C., Sept. 24,
1943.

Remarks

I am always constrained to fol-

low the recommendations of the Editors of the Landmark. They are working for the paper and spending much of their valuable time in writing for and commending the paper, and I feel that I am under deep obligation to them for the service they are rendering the Landmark and the church in associating with a mortal so unworthy as myself, in attempting to keep going a publication which began its career when I was about two weeks old and is hallowed by its association with father, and the leaders of the church, many of whom have been called to their long home, but whose spirits I feel still abide with the paper and wish it success.

Speaking personally we will be more than pleased to have Elder Harris as associate editor on the Landmark staff, and what would be very pleasing to me also would be to see the New River Association united as it once was when Elder Lester was living, and he, together with father were working as a strong team with other church leaders in the upbuilding of the church, thus carrying out the principles and teachings of the Saviour; "My Peace I give unto you, my peace I leave with you, not as the world giveth give I unto you."

Undoubtedly the Saviour desired peace among the brethren, and especially in His church, and after reading the Bible and studying the word of God and the peaceful mission of His Son to unite the church and center their affections on Him, I am constrained to believe that Christ came to the world to foster peace among the brethren,

for we believe what He said, "that a house divided against itself could not stand, and certainly, if after all the worries and troubles of this uncertain life, with its wars and contentions, a person cannot find love and peace and friendship and fellowship in his religion, of what worth is it?"

A number of questions have been asked of us lately as to why the Landmark is not on time, as it should be, and we appreciate the fact it should be, and no one desires this more than we, but we are having our troubles with labor, and the changes that war man power brings to our organization.

Working twenty-six people in our plant every day, when they are all here, not counting some fifty carriers boys for The Daily Times, one may imagine that it takes a considerable amount of work and thought and effort to keep all the ends together. All of these have their posts and positions to take care of and if they are not present, there is a disruption of the whole.

I feel that the best part of the business is the Landmark, for that belongs to God and His Christ and His church, but when it comes to the revenue to keep the business going, The Daily Times furnishes the volume of the provender. As an illustration of some of our trouble, to say nothing of the fact that our supply of paper is being drastically cut, five people were out of the plant one day this week, and some of these joined some of the organizations that are associated with the government in fighting the battles of our country, which we must do, in order to bring life and hope and liberty to a benighted

world that is steeped in selfishness and sin, and we trust this war will stop wars forever, and make the world understand that wars and bloodshed are not carrying out the principles enunciated by the Saviour, though He did say there will be wars and rumors of war until the end of time. We believe that the perverseness and selfishness of the human species is responsible for these wars and rumors of war, but we feel that the church should set a good example to the balance of the world, and let its influence lift it above the sordid things of life.

We deeply appreciate the kindness of the readers of the Landmark. They have not complained, but only wanted to know, and that is why we are making this lengthy explanation and are seeking to give them the reasons, for they have the right to know.

May God bless you all and guide us all and the nations and people of the whole world into the paths of peace, so that everything that is done may be for the glory of God and the upbuilding of His church in the world. We really feel that this can be brought about through the love of Christ, who came to the earth to save man by the shedding of His precious blood. He made the greatest sacrifice, and why can't we in appreciation of His goodness and mercy adjust our differences with each other in order to please Him. Certainly when He sees His own children falling out with each other, His great heart is grieved and distressed. His death on the cross for us should make all of us think seriously of what He has done for us, that we

may have a home eternally with Him and the Father, when this fruitful life is over and we hope we shall be called home to dwell with Him in heaven.

John D. Gold.

DUTIES OF A MINISTER

The primary work of a minister is that he preach. Revolving around, and closely connected, are a number of other things that he must do if he is to be successful and above bringing reproach on the cause. As long as it is a decent place, I think it is the duty of a minister to try to fill as many requests as he can, that come to him. To be sure, he is not supposed to hold street meetings, tent revivals (nor any other kind of revivals) nor to mix up with preachers of other denominations. The command is to go and "as ye go, preach." The preparation for the journey is very simple, yet the directions are explicit, so that the simple minded can discern what the Saviour had in mind.

Costly apparel and gaudy means of travel are not in the qualifications of a minister of Jesus Christ. Every means of travel has been and still is in the providence of God. None of it is to be rejected. Those saints, especially ministers of yesteryear, were equipped with faith to travel horseback and on foot. They, no doubt, would have looked with disdain on us office-bred, society-drilled, soft preachers of today. Faith is the keynote to enter (manifestly) the kingdom and for all activity after we get in. We must admit we do not have the measure of faith given us that they formerly possessed.

I do not desire to leave the impression that I am worried or pessimistic over the condition of the church. The sin is ours but the travel of the church is in the channel and direction laid out or set out by her captain. (Heb. 12:1). I am not writing to change things—yea, I do not even preach and pray to change things. If I thought my prayers and my preaching had ever changed the plan of God I'd certainly be afraid that some of my brethren would get jealous and pray me out of the elect family! I am writing these things at this time to the ministers, (not to give them a pure mind or to renew their mind, but) to stir up their pure minds by way of remembrance. (2 Pet. 3:1)

For my part I try to dress as nice as my means will allow. It is not becoming a gentleman to be dirty and slouchy in his dress and appearance. Much more is it becoming in a minister to be neat, clean and decently dressed. I remember hearing my older brethren tell of an instance that happened years ago. An elder came to the association dressed indecently. The brethren bought him some clothes and had him to put them on. He was a man that had plenty of worldly goods. He should have been sharply rebuked and sent home. He was a reproach to his church, wife and home.

While I do not use tobacco in any way I am tolerant enough with my brethren that a temperate use of it is all right. But I do hate to see them with it on their shirt and careless about spitting. If having tobacco on one's clothes is a sign of one being called to preach, then I

do not have any!

How should an Old Baptist minister treat the world? Simple as it may sound, he should treat it right. I admire a doctrinal preacher who preaches it hard—who tells the whole truth. But it hurts me to hear them bemean and ridicule people because they do not believe Baptist doctrine. If a man does not believe it I do not think I could ever get him to do so. That is God's business. I do not mean that the minister does not have any teaching to do. That is one of his qualifications—that he be apt to teach. I do not think, though, that he can teach the carnal worldling spiritual things. In his dealings with them he needs to be careful in every way. An Old Baptist preacher is on test everywhere he goes. So much more is expected of him. May God give us grace to live up to the expectation!

W. D. Griffin,

Fayette, Ala.

BLACK CREEK ASSOCIATION

(From Wilson Daily Times)

The Black Creek Association of the Primitive Baptist Church held a three day session this week, with the church at Sandy Grove, located on route 95 between Zebulon and Stanhope in Nash County. There were twenty-five ministers present and all of them were given an opportunity to speak, either at the church or stand during the three days, Friday, Saturday and Sunday, October 23, 24, and 25.

The attendance was fine and there were members of the church and friends from all over the state. The preaching was excellent and listened to attentively. As usual the community in the neighborhood of the church was very hospitable and entertained the large number of friends attending the sessions of the association. At noon during the days of the meeting lunch was served on the ground, and there was plenty to eat and much to spare as the thrifty housewives of the neighborhood spread delicious food on the tables on the church ground for the multitude present

and every one was welcome.

Elder E. L. Cobb of Wilson is Moderator of the Association and presided over its deliberations. He introduced the ministers, welcomed the visitors, and thanked the people of the community for their splendid hospitality in housing and feeding the visitors. It was estimated the attendance was more than 2,000 people.

We are indebted to Elder W. E. Turner, of Wilson, clerk of the Association for a list of those who spoke on the several days of the meeting.

The ministers spoke as follows:

Friday afternoon—Elders G. G. Treva-
than, Pinetops, N. C.; C. L. Robbins, Rocky
Mount, N. C.; Lester Lee, Dunn, N. C.;
Xure Lee, Dunn, N. C.; and E. C. Jones,
Varina, N. C.

Saturday morning—Elders W. E. Jar-
rell, Lexington, N. C.; E. F. Pearce, Prince-
ton, N. C.; J. W. Wyatt, Raleigh, N. C.;
Hassell Freeman, Hillsboro, N. C.

Saturday afternoon — Elders D. G.
Staples, Greensboro, N. C.; R. B. Denson,
Rocky Mount, N. C.; E. C. Stone, William-
ston, N. C.; L. A. Johnson, Benson, N. C.

Sunday morning—Elders J. B. Roberts,
Greenville, N. C.; R. W. Gurganus, Jack-
sonville, N. C.; W. B. Kearney, Snow Hill,
N. C.; A. B. Denson, Rocky Mount, N. C.;
L. L. Yopps, Jacksonville, N. C.; J. D. Fly,
Rocky Mount, N. C.

Sunday afternoon—Elders L. W. Tur-
ner, Erwin, N. C.; J. E. Mewborn, Snow
Hill, N. C.; E. W. Moore, Scotland Neck,
N. C.; Jarrett White, Whitakers, N. C.; E.
P. Gerard, Rocky Mount, N. C.; J. C.
Smith, Elm City, N. C.

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Hoping you many more years to publish the good old paper.

M. R. Goodwin,

11 Cotton Place, Cradock,
Portsmouth, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C.,

OCT. 1, 1943

"JUDGE NOT, THAT YE BE NOT JUDGED!"

The above quotation is the words of Jesus as He was ending His sermon on the mount. (Matt. 7:1.)

Jesus said: "For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

There is no question as to the truth of this saying of the Lord. He said further, by way of a question: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or why wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye? "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."

A beam is a large thing compared to a mote. Webster says a mote is a very small particle. The man with a beam in his eye cannot see clearly. If the beam was cast out, one might not be so much interested in pulling the mote out of his brother's eye; but at most he could see clearly, and, if one can see, and feel his own unworthiness, he is not so much inclined to look for the smaller things in the eye and understanding, and belief of others.

In reading what Jesus said about this matter, I do not feel to criticise others, for anything, in which I am, perhaps, as guilty as others. Or maybe more so.

It is not wrong for us to try, and earnestly seek to understand the rights, of self and others; but to judge rashly, and without seeking to know the facts, not worldly rumors, is wrong.

Rumors, often untrue, leads many well meaning folks, to mis-judge others. It is well to be slow to believe rumors, until we are sure we know the truth of the matter.

Are we capable of passing judgement on the sons of God? We hear of some ministers, who are seated in the judgment seat, and say this, that, or the other minister is unsound, out of line etc, etc.

Who art thou that judgeth a servant of the Lord; without knowing all the fact of the case? Let us see what Jesus said about it? After Jesus had healed the impotent man in Jerusalem, He said unto him, "Take up thy bed and walk. "Afterward Jesus finding him in the temple, said unto him. Behold thou art made whole; sin no more lest a worst thing come unto thee."

Jesus said "For the Father judgeth no man, but hath committed all judgement unto the Son; That all men should honor the Son, even as they honor the Father." He that honoreth the Son honoreth the Father which hath sent him."

Since God, who is over all, in all, and through all, judgeth no man; but hath committed all judgement unto the Son Jesus Christ, should we not all be slow to pass judgement on others?

Paul taught the Romans, that "They that sin cannot excuse themselves, nor escape the judgements of God. "Therefore: (He said) Thou are inexcusable. O man, whosoever thou art that judgest, for wherein thou judgeth another, condemnest thyself; for thou that judgest doest the same things."

"But we are sure that the judgement of God is according to truth against them that commit such things as set forth in Romans 1st. Chapter. Paul said "And thinkest thou this, O man, that judgeth them which do such things, and doest thou the same, that thou shalt escape the judgement of God? "Or despisest thou the riches of His goodness, and forbearance and long suffering; not knowing that the goodness of God leadeth to repentance. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and the revelation of the righteous judgement of God; who will render to every man according to His deeds; to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."

David said of God. Justice and

judgement are the habitation of thy throne; "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

Who is it, that is in line, who out of line? "Jesus said, to those who were stoning the woman who was taken in adultery, 'Let him that is without sin cast the first stone.'"

No stone was cast. Jesus said unto her, "go and sin no more." He also said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

It looks like James made it clear; but he continued, of the law, "For he that said do not commit adultery, said also, do not kill, now if thou committest no adultery, yet if thou kill, thou art become a transgressor of the law."

Should not we be merciful to those weak in the faith? James said, "For he shall have judgement without mercy, (on those) that have showed no mercy, and mercy rejoiceth against judgement.

All mankind, was conceived in sin, shapen in iniquity, brought forth under the law and condemned by the law; but Jesus became the end for righteousness unto all believers in Christ, and thus, mercy, through Christ rejoiceth over judgement.

Through Christ the judgment was set aside, cancelled, and the guilty sinner set free from its power.

Brethren, one and all, be thou charitable, remembering that we are all hopelessly lost, if not saved through the blood and righteousness of the Lord Jesus Christ.

O. J. D.

PEACE.

When nearly all the nations of the world are in the war for victory or extermination, surely all can realize more sensibly and blessedly the good of peace and the evil of war.

Our God hath said, "Seek peace and pursue it." But there are self-aggrandized leaders who care not for God or men. In this we see the figure of huntsman seeking his prey, many hazarding their lives from the call, not knowing the cause, rushing over hedges, quagmires and facing the cannon's mouth to serve dictators.

There is nothing in this world that men might covet more than peace, or a nation or a family, or even a church. Today when we hear the news from the radio or daily paper, when about all the nations of the earth are in war to the teeth, our heart grows sick in view of the carnage, orphans, widowhood, and the slaughter of the young men, the pride of men. All families will attest sorrows that have befallen each, more or less. The troubles of this world are sore annoying to all the world, but when there is war and strife in the church, the mental troubles are but a shadow compared to the sore troubles of the saints. O, that the Lord's people could abide the importunities of Abraham to Lot, "Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen, for we be brethren."

Now, if there be any in the dear church who need such admonition, should it not be well if we could all cease from making a brother an offender for a word or that each

would speak as the oracles of God, for the Holy Ghost led the inspired writers to use the proper words and right expressions. Should it not be more to the glory of God if the saints, if they are led to strive, be as ready to forgive and forget as little children. Remember that our Lord never commanded the big and learned children, but it is always the little children.

Who ever saw saints striving about things they knew, but it is always about things they do not know. I knew two preachers in a church who divided the church as to whether Judas ate the Lord's Supper. It had been well on toward two thousand years since that supper, and I could not see how the fellowship of the Lord's people could be affected today if Christ gave Judas the food or did not.

Let us remember that the Lord God is sovereign and all He says or does is right and does not have to ask leave to be or give account of His matters. Little ones do not know everything in earth and heaven, for they can only see as through a glass darkly. They see enough for them to know. Why can not they be satisfied to remain little children as when He made them little? They never can say, "Father," so tenderly as when by His mercy and love they are made to feel they know nothing as they ought to know. Possibly we would have but few, if any, unholy wars and bars of non-fellowship if the church would cut off all who attempted to teach and act wise above what inspired men have written.

Christ told Nicodemus, a ruler in Israel, "Ye must be born again,"

not over. There is every human being an old man before there is a new man. Perhaps it would be better to say that when a man is "born again," he has two natures or principles. The vital desire of each believer is, "Am I born again?" What it constitutes is of little moment. The warring after the flesh is so vehement and non-fellowship so rampant among some brethren of late that it is enough to make the infidel say, "How easy would it be to prove the new birth a farce with the Bible open?" May the Spirit of Heaven's Son pour upon those brethren the unction of brotherly love that they may again realize in the new birth the riches of the glory of this mystery which is "Christ in them the hope of glory."

When our Lord said to his disciples, "Go ye into all the world and preach the gospel to every creature," who is there who would think he meant two gospels? It was one only. However, Paul tells us that there is a perversion of the gospel which doubtless would be to preach the things that accompany salvation in the name of the creature as the means of salvation, such as faith, repentance, obedience, good works. Thus, the apostle taught that gospel salvation is unconditional, that salvation is but one, not two or a dozen, unless he meant deliverance, but if he did, some would have many more than others. Salvation from sin, death and retribution is of the Lord now and forever, "for by grace are you saved through faith and that not of yourselves, it is the gift of God, not of works." Without me, said Jesus, you can do nothing. Have

saints any more power now than then?

Let Old Baptists continue to sweep everything out of the way but Christ, as the Apostles taught. Let Gospel servants continue to preach Jesus on the cross as being delivered for the sins of His people, arising from the dead for their justification, then preach Him at the right hand of the Father with a glory crown, and last, but not least, preach Him in the church, for it is enough to know that He died, then ascended to glory with His Father, and when time ends will return to raise their dust and vile bodies from the earth, changed from natural to spiritual, immortalized and glorified in the likeness of the Son of God. Then Jesus will say to His Father, "Here am I," and the blood washed and cleansed them from all their sins.

M. L. Gilbert.

A GLORIOUS GOSPEL.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath."—Acts 13:42.

It seems from the reading of this wonderful chapter, that the Gentiles were afraid of the Jews, and while they were perfectly charmed by the preaching of the gospel, and wanted to have the same gospel preached to them on the next sabbath; yet they would not request them (the Apostles) to do so in the presence of the Jews, but waited for them to go out of the synagogue.

The thought that appeals unto me, is they were satisfied with and rejoiced in hearing the glorious news that Jesus had come into the

world to save sinners, and they wanted the same wonderful gospel preached to them continually. Unlike the Greeks, who spent their time waiting for, or listening to some new thing, these Gentiles, like all true Christians, did not want any new thing, for while the gospel is as old as the everlasting hills, it is just as new as the morning, and they were perfectly satisfied with it just as preached by the Apostles of the Lord Jesus; and they would not change it, not even the crossing of a "t" or the dotting of an "i."

The true minister preaches the same gospel every time he attempts to preach the gospel. While the Bible is a big book, containing 66 books in all, by about 40 authors or writers, it is history, law and gospel; yet there is only one text to the individual who preaches it, and desires "to know nothing save Jesus Christ and Him crucified." That text is "Jesus."

The natural sun was declared by Copernicus, the Polish astronomer, to be the center of the natural universe, and no one has ever proved his declaration to be untrue; and we receive all our heat and energy from it, and without it every living thing on earth would die, and if the sun were to cease to shine there would soon cease to be a single living thing in existence. While the natural sun is the center of the natural universe, so Jesus, the "Sun of Righteousness," the "Light of the World," is the center of the spiritual universe, and the spiritual world, the church of the Living God, receives all its light, warmth and energy from Him, and could not exist without Him.

Without the light of the natural sun we could not even see ourselves naturally, and without the light of Jesus, the "Sun of Righteousness," we could not see ourselves spiritually, but would go on through life boasting of our goodness, and never know that we are poor lost sinners, dead in trespasses and in sin, without God and without hope in the world.

Jesus is the light of the spiritual world and His light shines in our hearts which gives us the light of the knowledge of the glory of God in the face of Jesus Christ.

His light enables us to continually see ourselves, and abhor ourselves often, in dust and ashes. It makes the gospel sweet to our taste. So we, like the ancient Gentiles, want the same gospel preached, and will not have any other, as we cannot receive any new doctrine of men or devils as it does not taste right.

We listen to the same gospel which charmed us in the beginning of our experience, sing the same songs of Zion which lifts us up, and sometimes think we are right on the borderland of our heavenly Caanan. We pray the same prayer, asking for the same things every day, give thanks for the same mercies to the same God through Jesus Christ our Lord.

We walk the same path our fathers walked, stumble at the same things they stumbled at, have the same faith they had, cherish the same hope they cherished, complain because of our weakness, unworthiness, awkwardness, blankness and unfaithfulness; but we do not complain at the gospel, as it has lost none of its sweetness, and God has

lost none of His faithfulness, but is the same merciful High Priest He was in the beginning.

We continue to ask for the same things we asked for in the beginning of our experience, and sometimes think the Lord has forgotten to be gracious, but we forget or lose sight of the fact that we already are in possession of the things we ask for.

We ask for more faith because we have faith; we ask for more love because we have love for all of His children, and for everything that is honoring to His great and worthy name; and we would not be continually asking Him for the true virtues of Christianity if we did not already have a foretaste of all things which are holy, heavenly and divine.

B. S. Cowin.

MRS. MARY WRAY WINDSOR

It is with a sad heart that I attempt to write the death of my mother.

She was born June 7, 1884, making her stay on earth fifty nine years. She was a good mother, as well as a companion, trying to do all she could at home and abroad. She loved to wait on the sick up until she was stricken with paralysis seven years ago, leaving her an invalid. But she bore her sufferings so patiently and always had a smile for every one. She was not able to speak and tell us anything after her first stroke, but would give signs as to what she wanted. She would often try to sing and could hum "Amazing Grace" so good that I did love to hear her.

On Saturday morning before she left us Monday morning at 1:15, she was very low. Her granddaughter was standing at her bedside. She said, "Mama, are you ready to go?" And she spoke and said, "Yes, Lord," which makes us think that our loss is her gain. We loved her, but God loved her best, and he has taken her home to rest where there will be no more suffering.

Mama was a member of the Missionary Baptist Church for many years, although I have heard her talk so much of the Old Primitive Baptists. She asked them to put her at Pleasant Grove Primitive Baptist Church, so she was laid to rest there to await the second coming of our Blessed Saviour. Brother J. W. Gilliam preached

her funeral, assisted by her pastor, Mr. Worlds.

She leaves to mourn her loss a companion, three daughters, Mrs. C. B. Creed, Mrs. J. D. Lee and Mrs. S. W. Gann, fourteen grandchildren and two great grandchildren.

Words could not express what a dear mother she was, and the example she set before us. I hope that God may bless us to follow it the rest of our days and that we can meet her in that home above where there will be no more sad partings and goodbyes. Although we miss her more than tongue can tell, if I could call her back I would not, for she is sweetly resting.

I asked God in the best way I could, after she was stricken, if Mama was one of His little ones, and He showed me that she was. Jesus was standing by her bed when the end came, and the crown that she was to wear He put it on her head. She was so sweet that I will never forget her. She was shown to me in a dream.

Mother is gone, but not forgotten,
No, never will she ever be,
Long as life and memory last
I will always remember thee.

Mother is gone, but we hope to meet her
In a brighter world above
Where there will be no disappointment
There will be sunshine and love.

Sleep on, dear Mother, and take your rest,
We loved you, but God loved you best.
He knew you were tired and wanted to rest.

So He prepared you a place where you
can sing His praise forevermore.

Written by her daughter,
Willie Windsor Lee,
Reidsville, N. C., Route 5.

MARY J. JAMES

Whereas it has pleased our Heavenly Father to remove from our midst a beloved sister, Mary J. James; she departed this life Monday, July 5, 1943, making her stay on earth 81 years. She joined the church at Buie Swamp about forty-five years ago. She was a good wife, a loving mother, a kind neighbor, and a faithful member of her church. She always filled her seat when she was not providentially hindered. For several years her health would not permit her to go.

She leaves to mourn her, seven children, Miss Mae James, Mrs. Van Parker, Mrs. Roscoe Garland and Mr. Guy James of Rocky Mount, N. C.; Mrs. Lorenzo Herring, Clinton, N. C.; Mrs. William T. Huff, Charlotte, N. C., and Mr. John James, Jacksonville, Fla.

Time and space are not sufficient to mention the many good traits of this dear aunt of mine. We who knew her best will

feel the loss of her presence in our church and in her community. We who knew and loved her feel that her joy in life, in service, in friendship will remain a lasting example and inspiration. We feel thankful to the Lord that she was given to us and was allowed to remain to spend a long and useful life in our midst. We do not sorrow as those who have no hope, for we feel that she has gone to that home where sorrow and pain are felt on more.

Written by her niece,
Mrs. Jennie Roberson.

BROTHER M. V. D. EVERETTE

By request of conference at Stump Sound Church the fourth Saturday in September, I will try to write a few words in respect of Brother M. V. D. Everette. He was born December 5, 1857, and died May 19, 1943, making his stay on earth 85 years. He was married to Miss Emma Henderson, January 27, 1878. To this union were born eight children, four sons and four daughters, who were a comfort to their parents in their old age.

Brother Everette united with the Primitive Baptist Church the fourth Saturday in December, 1931. He was a faithful member until his death. Not only faithful in attendance but to the welfare of the church. As long as health and weather permitted he was at the church taking care of the grounds, cemetery and house. Anything he was able to perform, especially after the death of his wife, who preceded him to the grave only a few short years, whom I feel to also make mention. Although not of the same faith and order, we feel she must also have been one of God's littleones. She was a loving wife, mother and friend. They were kind neighbors, always ready and willing to befriend those in need. I feel to ask what am I to try to tell of those (we feel) old and faithful servants, who by their example make us wish to follow in their footsteps, so when we depart this life we can hear our heavenly Father say, "Well done, my good and faithful servant. Come to the home prepared for you from the foundation of the world."

His funeral was conducted by his pastor Elder R. W. Gurganus, Elder E. F. Pollard and Elder Lonnie Yopp. We miss Brother Everett, but feel our loss is his eternal gain.

Elder W. A. Walton, Moderator.
Riley Davis, Clerk,
Bessie Hines, Committee.

UNION MEETING AT HANNAH'S CREEK

The next session of the Angier Union Meeting is appointed to be held at Hannah's Creek, Johnston County, Saturday and Fifth Sunday in October, 1943. Elder Xure Lee is chosen to preach the Introductory sermon and Elder T. F. Adams is alternate.

Hannah's Creek church is located about

three miles north of Benson, N. C. on the Benson and Smithfield Highway No. 301.

Any one desiring further information may communicate with Brother C. A. Johnson, Benson, N. C., R. 1.

All lovers of the Truth are invited to meet with us, especially the Ministering Brethren.

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

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., the fifth Saturday and Sunday in October, 1943. Elder J. B. Roberts is chosen to preach the Introductory sermon and Elder W. B. Kearney is chosen as alternate. The church is situated about three miles east of Elm City.

J. E. Mewborn, Union Clerk.

RESOLUTIONS OF RESPECT FOR SISTER MARTHA DAVENPORT

Whereas it has pleased God in His all wise providence to remove from us by death our beloved sister, Martha Davenport; she united with the church at Briery Swamp in 1899 and was baptized by Elder M. T. Lawrence,

We, the church, have lost a faithful member, when able to fill her seat. And be it further resolved that we bow in humble submission to the God of all grace and mercy.

A. B. Ayers, Moderator
C. L. James, Clerk,
Alice James,
Bettie Warren, Committee.

WHITE OAK UNION MEETING

The next session of the White Oak Union will convene Saturday and fifth Sunday in October, 1943, with the church in Wilmington, N. C. The Wilmington Church is near the corner of Fifth and Castle Streets. We cordially invite all lovers of the truth in order to meet with us, if they so have a mind.

Elmon J. Pollard,
Union Clerk,
Jacksonville, N. C., R. 3.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Primitive Zion on the fifth Sunday and Saturday before in October, 1943. The church is located about five or six miles northwest of Dunn. All lovers of the truth are invited, and we extend a special invitation to the ministering brethren. Many thanks for publishing same.

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

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NOV 16 1943

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

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NO. 23

JOB'S FAITH STRENGTHENS HIM.

"My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation?

Lay down now, put me in a surety with thee; who is he that will strike hands with me?

For thou hast hid their heart from understanding: therefore thou shalt not exalt them.

He that speaketh flattery to his friends, even the eyes of his children shall fail.

He hath made me also a by-word of the people; and aforetime I was as a tabret.

Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

Upright men shall be astonished at this, and the innocent shall stir himself against the hypocrite."—Job 17:1-9.

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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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

A POEM RE-PUBLISHED.

Mr. Gold:

My subscription for the Landmark expires soon. I am sending renewal money. Send to same address for one year.

I am also sending you an experience of my sister written before in poetry. If you'd like to, I would be glad to have it republished. It appeared in Zion's Landmark years ago.

My sister, Mrs. W. L. Stallings of Tarboro, was a member of the Primitive Baptist church at Lower Town Creek. She loved her church and was faithful at her meetings. She has been dead for over fifteen years. I hope to feel she is at rest with her Saviour.

This poetry was handed to me by a dear old lady, a member of our faith. I enjoyed it so much, felt there may be others of the same faith that would enjoy it too.

An humble sister by faith and, I hope, in Christ,

Mrs. J. T. Dupree, Sr.,
Greenville, N. C., R. F. D. 4

Experience.

1

When I was a little girl
About twelve years of age
I became concerned about my soul
And wondered if it would be saved.

2

At that time I was away from home,
And the days seemed long to me.
I thought if I could but die at home,

Perhaps I might be saved.

3

My playmates would come to play
with me
And wonder why I should act so,
They would ask grandma what was
the matter with me.
She would say she did not know.

4

I would go behind the house
And there I would try to pray,
And ask the Lord to have mercy
And my soul to save.

5

It seemed my prayers were not loud
enough
The Lord knew not such as I
And surely the devil would get me
If I was called to die.

6

I thought if I could have a dream
As I had heard others tell
It would be an assurance
That I would be saved from hell.

7

And at last I fell asleep
Seeing myself in a dream,
I was placed in a wilderness
As helpless as could be.

8

I was in a deserted land
All was grief and woe
I felt to have no friend on earth
And nowhere to go.

9

For all was dark around me
I was completely shut in.
I could not see a glimmering light
I had not on earth a friend.

10

So often I wished for a light,
That I might see the road
Though rough and rugged seemed
the path,
In which I had to go.

11

At last I saw a very dim light
In the far distant west
And went in that direction
To see if I could find rest.

12

For I was weary of my wandering
I cared not to be alone
In this deserted land
Without friends and home.

13

But when I knocked upon the door
I beheld old satan's face
He extended to me his outstretched
arm and beckoned me to
come in.
He tried to impress upon me, he
would be my friend.

14

I could see people dancing in a
quadrille,
And flames of fire came through
the bars
Oh, this was an awful place
So far from God.

15

I thought this was hell and dam-
nation
For the wicked, this was the place.
And if God saw not fit to save me
I would be numbered with this race.

16

Oh! I was so miserable, I knew not
where to go
For I was completely surrounded
With darkness, grief and woe.

17

It was at this moment,
The Lord came to my relief
And took me by the right hand

Said, "Come thou, follow me."

18

He carried me to the loveliest man-
sion
That ever I did behold.
It was then I was made to believe
Christ would save my soul.

19

For I was so happy and thought
I would always be
Just as happy as I was then
For it was real joy to me.

20

But in this lovely mansion
Only a few there did dwell,
But it was peace and joy to me
To know that I was saved from hell.

21

Oh! my on waking, what a joy came
to me
To know of the heavy burden
Once more I was free.
I wanted to see my mother
And tell her of my dream.
That she too may rejoice, the Sa-
viour I had seen.

22

And when I told her my dream
It gave me some relief.
She said when the Lord began His
work,
That finished it should be.

23

Though, yet I am a sinner
I know I am prone to sin
And often made to wonder
If ever I was born again.

24

So often I find myself in this wilder-
ness of woe
Friendless and helpless and no-
where to go.
But the Lord has been my helper.
He has been my friend and guide.
Surely He has protected
This lonely orphan child.

25

And day by day, I feel to know
I need His presence more and more
For I have been made to realize
I am nothing more than a child.

Mrs. W. L. Stallings,
Tarboro, N. C.

REPUBLICATION.

Noting errors in the excellent communication of Brother F. D. Long in a recent issue of the Landmark, which we deeply regret, we have decided to republish same. This is done voluntarily on my part, in order to rectify the mistakes made in the first publication.

We note, also, that Elder O. J. Denny's signature was omitted to the letter Elder Denny wrote Elder Harris inviting him to be an Associate Editor of Zion's Landmark.
J. D. Gold.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

I did not get to talk with you any after the funeral of Brother Neal in Greensboro the other day, but I thought it was a beautiful service. I don't think I ever heard any more appropriate remarks made about any one as you and Elder King made. It was just grand, but all you said was as true as could be, for I have known Brother Neal for a long time and to me he lived a beautiful Christian life, always manifesting that Christ-like spirit. And I hope I am and feel that we all should be thankful for such a man to live among us these many years. If I know my heart I loved him, I hope, for Christ's sake.

Yet I know we should not grieve for the departure of such a life. For we feel confident that he is now resting in the Paradise of God's love, where we will never more know any suffering or sorrow,

where sin can never come and that sad farewell shall never more be heard. Where we will blend our voices with them that have gone on before in one glorious and wondrous and triumphant and never ending song of praise to our God.

Brother Denny, I have thought for some time of writing you and especially since your recent affliction. But I am such a poor excuse to write anything I feel would be of any interest or comfort to anyone I have put it off from time to time. Feeling my weakness and imperfection so plain and that what I might write would be so much like myself that it would not be worth taking up your valuable time to read. Yet at times I do have an impression to write and try to unfold some of the things that are in this poor heart of mine.

I don't know how you feel, but was so glad to see you looking so much better than when I last saw you, which I think was about two years ago at Reidsville Church. I have often thought of you in your affliction and especially in my recent troubles and sorrow as I know you truly sympathize with me, as no one can unless they have experienced the same thing. I hope I have a prayer in my heart that you may continue to be restored to normal health again and that the Lord may continue to bless you to write for the dear old Landmark, for I am sure all the readers enjoy your writing. And so far as I can understand, the things you have set forth in the way of explaining the scripture has been sound.

I think the Lord has blessed you to go down and unfold some of the

sweetness that is contained in the Gospel. Yet in the midst of all that, you have always strived and labored and advocated peace. I believe in the scripture that we are admonished as much as lies within us to live peacefully with all mankind. And if I know my heart, that is my desire and I believe that is your feeling. Yet I know that we cannot of ourselves do that. For it is God that worketh in us both to will and to do of His good pleasure.

Brother Denny, I don't like to call to remembrance the unpleasant things that have taken place in the past, but only call your attention to this to try to show you how much I rejoice to see such a change that has taken place in the last few years. If you remember a few years ago that our people, or at least some of them, were somewhat confused and doing some striking at one another in the pulpit as well as in our religious paper over the doctrine. No one knows how it hurts me for I feel like I do love the cause. I want to, in a brief way, tell you how I feel in reference to these things and the stand I have always taken.

We know that God made the heavens and the earth and all things therein, and He made it for His own glory, and not only saw the end from the beginning, but declared it. And from ancient times, the things that are not yet done saying "My counsel will stand and that will be of my pleasure," and He is an all wise God, Alpha and Omega—the beginning and the end. He is all wise and not only knows all about us but even knows our thoughts, and remembereth that we are dust and can be touched with the feelings of our

infirmities.

He knows the way that we take, and holds the wind in the hollow of His fist, sends the rain whenever it is His will, on the just and the unjust. Has all power in Heaven and on earth. He shuts and none can open, opens and none can shut. He is not a God of want, is the giver of every good and perfect gift. He leads His people about, instructing them, and guides their footsteps; keeps them from danger both seen and unseen.

It looks like sometimes we are living in a day of much sin and wickedness, nation rising against nation and there seems to be a falling away from these great fundamental principles, yet in all this God is not frustrated for He said "As I have thought, so shall it come to pass, and as I have purposed, so shall it stand." And says that all things work together for the good to them that love the Lord, and note it does not say that all "good things" but "all things."

In this great conflict we are having today almost every nation on earth at war and our way of thinking about it is awful, yet God is at the helm and knows all about it, what it is for, what the result will be when it will end, and that will be when it is His will. It is unseen to us, but I am sure there will be some great good come out of this. It is for some purpose, we know not what. Known unto God are all of His works from the beginning, and not a sparrow falls without His notice.

God has both decreed in Himself from all eternity by the most wise and holy council of His own will,

freely and unchanging all things whatsoever come to pass. Yet so as thereby God is not the author of sin or hath any fellowship with any therein. God does not have to make me sin. I do, and hope I always will, feel like when I sin, which is often, that I am carried away by the lust of this sinful flesh of mine and when I am not kept by the restraining hand of God I will continually do wrong. We have no right to charge God with anything that is wrong. He hath and has the power to do as He pleases with that which is His.

These great and deep fundamental principles are dear and sweet to me, and I hope have been taught them by the God of Mercy. Yet I am sure there are many of the brethren and sisters that are not so established in these predestined purposes of our God and perhaps some never will, but have a sweet hope in Christ they may become established in these things as the years go by. We receive them in the church because we feel that they have an experience of grace not whether they are established in the doctrine or not.

I hope I have been given an experience of forbearance and tolerance for the brethren and sisters that do not see these things as I do. And I do not have a mind to try to destroy them as long as they do not try to press their views and feelings to the hurt of the cause. The same applies to the ministry. I think some of our ministers are called of God to preach this wonderful gospel that their minds are led in a channel to preach the doctrine of predestination and election which is food

for the sheep, and yet there are lambs to be fed.

And also some of our ministers have a calling to preach love and experience and that is food for the lambs. One calling is just as needful as another. And should, by the grace of God, be willing for each to abide in his calling and if I know my heart, there are times in my life I like to hear the deep and hidden mysteries of our God expounded, telling me the things I knew but did not know I did know them. At other times I am in such a frame of mind that I enjoy the sweet and more tender things of the gospel, such as love and experimental preaching. And since we have a variety of hearers, why is it not just as essential that we have a variety of gifts to preach. I feel that both gifts is the gospel and is sound and uplifting and building up of the things pertaining to the kingdom and glory and praise to our most high God.

Brother Denny, these are some of my feelings I have had through these many years and you do not know how much good it does me, makes me almost cry aloud sometimes in rejoicing to see our ministers everywhere in our churches and our association forbearing one with another, no striking, each one abiding in his calling, preaching Jesus, and Him crucified and love and peace, abiding among us. In the churches and associations I visit I hear not a discord. We know the Lord is the giver of these blessings. I hope we are given a heart to thank Him.

I love peace and have many times in the last several years in my

weak way, asked the Lord if it could be His will that we could once more live together in peace and love, for God is love.

Brother Denny, I often think of the good meetings we have had years ago when you used to visit us often. We still have a lovely little band of brethren and sisters at Roxboro. Elder Herndon is still serving us and has been for over thirty years and is now doing some of the best preaching he has ever done. And one of the things we appreciate about him so much is, in all these years, he has never brought any new thing among us. His preaching is sound and he has always preached peace and love and such preaching as that will never divide the flock. I hope we are thankful for these wonderful blessings. I have been a member of Roxboro church about thirty-eight years. I feel like the brethren and sisters could get on all right without me but I am sure it would almost be death to me not to have the love and fellowship of them. For it is my meat and my drink.

Paul tells us that we know we have passed from death unto life because we love the brethren. And sometime in my life the way gets so dark that is about all I have to cling to for if I know my heart, I do love the brethren and sisters. I am often down in the valley so low and made to wonder whether after all of these years among the Baptists and the places I have tried to fill, whether there is any reality to all of this or not. I am made to wonder whether I love the Lord or not and am I His or am I not.

I know in me, that is in my flesh,

there dwells no good thing. I have a great desire to live right and if it was possible would like to live a perfect life, yet I know I can not do that. I see so many that I wish I could live such a Christian life as they do. I love the life and walk of Christians whether I am one or not. For I find the things that I would not that I do, and things I do, I would not. My daily prayer is that the Lord may keep me from the evils of the world and give me a mind to think upon Him and things that pertain to the Kingdom, keep me humble and at the feet of the brethren, esteeming others better than myself.

My life has been a mystery to me. I have had to go through many sorrows and especially for the last few years but I hope I have been made reconciled to these things and say that the Lord giveth and the Lord taketh and blessed be the name of the Lord. Often I am made to wonder why the Lord has been so good to me. He has blessed me with health and strength to labor and to make enough of this world's goods to have a comfortable home and I hope many friends, of which I prize very highly. Has kept and protected me all the way from danger both seen and unseen, directed my mind, guided my footsteps and sometime given me a mind to praise Him with, I hope from the depth of my heart.

I have heard it said we had a narrow doctrine. I do not see it that way. For we believe that God is sovereign, eternal, from everlasting to everlasting and that every one, rich or poor, white or black, in every nation, kindred and tongue that has or ever will, whether they are

members of the visible church or not, that they have ever felt in deed and truth the need of a Saviour's love, will some day reach Heaven and immortal glory.

Brother Denny, when I started this letter I did not intend to write this much. I know what I have said has been scattering and I don't feel that will be of any interest to you, but I have got some relief of mind. I have thought very much about throwing it aside but I hope you will cast a mantle of charity over my imperfection and when you are down low enough I wish to be remembered in your petitions. That I may be kept humble and in the straight and narrow way and at the feet of my brethren and to continue to live and have the fellowship of the dear old Primitive Baptist Church. I have a sweet hope in my breast that I would not take the world and everything therein for it.

That when I am called away from this world of sin and sorrow that I may be at rest and in the Resurrection Day that this same body of mine that has gone down back to the mother dust will be raised and fashioned like unto the body of Christ and will be blessed to see Him as He is and be satisfied. Where we will meet all the redeemed family of God and will see Him face to face and sing the everlasting song, saved by grace.

Brother Denny, it has been many, many years since you were at our church. We would be very glad to have you at any time to be with us at our regular meetings, the first Sunday and Saturday before in each month, or if that is not convenient we will be glad to make an appoint-

ment sometime that suits you.

Yours in sweet fellowship,

F. D. Long,

Roxboro, N. C.

A BAPTIST 43 YEARS.

Dear brethren of the Primitive Baptist faith, order and church:

I asked a home with you at Upper Town Creek Church in Wilson County, N. C., on the 3rd Saturday in January, 1900, 43 years ago. I was glad then, very glad indeed, and yet glad still to retain your fellowship and sit with you, the most humble, penitent people on earth, in our, as we all hope, spiritual worship, and eat the sweet crumbs of God's sovereign and free grace, as they fall from Heaven's celestial glory. Just one tiny crumb, leavened with the sacred love of blessed Jesus, fills my downcast soul to overflowing with penitent tears.

My poor old burdened heart and suffering spirit don't stop at sipping the sweet and balmy dew from sweet heaven, and never ending glory in the sweet by and by, but I just drink it down and shout praises to Israel's God; not by jumping up and slapping hands that I see Jesus, but as I hope in the love and humility of blessed Jesus, who gave His sacred life's precious blood that I might live again with Him in heaven's endless glory, there to see Him as He is and be like Him, world without end, amen.

Yes, brethren, God knows that such shouting, through blinding tears in love and praise to Him, is good. Yes, the sweet milk and honey, the sweet refreshing and sacred milk, drawn from dear old saints and sanctified mother's

breasts, to-wit the church of the true and living God, which God Almighty blessed in His holy name and set up down here to earth, to nurse and foster us poor sinners, with the sincere milk of the word, to-wit the gospel of Jesus Christ. Who can help from shouting praise to blessed Jesus, the prince of peace and king of glory, who has taken our sins upon Himself and was led as a lamb to the slaughter; his innocent hands nailed to the cruel and vicarious cross, where He suffered the pain and agony of an innocent death, by spilling His sacred blood to cleanse us from the guilt of sin and the condemnation of the holy law, the eternal judgment of divine justice, the wrath of God poured out without mixture with the gates of hell wide open. The soul that sinneth shall die, with death delivering over to the pitiful doom of eternal misery and woe, with the demands of a burning hell executing its predestined justice against my soul for sinning against the Holy Ghost, and serving the sins of the old Adamic flesh, all the days of my pitiful, painful, miserable and wretched unworthy life.

Yes, brethren, is it not sweet to think that we are saved by free grace and grace alone? Blessed Jesus came to me in the spirit 43 years ago, when I was sinking down beneath a holy and just God's righteous frown, and confirmed my feeble heart to look to Him and trust in Him for all natural and spiritual blessings here on earth. He caught up my poor, sinful, sinking soul in the bosom of His sacred love, when it was sinking down in eternal hell fire for ever, and everlasting

damnation, with the devil and his angels, "where the worm (the germ of sin) dieth not, and the fire is never quenched."

By request of the church at Elm City, N. C., I moved my membership there to serve them as best I could as their clerk, so I have been with them at Elm City perhaps 20 years.

I am now 72½ years of age, have worked hard on my farm as long as able. I gave out the last day of last June, two years ago, with low blood pressure and a leaking heart, and very plain symptoms of heart dropsy.

I am thankful to the good Lord I am yet on my feet but not able to work.

My physical afflictions drew my mental strength down in proportion with my physical strength.

I have lost my memory almost totally and have become childish in my mind and so depressed and oppressed naturally, and spiritually, that I can but stroll the house and yard, while I try to look to blessed Jesus.

Then I get the Bible, the Advocate and Messenger, and the Primitive Baptist papers and read the good pieces written by the brethren. Brethren, I am weak and feeble, and I desire an interest in your prayers. Thousands of you I have met, but will never see on earth again, but I hope to meet you all in Heaven, by and bye, where we will have the wings of angels to soar the regions of heaven's glory, to bask in love and sweet union and communion with blessed Jesus. Is this not enough?

J. J. Thorne,
Elm City, N. C.

A LETTER FROM A SOLDIER.

Dear Elder Cobb:

After a long time I will attempt to write you again. I have had a mind to write a long time, but have been working night and day and just couldn't get time to write my dear parents, sisters and brothers as I should. Elder Cobb, I sure hope the Lord has blessed you with good health and to serve your churches as you have been so faithful in serving them. I can't explain how I enjoyed going to the churches you served. Elder Cobb, when I was at home on my furlough for a few days, the Lord blessed me to attend one of your services, which touched deep in my heart. As I was sitting there with my dear sisters and brother I had to try to hide the tears, but couldn't. I couldn't keep from thinking of the nights since I have left my sweet home and been in the service that I have tried in a weak way to pray to my Lord to walk by my side and protect me from the dangers of battle that He may take me safely home once again. I could see my dear parents sitting there in church shedding tears. Elder Cobb, it hurts me so bad to see their feelings hurt. Elder Cobb, it was the Lord's will for me to spend a part of my life in service and I have faith in Him to take me home and rejoin my dear loved ones again. I often think of these sweet words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." I feel like if my Lord is with me I will be safe, no matter where I go. Elder Cobb, there is one hymn in that dear old hymn book

that I often think of: "Father, I stretch my hands to Thee; no other help I know." Elder Cobb, there is no other help. Without the power of God we would be nothing.

We have been out in the woods on maneuvers for ten days. We lie any place we can find at night to try to sleep. Sleeping in brush beds, on rocks, missing our meals. Sleeping one or two hours each night and walking the rest. As I would walk along, I was continually asking my Lord to close this terrible war and bless me to return home again.

We are going out again this Saturday for ten more days. We will do this work for three months. I can't even get Sundays off to honor my Lord.

I sure did want to be with you all at Healthy Plains last meeting, but was too far away. I felt like my loved ones were thinking of me. I am trusting that some day I can attend those good meetings again.

It is late bed time, so will have to close for this time. Answer, Elder Cobb, and pray for me.

A poor child of God,
Pvt. Jasper Howard.

**ENJOYS THE MANY GOOD
PIECES IN LANDMARK.**

Dear Mr. Gold:

Enclosed you will find Money Order for two dollars to renew the Landmark. I get so much comfort out of it in reading the brothers' and sisters' letters and so much out of yours, too, and the editors. I hope the Lord will bless me to be able to pay for it as long as I live and it is published.

Celia Mayo,
Fremont, N. C.

WOULD AROUSE GOD'S PEOPLE.

Mr. John D. Gold,

My Dear Friend and Brother:

I trust you don't think mean of me for not renewing my subscription ere now, but I have been waiting for a prepared mind when I could concentrate, but I find I am not any more prepared, so I will make the venture, yet I am just as destitute of will as I am of power. I cannot of my own self do anything that is pleasing in the sight and favor of God, and somehow I fear, I quake, I tremble to speak, lest it not be well pleasing in His sight.

My desire is to know the will of God concerning me that I may apply my heart to understand and search out wisdom, knowledge, as pertains unto the kingdom of God. That is my desire, to know something of the mysteries of Godliness. Yet I know that that is unsearchable and past finding out. It is only those to whom He wills to reveal Himself; and my prayer is that He will pour out His spirit in and upon me, that I may not be found lacking as regards that faith that is to be tried, yes as by fire, and these trials are now beginning to make themselves manifest, for these are some of the days that were foretold. Yes, the son of perdition is being revealed in various forms. Our liberties are being taken away, temporal as well as spiritual. They who are wise, take warning. Be not deceived. God is not mocked. No indeed. There are few who are awake to the perils that beset us. Everyone seems to be asleep. The people of God are commanded to awake, and Christ will give them

light. Yet there seems to be so much slothfulness. The people should put on the whole armor of God, gird themselves with truth, be shod with the preparation of the gospel and stand fast, stand fast in the liberty wherein Christ has made you free.

But how are you to use that liberty? By crying aloud and sparing not, by lifting up your voices like trumpets. That is the only way that you can stand fast, and it should be done without fear or favor. There is nothing harder than truth. Yet there is not enough of it.

I am enclosing two dollars for renewal of my subscription to the Landmark. And I thank you for your patience and endurance. I prize your bold, fearless spirit in coming out boldly as you do. I thank God in your behalf. I want you to write more. I can detect more of that bold, daring spirit in you, an outsider, than those on the inside (I mean members), and I wonder how much more you would be if you were only on the inside where I feel some day you will be. Yes, be another fearless watchman, as your precious father was.

I would I could stir them all up and arouse them from their carnal lethargy and bestir them as men, for surely the one that is in them, His servants, is stronger than he that is in the world.

Pray for me.

From one who delights in the truth, nothing but the truth.

Your sister in bonds,
Effie H. Carawan,
Swan Quarter, N. C.

**LITTLE RIVER PRIMITIVE
BAPTIST ASSOCIATION**

The one hundred and fourteenth annual session of the Little River Primitive Baptist Association was held with the church at Middle Creek in Southern Wake county, N. C., beginning Friday, September 24th, 1943.

The introductory sermon was preached by Elder E. C. Jones, pastor, followed by Elder E. F. Pearce, the moderator of the association. The following corresponding associations were represented by messengers and seated in the association.

Abbott Creek, Bear Creek; Black Creek, Contentnea, Kehuee, Lower Country Line, Lower Mayo, Mill Branch, Salem, Seven Mile, Upper Country Line, Staunton River, White Oak.

Friday P. M. The following Elders were present and preached as follows Elder W. H. Freeman, from Lower Mayo, Association Elder N. T. Teasley, from Lower Country Line, Association, Elder E. P. Gerard, from Contentnea Association.

Saturday A. M. Elder L. T. Tucker from Abbotts Creek Association, Elder C. L. Robbins from Kehukee Association, Elder W. E. Jarrell from Abbotts Creek Association, L. A. Johnson from Seven Mile Association.

Saturday P. M. Elder R. B. Denison from Kehukee Association, Elder Grady Cox from Mill Branch Association, Elder Lester Lee from Seven Mile Association, Elder Eddie Humphrey, from White Oak Association, Elder F. W. Rhodes from White Oak Association, Elder Xure Lee from Seven Mile Association.

Sunday A. M. Elder S. T. Atkinson from Abbott's Creek, Association, Elder T. W. Walker from Lower Country Line Association, Elder J. E. Mewborn from Contentnea Association, Elder R. W. Gurganus from White Oak Association, Elder W. C. King from Upper Country Line Association, Elder Zennee Rhue from Salem Association.

Sunday P. M. Elder J. W. Wyatt from Lower Mayo Association, Elder L. L. Yopps from White Oak Association, Elder A. B. Baraham from Salem Association, Elder Jack Pullham from Lower Mayo Association, Elder L. W. Turner from Seven Mile Association.

Each of them spoke in demonstration of the spirit.

The weather was ideal, the audience was very attentive each day. The association well attended, and the visitors were well cared for. We feel thankful to God for his rich blessings through our meeting.

Elder E. F. Pearce, Moderator
Elder T. Floyd Adams, Clerk,
By J. J. Batten,
Smithfield, N. C.

A GOOD LETTER.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will find check to renew subscription for one year for Mrs. J. W. Tatum, 1707 Lakewood Ave., Durham, N. C.

Mr. Gold, this is the first time in many years I have missed the Black Creek Association, but working conditions and the gas situation has been in my way, and it gave me a little feeling of regret, yet I hope to be reconciled to things I cannot

help, and hope to be thankful of the many things I have been blessed with all the days of my life. This afternoon have been sitting with the brethren under the sound of good preaching in my meditations, and even this far away have enjoyed the association, so I hope they had a good association, and I hope you have improved in health, and will be blessed to enjoy many more years of useful service for yourself, your family and the dear old Landmark.

Now in saying goodbye to you, feel like bowing my head in prayer for so many of our dear boys that have no voice in where they are or no choice in what they do. May God give them courage to be faithful in duty, and above all whisper that still small voice in their ears and heart, and say "be still and know that I am God," and may that same voice follow them wherever they go and shield and protect.

Yours in love,
J. J. Whitley,

Durham, N. C.

We missed you at the Association, and hope the war will soon be over, so our dear boys may return home to their loved ones and friends, and you will be able to attend your meetings. Glad you were thinking about us, and were present in spirit at the Black Creek Association. It was a fine meeting. I am improving. God is better to me than I deserve.—
John D. Gold.

ENJOYED LETTER IN LANDMARK.

Dear Mr. Gold:

Please publish the letter I am sending to you in Zion's Landmark.

It is a letter that a dear sister wrote me concerning the little piece I wrote the Landmark, I think in May, and I do get so much comfort from it. I want some one else to read it too, and then I can have it in the Landmark. I think I can take care of it better.

I have never seen the writer in this life, but her writing makes me feel like she must be one of those little children the Lord told me was linked together with threefold cords of love that never can be broken, and I hope I am one of the links.

Thank you so much,
Maria Joyner,
Rocky Mount, N. C.

Dear Beloved Sister in Christ:

I have just read your good writing in the Landmark, and I rejoiced in it so much I was made to shed tears of great joy. And these were the words that came to my mind, "Surely, surely, this is love for His little children, if not why those tear drops falling?"

Your feelings expressed mine so much in feeling to be so unworthy and little, and sometimes I am afraid I don't love the dear children of God. I fear it is only natural love, but at this time I am made to feel since reading your writing that this love I bear you cannot be natural, for I have never seen your dear face, and your color and mine may not be the same, but I am satisfied, precious sister, that in heaven we will all be alike, be like Jesus and be satisfied. What more is there to be desired?

You may feel alone and one to yourself. You may feel little and less than the least, but dear child,

those are the ones whom Jesus came to save surely. Let not your heart be troubled. You are rich. What is there to worry about when Jesus is near. The world cannot afford such riches as a blessed hope in Christ Jesus, the Lord, and He has said, "Lo, I am with you always, even unto the end of the world."

I am sometimes fearful that I am deceived and have deceived others, and sometimes I go begging God to keep me out from the vain and perishable things of this world. Oh, that He might bless me in so much that I would never bring reproach upon the church of God or wound the feelings of any of His little ones, but I know that while He is with me I am safe. But when His gentle hand is not leading me, I am just as vile and full of sin as any one.

My heart at this time is made glad for you, dear sister, and for me, unworthy though I be, for we are begotten again unto a lively hope that fadeth not away at His appearing. And when He comes again to gather His precious jewels home, I hope to meet you there in praise around the great white throne of God with all His dear little children. There we hope to praise Him in a world that has no end.

I hope you may be blest to pray for me.

Unworthily,
Minnie Batchelor,

Richlands, N. C.

**DOES NOT WANT TO MISS
A SINGLE COPY.**

Dear Mr. Gold:

Enclosed please find check for \$2.00 to renew my subscription to Zion's Landmark. My time will be

out October the 15th.

I don't want to miss a single copy, for I do enjoy it so much. It is good preaching to me, especially in my lonely hours. I am all alone in my apartment, with the family of my oldest daughter in the rest of the house.

I am still on the farm, but don't know how long for, as I am 70 years old, but my health is as good as I could expect, for which I feel thankful.

Oh what a wonderful world this is, and oh how sinful. How can we expect anything but wars and rumors of war. But I do feel encouraged for our churches, for there is not so much strife and confusion as in the past.

Oh how thankful I feel for the great blessings our heavenly Father has bestowed upon us. So often I fall on my bended knees in thankfulness to His blessed name, humbly trusting in Him.

Mrs. Effie Barnhill,
Robersonville, N. C., R. 2.

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

Inclosed is a check for four dollars (\$4.00), two dollars (\$2.00) to renew my subscription to the Zion's Landmark to March, 1944, and two dollars to pay for subscription for some one not able to pay. Am sorry I let my subscription get behind this far. It was just a plain oversight.

Thanking you for sending it on to me.

Mrs. Metta Herring,
Respectfully,
Walstonburg, N. C.

**YES, WE HAVE CONFIDENCE
IN YOU.**

Dear Sirs:

"I thank you sincerely for your kindness to me. I pray God to bless you all, the good paper, Zion's Landmark, and its publication.

I received your card and the Landmark. I was pleased to have the good opportunity of reading it.

I still thank you for bearing with me so long. You seem to have a great confidence in a sinner like me, of which I'm proud and glad that I can be trusted, although I'm not worthy, but I want to live in this world, what time I'm blessed to dwell, honestly. I desire sincerely to live trustworthy with all, especially our God and Saviour, Jesus Christ, with all men my fellowmen. God bless you all. In love,

Your little brother,
Jason Allen,

R. 3, Dunn, N. C.

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

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

Dear Sir:

Inclosed you will find \$5.00 money order, \$2.00 to renew my subscription, which expires Oct. 15th, and change my address from Blountville, Tenn., to Rockwood, Tenn., formerly of Durham, N. C., 302 Spruce Street; \$1.00 to renew Mrs. R. A. Overman's subscription for six months. Her address is County Home, Wilson, N. C. Will you please keep the Landmark going to her as that is about the only preaching she gets, as she never gets to go to church as she is not

able to walk. She is the late R. A. Overman's widow and he was my grandfather. And take the other \$2.00 and send the Landmark to someone who is not able to pay.

Sincerely yours,

E. R. Watson,

Commerce Bldg. Apt. 5,
Rockwood, Tenn.

**APPOINTMENTS FOR ELDERS
EDWARDS, GASKILL
AND GRAY.**

Appointments for Elders W. C. Edwards and Jim Gaskill, and Elder S. Gray will be with them part of the time.

Beginning at Red Banks, Tuesday, December 7.

Farmville, at night, December 7.

Autrey's Creek, Wednesday, Dec. 8.

Lower Town Creek, Thursday, Dec. 9.

Tarboro, Thursday, at night, Dec. 9.

Pleasant Hill, Friday, Dec. 10.

Falls Tar River, Friday, Dec. 10, at night.

Mill Branch, Saturday, Dec. 11.

Nashville, Sunday, Dec. 12.

Upper Town Creek, Monday, Dec. 13.

Aycocks, Tuesday, Dec. 14.

White Oak, Wednesday, Dec. 15.

Moore's, Thursday, Dec. 16.

Old Sparta, Friday, Dec. 17.

North Creek, Saturday and third Sunday, Dec. 18-19.

White Plains, Monday, Dec. 20.

Hayes Swamp, Tuesday, Dec. 21.

Bear Grass, Wednesday, Dec. 22.

Robinsonville, Wednesday, Dec. 22, at night.

Flat Swamp, Thursday, Dec. 23.

Noah L. Ambrose,
S. Gray.

R. T. HUDSON

Whereas, it has pleased God to remove from us by death our highly esteemed and beloved brother, R. T. Hudson, who was a faithful member of Hickory Grove Church until death;

Be it resolved: First, that we bow in humble submission to the God of all who doeth all things well and after the counsel of His own will, that in his death we have lost a good husband, father and brother in the Lord.

Second, be it further resolved: That a copy of this resolution be spread on the church book, one sent to the family and one sent to Zion's Landmark.

Done by order of conference at Hickory Grove Church on Saturday before the second Sunday in September, 1943.

Elder L. A. Johnson,
Eldridge McLamb,
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.

VOL. LXXVI. NO. 23

Entered at the postoffice at Wilson
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WILSON, N. C. OCT. 15, 1943

ALL THINGS.

From my early days to the present, I have heard, different opinions expressed as to the scope, and meaning of "The all things so often recorded in the Bible. A survey of the scriptures, as we have them in the St. James translation, shows the things as a supplied word, not in the original translation. As an explanation of this fact, let me quote a few scriptures with the supplied word in parenthesis, and to show that, as a rule the supplied word does not change the original meaning. Quote. "The Lord hath made all (things) for Himself, yea even the wicked for the day of evil." Leaving out the supplied word "things," it reads this way, "The Lord hath created all, yea, even the wicked for the day of evil." The last quotation is complete, and teaches, that the Lord made all mankind, as their Crea-

tor, and Preserver, and that they are kept unto the purpose for which they were created. Solomon said: "I will cry unto God most high, unto God that preserveth all things for Me. (Proverbs 16:4.) Solomon believed that all things both natural, and spiritual came from the hand of God. It is in Him, and of Him that we live, move, and have our being.

The natural man receiveth not the things of the spirit, neither knoweth them, for they are spiritually discerned or made known.

David said: "If any man be in Christ (Jesus) he is a new creature: 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, 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 word of reconciliation, (2nd. Cor. 5th Chapter.)

To these new born creatures in Christ, Jesus said. "As the Father hath loved Me, so have I loved you, continue ye in my love." "If ye keep my cammandments, ye shall abide in my love, even as I have kept my Father's cammandments and abide in His love." "These things have I spoken unto you, that my joy may remain in you, and that your joy might be full." "This is my commandment, that ye love one another even as I have loved you." How do we know what the all things are that God has in store for His children? Jesus said "Ye are my friends if ye do whatsoever

I command you. Henceforth I call you not servants, for the servant knoweth not what the Lord doeth, but I have called you friends, for all things that I have heard of the Father I have made known to you. 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." O. J. Denny.

A VERY FINE SUGGESTION.

To the Publisher and Readers of Zion's Landmark, Greetings:

For the interest and instruction of our readers, who do not own a "Bible Dictionary," I am asking of you, would it be prudent and useful for an account of Jesus, His birth, His childhood, His early manhood, His baptism and ministry, and other events in His life, His resurrection, and other important events in the ministry of the Lord Jesus Christ, to be published in twenty-four short articles, one in each issue of Zion's Landmark to be issued in the year 1944?

It has been said, "We pass this way but once, therefore, whatever good we may do, or whatever kindness we may show to others, let us do it now and not forget it, for we shall not pass this way again."

Religious papers are not always in agreement on questions of doctrine or order, but a careful reading of the life and work of the Lord Jesus Christ should be of interest to all lovers of truth.

In the Chronology of the Bible, and account of all important events in the life of Jesus, thirty-three noted Bible students have assembled the facts in one article, giving

Bible reference to support the history of Bible facts, in regard to the life of Jesus.

It has occurred to me that if we publish short articles in each issue of the Landmark, no one article to take more than two pages of the Landmark, that if these are preserved month after month, the readers at large would have a very interesting account of the birth, life, death, resurrection, ascension and glorification of Jesus, the Lord. What do you say? It is no small matter, to compile such articles for the printer, and I do not want to take the Landmark space, if it is not desired by our readers. Personally, I think it would be of more interest than articles written by this writer, and I would be willing to largely leave off writing and give the space to an account of the life and Bible History of Jesus, the one and only Saviour of His people. If there is no general response, I will not undertake to furnish the copy to Landmark publishers.

O. J. Denny.

We believe this will be of general interest to Landmark readers, and we appreciate Elder Denny's suggestion. We are quite sure it will meet with a hearty response. While finite man may disagree over fundamentals there is no disagreement in the plans of the Father and the Son as to the salvation of the children of God. It is not necessary, we feel, for Elder Denny to leave off or circumscribe his excellent editorials. We all enjoy them. There will be ample room in the Landmark also for the articles about our blessed Lord, for we feel we cannot know too much about Him.—John D. Gold.

Ep 28604

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVI.

NOVEMBER 1, 1943

NO. 24

NOT ONE WISE MAN AMONG THEM.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger.

But as for you all, do ye return, and come now for I cannot find one wise man among you.;

My days are past, my purposes are broken off, even the thoughts of my heart.

They change the night into day: the light is short because of darkness.

If I wait, the grave is my house; I have made my bed in the darkness.

I have said to corruption, Thou art my father; to the worm, thou art my mother and my sister.

And where is now my hope? as for my hope, who shall see it?

They shall go down to the bars of the pit, when our rest together is in the dust."—Job. 17:9-16.

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

ASSOCIATE EDITORS

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

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

\$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

ISAAC WATTS

"Give me the wings of faith to rise
Within the veil, to see
The saints, above, how great their
joys,
How bright their glories be.

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubt and fears.

"I asked them whence their victory
came,
They, with united breath,
Ascribe their conquest to the
Lamb,
Their triumph to His death.

"They marked the footsteps that He
trod,
His zeal inspired their breast)
And following their incarnate God,
Possess the promised rest.

"Our glorious leader claims our
praise,
For His own pattern given;
While the long cloud of witnesses
Shows the same path to heaven."
—Isaac Watts.

Mr. Watts died in 1748 at the age of 75 years. A minister for 50 years. The songs he composed are sung by all Christian peoples around the world.

Carved on his tombstone are these

words: "Absent from the body, present with the Lord." Col. 3:4. "When Christ, who is our life, shall appear, we shall also appear with Him in Glory."

On his dying bed, he said: "I am persuaded when I join the glorious throng above, where there will be no drawbacks, that none will out-sing me there, because I shall not find any that has been more indebted to the wonderful riches of Divine Grace than I."

It is said, of all the many wonderful songs he had composed, he rejoiced most, when he came to die, in the following verse:

"There shall I bathe my weary soul
In seas of Heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Use when you need something interesting to fill your pages. O. J. D.

A COMFORTING LETTER.

Dear Landmark Readers:

It is in the precious name of our dear Lord that I attempt to write you dear ones again this beautiful day. For I am sure without Him I cannot do anything and with His help I can do all things.

I have been impressed to write again for the dear Landmark for quite awhile, but have refrained from doing it, as I feel that there are others that can write so much better and more comforting to the read-

ers than I can, that I hate to take up the space and be in the way of others. But I have been requested by so many of the dear members and friends since I wrote last to write again. So if I can write or do anything to the comfort of His dear people, let God be praised. If I know my heart, I do not want to do anything, or write anything only in honor of my dear Saviour.

I am not expecting to say so many words of comfort to you all, but what few words I might say I hope it is with much love and fellowship.

Dear ones, I want to ask you if I ever should write anything to wound or hurt your feelings, be frank enough with me to let me know it. I feel that I would gladly get down at your feet and ask forgiveness. My daily prayer is, "Lord, keep me at the feet of my brethren and sisters. Lord, lay me low and keep me there." I feel that it is too great a task for such a poor ignorant, sinful and unworthy worm of the dust as I feel to be. I oftentimes feel that it is only of the flesh, and I can't write anything that will be comforting to God's humble poor. I have been beaten with many stripes for my disobedience, but when I am brought to the place that I am willing to write, then I can lay down at night and rest, and go on with my work with ease.

Sometimes my hope is like a little spark of fire almost gone, then a sweet letter will come in from some of the dear members, or I read some good article in the Landmark or I go to preaching and the preacher tells of the wonderful love the Lord has for His dear people. If lifts my

soul up and my hope revives. Then I am uplifted and rejoice for a while.

I sure do miss getting the sweet and comforting letters from Sister Ella Bulluck since she passed away. She was a very dear and devoted sister to me. I will never forget her while here in this world and after death I hope to meet her in heaven. I had a very good letter from Sister Baucom, at Durham, a few weeks ago. She is also a very good sister, and one that I have loved since meeting her and spending the night in her home.

I know nothing better than love among God's people. "The love of God shed abroad in our hearts that makes us sit together in heavenly places, and causes us to forgive one another and to look over one another for good." It is written, "Greater love hath no man than that a man lay down his life for his friends."

We remember that the Apostle Paul in writing to Timothy said, "God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

Note he said, "Saved us and called us." Something already done. Yes, done before the world began, in His purpose. It is in Him we were saved and called by a holy calling. God is holy, therefore His call is holy. His salvation is an everlasting salvation. How much sweeter is this doctrine that God cannot fail in any of His work.

So Timothy was not saved and called according to his own works

any more than was Paul. But it was according to God's own purpose and grace.

There are no mistakes, no misfits in God's plan of salvation. It is a perfect work. No man can advance or hinder him in this work.

Dear readers, I heard a very able preacher say once that it was right and just to love ourselves enough to keep our bodies clean and wear clean, decent clothes, to keep good company, and be careful about our associates, but the grace of God never puffs us up, nor elevates our carnal feelings so as to make us think we are superior to others and to rule over them. Now this is the way I feel concerning these dear ones.

There is nothing that can enable us to see ourselves just as we are in the sight of an all-wise God and feel as small and insignificant as we really are, but the Spirit of God when it shines in our hearts.

While we are sad because our dear sons, husbands and brothers are leaving to battle with the foe, yet God is near. I have a dear brother in the armed services of our country. He was home in May to see us, for a few days, but the time came, oh so soon, that he had to leave us with a sad heart and a tearful face. But, dear ones, the time will come, we know not how soon, that all who are at home as well as those far away, who truly love the Lord and trust in His mercy, will hear the last trumpet's sound, for it shall sound and the dead in Christ shall arise, and all those who live to see His second coming shall be changed in a moment, in the twinkling of the eye, and together

with all believers in His name who have met death at home or abroad, shall be raised and heaven shall be filled with the glory of God, and He shall be the glory of all who enter there. My brother seems to put all his trust in God, that which I am very proud of.

Some of the brethren and sisters have been asking me why I had not written again to the Landmark as they had enjoyed previous articles written by this poor little sister that feels so unworthy. I hope I am a sister, but have many doubts and fears whether I am one or not. Listen, dear Christian friends, I have written much more lengthy than I thought I would have when I began, but I was enjoying it, so kept writing. If you find any comfort in this poor scribbling, please give God all the glory and praise, for He works in us to will and do of His own good pleasure. I feel it is not of myself, but of Him who caused me to love Him because He first loved me.

Mr. Gold, I enjoy your writings in the Landmark and wish you would write more often for the paper. If you see fit to publish this you may do so, if not cast it in the waste basket and all will be well with me. If not asking too much of you and all who may read this, please pray for me, as I feel the need of the prayers of all God's humble poor.

Submitted in love,

(Miss) Carrie Lee Howard,
Bailey, N. C.

SKEWARKEY UNION.

This union was held at the Falls Church, near Rocky Mount, N. C.

Elder J. D. Fly was to preach the

introductory sermon, and Elder Lawrence Robbins his alternate, but owing to previous sickness Elder Fly was unable to preach, so he opened the meeting with a very sweet prayer. Then Elder Robbins, the alternate, preached the introductory sermon with power and demonstration of the Spirit and fed the sheep and the lambs with that bread of life that comes down from the Father of lights.

My wife and I had the pleasure of attending Friday and Sunday. We could not stand all three days owing to old age and infirmities, but were glad, by the kindness of Sister Emma Brake of Pleasant Hill Church, who took us both days.

We had a good meeting on Friday and all enjoyed meeting together to sing and praise the Lord for His goodness unto the children of men. Sunday there was a large congregation with nine preachers, including the pastor.

Elder Williams preached first. He had good liberty and expounded the Scriptures to the comfort of all the churches represented here. All reported in peace with everyone which is a great blessing to members of all the churches.

Elder Barnes was the second to preach. He brought a sweet message to fill the hearts of those that hunger and thirst for righteousness. I think they were well filled.

Elder Gold Trevathan was the third to preach. His text was the shortest verse in the Bible, "Jesus wept." He preached a very sweet sermon on this subject, which was greatly enjoyed by all who love Jesus and His appearing.

The fourth to speak was Elder

Cowin, who writes so sweetly in the dear old Landmark. His letters are put in last to bring in the good tidings of joy to all the dear readers of the Landmark.

All could not preach for lack of time.

Preaching being over and all being in peace, we came together to commemorate the Lord's Supper. There was a large congregation eating the bread representing the broken body of the Lord Jesus Christ and drinking the wine representing His shed blood for the redemption of sinners from the curse of sin, and put them as far from us as the east is from the west. They will no more condemn us in this world, nor in that beautiful Heaven above, where all is peace and love. May we all meet there and sing His praise forevermore.

The next union will convene with the church at Conoho, near Oak City. May the Lord bless many of us to meet there. I pray that God will grant us a revival in the church of the Living God, and that many may be able by the help of the Lord to take up their cross and come home to their friends in the church. The church needs you and you need the church. May the Lord wonderfully bless us all.

W. H. Worsley,
Rocky Mount, N. C.

ENJOYED THE ASSOCIATION.

While at my work today, meditating on the real heart-felt enjoyment which I was blessed to receive at our Kehukee Association, held at Briary Swamp Church, Stokes, N. C., October 2, 3, and 4, I felt impressed to write and tell all just

how much I enjoyed attending it. So, with the help of the Lord, I will endeavor to write a few words about it.

I was there Saturday, Sunday and Monday, and enjoyed all three meetings to the fullest. I enjoyed the good preaching that I was blessed to hear. It was just wonderful to me. And the singing was beautiful. How sweet it is to have the privilege to be in meetings like those were, and mingle with our brethren, sisters and friends and we can just feel the great love that God sheds abroad in our hearts, flowing in love and sweet fellowship for each other. Those are the times when we sit together in heavenly places with Christ Jesus and it just seems that we can feel His presence there with us so much in that we forget all of our troubles, trials and heartaches for awhile, and just worship and praise God together for His mercy and loving kindness extended to us all with the same spirit, one mind and accord.

We had two meetings in the good home of brother and sister C. L. James, where I stayed for the meeting (and which I enjoyed very much being with them) and we just enjoyed those two meetings Saturday and Sunday night so much. It seemed that we could just feel the presence of the Lord there in our midst. I feel too unworthy to receive such wonderful blessings as they were, but I do know that the pleasures God has to offer us are far more lasting than the things this world has to offer, for it is all vanity and will not give us lasting pleasure.

We are often cast down and sad

with our trials here in the world, but when it pleases God to show His smiling face and lifts us up to heights above, we forget all of our troubles and seem to just rejoice in His love. How wonderful to have that sweet hope with us which sometimes gets dim, but revives again and never leaves us completely.

I was brought very low at one time, but rejoice in that I was lifted up above all my deep trouble I was in because of my many sins, and made to hope that God heard my prayers and set my feet on a solid rock and established my ways and gave me a sweet experience of grace and a blessed hope to go with me always, not because of any good works that I have ever done to obtain it. If I know my heart I love the Primitive Baptist Church and the doctrine for which it stands, a doctrine that gives God all of the power and honor and glory and not to we poor weak mortals whose very dependence is on God alone, and we can say that salvation is of the Lord and there is nothing we can do to obtain it only to call on the Lord to have mercy on us sinners.

We had two very lovely meetings Saturday and Sunday here at our Norfolk church. Enjoyed both meetings very much. Oh, how sweet it is to be able to meet with each other from time to time and enjoy the sweet fellowship manifested toward each other.

I will close now. May the Lord bless you all and I want you all to remember me in your prayers. May the Lord always lead, guide and direct me in all things and keep me

in His way.

A little sister, I hope,

(Mrs.) Thelma Leigh,

No. 2 Rudgers Place,

Craddock Gardens,

Portsmouth, Va.

DUTIES OF THE MINISTER.

Levity among ministers is not becoming, but at the same time I do not like to see a minister so dignified that he cannot smile and enjoy humor. Show me the minister that mixes and is able to take part in any decent conversation and I will nearly always show you a good pastor. I do not think it is best to undertake a scriptural conversation with every one you meet. I'd rather be blessed with natural talent enough to discuss baseball with a group of young boys than to THINK I was so spiritual minded I had to explain to their unrenewed minds about God's chosen people. At the same time that I do not think it advisable (and certainly not worthwhile) to try to make children understand the intricacies (to them) of God's electing love, I'd hate to think so lightly of right that I'd tell them to do wrong. As my dear old father in the ministry, Elder G. W. Berry, used to say, I hate to see my people do wrong. I'd urge at all times all people to do the right thing, but especially would I entreat the Old Baptists to strive to do the right.

Now in conclusion of this particular line of thought on the duties of the minister, may I ask if I am right about this? Is it right to be a boy (from a boy's viewpoint) when thrown among boys? Which must I do, talk to him about what he knows or what he does not know?

Must I tell people that it is all right to do anything they come to because God fixed or predestinated some to be saved and some to be lost and that their conduct had nothing to do with either party's condition? If my young brother has a gift in a ministerial way, but he has a pet phrase, hobby or manner that is unbecoming, must I tell him to keep it up, to quit it, or must I just be silent? Oh, someone may say just leave him alone, God will take care of the matter! Nice and good indeed! But suppose the young brother is not well established in the doctrine and he says things that could be construed in the wrong way? Couldn't God take care of that? Sure He could, some would agree, but they feel about the doctrine like Rastus did about his farm. Rastus had gotten hold of a run down farm. After a lapse of a few months the colored pastor passed by where Rastus was diligently at work, "Well, Rastus, you and the Lord certainly have made that piece of land beautiful," the pastor said. "Yessir, Brother Person, but you should have seen it while the Lord was looking out for it by hisself," returned Rastus. Seldom do I tell anything like that, but it so clearly sets forth how some of us regard the doctrine. If it was not for our safeguarding it, it would be no different than the Arminian throng. Brethren, let us as ministers, contend for the doctrine. It is important to God's children. It is what our hopes are based upon. But at the same time what good does it do you to hear the truth set forth by a man whose conduct you know is a reproach to the cause? I

venture to say that none but a Christless predestinarian would ever say that "I don't care what a man does as long as he preaches the truth." Then, may I say, in dwelling on the duties of the minister, that it is just as important for us to instruct, admonish and rebuke the unruly child of God in regard to his conduct as in regard to his doctrine. If not, why?

At this particular time in this little series of letters to you I want to speak concerning some things that preachers meet up with in pastoring churches and to speak and show my opinion in regard to the best course to pursue (Job 32:10).

Order in the church is a very desirable trait. The doctrine, practice and order of the church go hand in hand. Each of them is essential and God takes care of them all. Surely none would say that I'd leave the slightest hint that our conduct, the doctrine we preach or the order we maintain is in our hands. But how this is to be done I do not know. If my desire to write this is of the spirit, then it will in some way be in God's hand to the maintaining of all that.

A minister has no ordeal to confront with like trouble in a church. One of the best things to look into in the beginning of strife is to see if the 18th chapter of Matthew has been followed. It is human nature to take sides in any controversy that comes up between two parties. We should exert every effort to remain clear of those personal differences in a way that would give either party room to think that we were taking up for them. One

should endeavor at the same time to keep these matters from the church if it is possible to do so. Generally speaking, it is easier to settle a difficulty between two than it is a whole church.

W. D. Griffin,
Fayette, Ala.

SENDING THE LANDMARK TO SOMEONE UNABLE TO PAY.

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

Dear Mr. Gold:

You will find enclosed check for eight dollars to pay for my subscription for one year, also for Mrs. M. L. Lee, R. 2, Dunn, N. C., for credit for three dollars, and Mrs. Robie C. Best, R. 1, Dudley, N. C., three dollars. Both of them are in arrears, so extend subscription for the time it gives. I suppose I am entitled to the Landmark for one dollar per year, so use the other dollar as you see fit.

This is for Zion's Landmark.

Truly,
(Elder) L. A. Johnson.
R. 2, Benson, N. C.

TO THE BRETHREN OF THE KEHUKEE ASSOCIATION.

Greetings:

Without solicitation from any one, I visited the last Ebenezer Association held with Mill Creek Church, near Luray, Va., on August 21st and 22nd and was invited to preach as I have done heretofore, when present at their Association. Being informed that upon receipt of the minutes of that association, our brethren were offended over my visitation there.

Therefore I take this method to ask your forgiveness for I can assure you no offense was intended, and I did not go as a messenger from the Kehukee Association. God grant that His children may dwell together in unity.

I remain your brother in hope,
 (Elder) Julius C. Moore,
 Whitakers, N. C.,
 Oct. 22, 1943.

IT WAS OUR FAULT.

The above article should have appeared earlier, for Elder Moore brought it to us October the 8th requesting its publication right away. However it was placed on the communications hook, and other copy was placed upon it as it came in as usual, and that is why it has not appeared before.

There are several copy hooks; and as copy for the Landmark comes in it is placed on the hooks where it belongs. There is the communication hook, the editorial hook, the obituary hook and the notice of meetings and appointments hooks, and as copy comes in it is placed on these hooks, from which it is taken by the printer and set up.

In this case copy was placed on top of Elder Moore's article and therefore the delay. We regret this very much, and so make the explanation as to the failure of its earlier appearance, and take the blame for it. John D. Gold.

SHORT SKETCH OF KEHUKEE ASSOCIATION MEETING.

The 178th session of the Kehukee Primitive Baptist Association was held with the church at Briery Swamp, Pitt County, North Caro-

lina, October 2nd, 3rd, and 4th, 1943. The introductory sermon was preached by B. S. Cowin, followed by W. E. Grimes.

There were eight visiting elders present: E. L. Pollard, L. L. Yopps, and E. D. Humphreys from White Oak Association, W. E. Jarrell from Abbott's Creek, J. E. Mewborn, G. G. Trevathan and J. B. Roberts from Contentnea and J. R. Baker from Black Creek Association.

There were ten ministers present from this Association.

There were letters from twenty-nine churches, all reported in peace, with but few additions.

The weather was fine, the attendance was good, behavior was excellent, and the entertainment was all that could be asked for.

It was indeed a great Association; the preaching was with power and demonstration of the Spirit, the singing was fine.

The next session of the Association was appointed to be held with the church at Old Sparta, Edgecombe County, N. C., October, first Sunday, Saturday before, and Monday following. Elder A. B. Denson was appointed to preach the introductory sermon and Elder J. D. Fly to be his alternate.

A. B. Denson, Moderator,
 B. S. Cowin, Clerk.

A GOOD LETTER.

Mr. John D. Gold,
 Publisher Zion's Landmark,
 Wilson, N. C.,
 Dear Sir:

On yesterday I was blessed to baptize two sisters into the fellow-

ship of Reidsville Primitive Baptist Church, and to speak to the splendid congregation, it being the anniversary of my 30th year as pastor of Reidsville Church.

The church held conference, and I was unanimously called to serve the church for the coming year, and then we held communion service.

It was a good meeting, and although age and worldly cares creep upon us all, I was glad to say to the church and people that: "If it is the will of the Lord for me to continue with them, I would be glad to serve them."

I have never claimed perfection; but feel to say "It is the grace of God that has led me along over life's uneven journey." May He lead and guide me, and all true believers in His name to the end of life's journey, only to find life and immortality beyond the shores of time.

This morning I received the enclosed letter from Elder J. G. L. Hash of Ferrum, Va., which I think will be good reading for Landmark readers.

Elder Hash is, at present, clerk of Smith's River Association and is highly esteemed by his brethren and people.

May the Lord bless and comfort all true lovers of truth is my prayer.

Yours in hope,

O. J. Denny, Editor.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Elder Denny:

I have thought of writing you at times ever since we met at the New River Association at Montgomery church, second Sunday in September, when you, to me, were so won-

derfully blessed of the Lord, to preach the glorious gospel of the Son of God that day, from the text: "If God be for us, who can be against us." But the cares of life, with so many things to see after as well as care for, I, as usual on most cases, neglect writing.

However, today as our youngest son was leaving for school, I noticed he in moving some papers, moved one paper which looked like the Landmark. After he passed out for school, I picked up the paper which, to my surprise, was August 15, number. This no doubt came in some time when my mail was heavy, or when I was away at some of our meetings. Anyway this issue was not read by me until today.

In this issue I find the excellent article from our beloved Brother F. D. Long, whom I have known for several years. I did not know he was a member of the N. C. Senate until I read your words of approbation of Brother Long. I feel sure all you said was true of him. In fact, I feel like if all the State Senators, as well as members of the Legislature of every state in the union, were filled with such men as our beloved Brother F. D. Long, we would have more honest, just laws with not so many "loop-holes" in our laws for crooked lawyers to free the guilty or evade justice in so many cases. I feel like such men would be an ornament to any law-making body—even the Congress or Senate of the United States. His article was timely as well as clear as to what he believes. I have never believed the holy, righteous, just, loving, merciful God of all the earth made me sin. Sin is an act of

the creature. Sin is a transgression of the law. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33.

By the might of His power, God created all things, as purposed before the world began. In this connection we read: "Many shall be purified, and made white and tried; but the wicked shall do wickedly and none of the wicked shall understand."

Brother Denny, at each of our two last conference meetings, a dear sister united with the church upon a confession of faith, bringing the glad tidings that salvation is of the Lord. Each sister was received in tears of joy by the church. On the first Sunday in October after a sweet humble prayer by Elder S. L. Moran, I baptized these dear sisters into the fellowship of the church. While I feel unworthy to bury the saints with Christ in baptism, yet I hope my worthiness is in the Lord Jesus Christ.

I enjoyed your talk, Brother Denny, just before you bade us farewell. I would like for you, if you feel to do so, write the vision or dream you had of wearing the band or covering for your protection with the words: "On earth peace, goodwill toward men." I feel the readers of the Landmark would enjoy

this wonderful revelation of our God to you.

I had no idea of writing so much when I began.

Hope your health continues to improve. Our next 1944 association will be held with Knob church in Franklin Co., Va., next September, D. V. Should we be in the land of the living, and able to be there we would be glad for you to visit our Association, the Smith River.

Anything in this you can't have, cast it aside as an error from the head and not the heart. Pray for us. As ever your little brother, I hope, in the Lord,

J. G. L. Hash,

Ferrum, Va.

Route 3, Box 50.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Enclosed find P. O. Money Order for three dollars (\$3.00), two dollars of which is to be used to extend my subscription to Zion's Landmark from November 1, 1943 to Nov. 1, 1944, and the remaining dollar donated by my sister, Mrs. D. M. Kep-
 lay, to the Landmark charity fund.

We hope your health continues to improve, and that you also may continue to publish the Landmark.

Yours truly,

Mrs. Mamie P. Aldridge,

P. O. Box 614,

Reidsville, 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. NOV. 1, 1943

CHRIST A SAVIOUR OF SINNERS.

"For the Son of man came to seek and to save that which was lost." Christ's words, Luke 19.10.

With this truth spoken by Christ Jesus, no one should doubt its truth.

To be lost naturally is sad; but to feel to be lost eternally is sad indeed. Yet, when one is brought low, and feels to be as one alone it is the beginning of a good work which will be perfected by and through the Lord Jesus Christ.

As surely as conviction comes, so surely will deliverance come in God's own blessed time. "And Jesus entered and passed through Jerico and behold there was a man Zaccheus, which was the chief among the publicans and was rich. And he sought to see Jesus, who He was, and could not for the press, because he was little in stature, and he ran before and climbed up into a sycamore tree to see Him for He was to come that way."

more tree to see Him for He was to come that way."

How truly the people of God feel to be little, and how truly they desire to see Jesus, but like the man at the pool of Siloam, find others pressing in when the waters are troubled. But blessed Jesus, at His own time, He can say, "Take up thy bed and walk," and it is so.

"And when Jesus came to the place, He looked up, and saw him and said: 'Zaccheus, make haste, and come down, for today I must abide at thy house.' And he made haste and came down and received Him joyfully."

When the multitude saw Christ Jesus call to Zaccheus, they all murmured, saying, "That He was gone to be the guest of a sinner."

Zaccheus stood, and said, "Lord, I give the half of my goods to the poor, and if I have taken anything from any man by false accusation, I restore him four fold."

"And the Lord said unto him, 'This day is salvation come to this house. For the Son came to seek and to say that which is lost.'"

Man may seek diligently, and fail to find; but not so with God and His Christ, for all things are ever open before the eye of a Triune God, His Christ and the Holy Spirit.

Jesus also said, "I came not to do mine own will; but the will of the Father which sent me." For scriptural proof of the above see St. Luke, 10th ch.

Again Jesus said, "I can of myself do nothing, as I hear I judge, and seek not mine own will, but the will of the Father which hath sent me." (St. John 5:30)

When we hear one has made a

will, we naturally think of the amount of the inheritance, of the beneficiaries under the will, and of the reliability of the man or firm, or the corporation named to administer the estate under the will.

Often trouble arises. But not so with the will of God. Under the will of God, all those who inherit His blessings are paupers, sold under sin, helpless and poor in spirit. Earthly wealth, pride, or power cannot enable any one to qualify as a proper heir to the Kingdom of Heaven. God alone, through Christ, can and does fitly prepare any one to inherit the glories and reality of Heaven and immortal glory.

All have sinned, and fallen short of the glory of God, and it is only through Christ, the Mediator, that any one can or must be saved.

Jesus said, "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven." Jesus also taught His people the folly of earthly riches which often take wings and fly away, saying, "Lay not up for yourselves treasures upon earth where moths and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where moth and rust do not corrupt and thieves do not break through and steal." It is safe in His care.

Jesus also said: "Ye cannot serve two masters. Ye cannot serve God and Mammon." (Matt. 7:24). God through Christ, and the Holy Spirit, being the one, and only Saviour of Sinners, said, through Christ, "I am the Good Shepherd, I know my sheep, I call them by name, they do follow me. I give unto them eternal life and they shall never per-

ish."

Christ was given power to seek out His people, (called the sheep of His pasture) from all countries, and not to try, but to bring them safely to the fold, "For there shall be one fold, and one Shepherd." "He searcheth the heart, yet the deep things of the spirit."

When David was in soul distress he said, "I called upon the Lord, and He heard me, and delivered me from all my fears. And when this poor man cried unto the Lord, He heard him and saved him from all his troubles." (Ps. 34:6, 7.)

Of those whom Jesus came to seek out and save; with an everlasting salvation. David said, "Keep thy tongue from evil, and thy lips from everlasting guile. For the eyes of the Lord are upon the righteous, and His ears are open unto their cry." (Ps. 34:13,15)

We have the beautiful story of the ninety and nine which lay safely in the fold, but one had wandered far away; yet the Lord left the ninety and nine and went, seeking the lost sheep until he had found it and brought it back, "For there will be one fold and one Shepherd and not a lame or decrepit one shall be left behind."

A careful and prayerful reading of the 106th and the 107th Psalm will be of much interest to Bible readers in connection with this article.

Yours in hope,
O. J. Denny.

WHAT IS MAN?—Psalms 8:4.

And God said, Let us make man in our image, after our likeness: and let them have dominion over

the fish of the sea, and over the fowls of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day. Gen. 1:26-31.

From the standpoint of creation man is the noblest, wisest and most highly favored creatures that God made. He was in the wonderful garden made for him, which contained all things necessary to the comfort and sustenance of man. He was clean in the sight of his Maker, he could come in His presence and talk with Him face to face and enjoy His presence to his fullness and satisfaction. He had a beautiful companion who was created in him, then taken from him, and yet appointed to be with him and to be a helpmeet to him. She was not

taken from his head that she might be a ruler over him, nor from his feet that she might be a servant to him, but from his side that she might be a helpmeet unto him, and near his heart that she might be a loving companion to him. "They were both naked and they were not ashamed," neither had they any lust for each other, but were pure and holy in the sight of their Creator or they could not have come into His presence, communed with Him, or had a home in this lovely garden of Eden. The London confession of Faith says: God gave to Adam a law of universal obedience (Gen. 1:27; Eccles. 7:29) written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which He bound him and all his posterity to personal, entire and exact and perpetual (Rom. 10:5) obedience; promised life upon fulfilling, (Gal. 10:12) and threatened death upon the breach of it, and endued him with power and ability to keep it.

The same law that was written in the heart of man (Romans 2:14-15) continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai in (Deut. 4:10) ten commandments, and written in two tables, the first four containing our duty towards God, and the other six our duty to man. Chapter 19, of the Law of God, Sections 1, 2.

What a pitiful scene; when the man who was over all things which God had created was no more to enjoy the sweet communion and pleasant intercourse with his maker, but was driven out of the garden to get his food by the sweat of his face.

The earth was cursed for his sake, thorns and thistles was it to bring forth, it was not to yield its full strength, and after a life of toil he was to certainly die and his body return to the earth from which it was taken.

Man's cause was desperate; but God in His mercy gave him a promise that "The seed of the woman should bruise the serpent's head."

Historians trace the actions of man down through the ages, explore his ancient cities now in ruins, and buried under the drifting sands, dig down in the earth to discover the relics of former civilization, finds his temples, his gods and the things that were nearest and dearest to his heart. All men, it seems, have and have had their religions in every age of the world, they have either worshipped the things we can see, like the sun, moon, stars, fires, waters or something which they have fashioned with their own hands, which they set up and bowed down to it, trusted it to sustain them and give them the victory over their enemies.

Man seems to be naturally religious; he recognizes a higher power than himself; but with all his wisdom which he has accumulated through the centuries, he has not found out God, for "The world by wisdom knows not God."

The ancient Aegaens built a civilization which the Greeks destroyed, the Greeks built a civilization which the Romans destroyed, the Romans built a civilization which the wild German tribes destroyed, then the blended races of the world built the present civilization which we are living in, and we

wonder who will destroy it.

The present civilization is supposed to be built upon a better foundation than all those which preceded it, as they were built upon the flimsy, fickle and sandy foundation of being actuated by false gods who had no power nor ability to save when they had reached the heights of their glory and splendor, and then crumbled and perished for the lack of the true and living God to inspire them with higher and nobler traits of character than they had ever known.

The history of man reveals the fact that one race of men build what we call great cities and monuments, showing their architectural skill which is the admiration of the world, and is compiled by all the architects of all the nations of the world to the present day. One race of people build while another destroys it, and beats it to pieces so it crumbles with the dust. We build great ships to sail the seas, then build submarines to sink them. Man is a great builder, also a great destroyer, and when at war nothing stands in his way that is too precious for him to destroy whether it be cities, towns, ships, men, women or children, with all his civilization, wisdom, learning and fine qualities he is no better than his ancestors who lived several thousand years ago. He has only learned to destroy more lives and property in a short time than his ancestors, but is the same brute he has always been ever since he was driven out of Eden.

Only the restraining grace of God prevents man from reaching the point of complete extermination, so

great is his wrath against his enemies.

What is man that thou visitest him, so cruel, wasteful and destructive. Nothing short of free and unmerited grace could ever induce Almighty God to take notice or visit a single individual with His spirit, quicken him into divine life, lift his feet out of the miry clay, put a new song in his mouth, take away his hard and stony heart, give him eternal life with a heart filled with love for God and all mankind, show him His church with all its towers and palaces, and make him a citizen of it while he richly deserves to be allowed to go on his own way to everlasting destruction.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

B. S. Cowin.

MT. ENON ASSOCIATION

The Mount Enon Primitive Baptist Association, composed of twenty-two churches, convened with Mount Enon Church, Friday before the fourth Sunday in October, 1943.

This association was constituted in 1871 with four churches on the principles of Apostolic faith and order. All the twenty-two churches of this association were constituted on the same principles as were the first four churches, and are standing steadfastly as constituted. Elder A. Sticklighter was its first moderator and Bro. S. D. Johnson was first clerk. After the introductory sermon was preached by Elder D. D. Harrill, the messengers were called to order by its former moderator, Elder M. L. Gilbert. He was

again unanimously chosen for the present session, also chose Elder R. E. Campbell, clerk.
Campbell, clerk.

Each church reported peace and union in their respective churches. During the session there was not a dissenting voice in any act of the Association. There are over one thousand God-fearing and peace loving Baptists in this union. It was represented by all the four associations in Florida; and by four other associations in three other states.

The preaching was most edifying, comforting. The guiding star was grace from first to last.

I have attended the sessions of forty-three different Primitive Baptist Associations in seven states. I trust I was made to realize the soul gladness of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 33:1.

M. L. Gilbert.

DEACON E. T. SANDERS

Deacon Elisha Thoman Sanders, born May 5, 1883, and died Jan. 22, 1943. The writer does not know when he was married the first time or to whom. He was married the second time to Miss Annie Goode, and to this union was one daughter, Mrs. Mary Victoria Sanders Hucks of Roanoke Rapids, N. C.

Bro. Sanders was baptized the first Sunday in June, 1930, by Elder J. T. Williams, and was ordained the first Sunday in June 1935, by Elders Jerry Jenkins and J. T. Williams.

Bro. Sanders was a man who looked after the church needs and visited the sick. The writer will miss him because he had to follow him in his footsteps.

The funeral services were conducted by Elder J. R. Baker, his pastor, and Elders J. T. Williams, C. L. Robbins, and Moore of Scotland Neck, N. C. He was laid to rest in the family lot in Roanoke Rapids, N. C., to wait for that day when we all shall meet again on that shore. Resolved:

First: That the church at Rosemary bow in humble submission to God, who doeth

all things well. We humbly submit to his providential hand.

Second: We extend to his wife and daughter our heartfelt sympathy, and pray that God will bless them all in their bereavement.

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

Done by order of the Church in Conference.

Elder J. R. Baker, Mod.

I. H. C. Joyner, Clerk.

J. W. H. COBURN

J. W. H. Coburn, our beloved brother and the son of Hedley and Martha Coburn, was born May 30, 1863, and died July 30, 1943, making his stay 80 years and two months.

Brother Coburn joined the church the third Sunday in May, 1934 and was baptized the third Sunday in June, the following month, by his pastor, C. W. Miller, with the little church at Blackstone, Va.

Later he moved back to North Carolina, his old home, where he and his faithful companion were given a home with the church at Flat Swamp, where he remained a faithful member, always filling his seat, until the last year, owing to his health, he wasn't able to be with us, yet still with us in mind and spirit. He never forgot his church.

Brother Coburn was married to Lida Nelson, daughter of J. R. Nelson and Agnes, his wife, January 8, 1890. To this union six children were born, five sons and a daughter. Four sons survive, Robert, Joline, Coy and Virgil, with their lonely mother to mourn their loss, which we hope is his gain, for if in this life only we have hope, we are of all men most miserable.

Brother Coburn started out in life at the age of 19, and seemed to do well. He seemed to prosper in material things. In later years misfortune came over him, then his health failed him, with strokes one after another which impaired his speech and walk. He gradually grew weaker as the months passed by, until the end came when he fell peacefully asleep to await the resurrection morn, where all saints hope to meet face to face and sing the sweet song "Saved By Grace."

I hope the Lord will guide and direct his children o know Jesus is the Saviour and only way whereby we enter into rest.

Done by order of Conference Saturday before the first Sunday in September, 1943.

W. E. Grimes, Moderator,

E. C. House, Clerk.

Committee: The bereaved companion, Lida Coburn and Fannie Alford.

RESOLUTIONS OF RESPECT MRS. VICTORIA JENKINS

Sister Victoria Jenkins, born August 30, 1858, fell asleep in the arms of Jesus to await that day when He will come to call her home. She died January 29, 1943. Sister Jenkins was the daughter of Mr. and Mrs. H. D. Coston.

Sister Jenkins joined the church in Onslow County, N. C., July 6, 1895, and moved her membership to Rosemary Church in Roanoke Rapids, N. C. She leaves some grandchildren and great grandchildren to mourn their loss. Sister Jenkins was faithful to her church and was loyal to her friends. The funeral was held in the funeral home of Roanoke Rapids, N. C., and conducted by her pastor and others.

We shall greatly miss her, but we sorrow not for her as one without hope, for we feel that her spirit is gently resting with Christ, our Lord. Therefore, be it resolved that we bow in humble submission to Him who doeth all things well and we extend our sympathy to the bereaved family.

May the God whom she loved and trusted, comfort, and reconcile them, enabling them to follow in her footsteps and teachings and not forsaking the true principles of life.

Resolved further, that a copy be sent to Zion's Landmark for publication, one sent to the family and one put on our church record.

Done by the order of conference.

Elder J. R. Baker, Mod.

I. H. C. Joyner, Clerk.

RESOLUTIONS OF RESPECT SISTER SUSAN BAGGETT

Sister Susan Baggett was born Jan. 10, 1870, and fell asleep in the arms of one who doeth all things well on Aug. 3, 1942. She united with the church in the Seven Mile Association, but the writer does not know what church. The writer does not know when she moved her membership to Rosemary Church, sometime about 1926.

Sister Baggett loved her church and went when she was able to go or get there. The church will miss her hearty handshake.

Sister Baggett was buried in Sampson County, N. C. Sister Baggett left some children to mourn her, and grandchildren.

Resolved, further, that a copy be sent to Zion's Landmark for publication, one sent to the family, and one put on our church record.

Done by the order of conference.

Elder J. R. Baker, Mod.

I. H. C. Joyner, Clerk.

CP 286.7

WILSON C.
CAROLINA ROOM

DEC 11 1943

ZION'S LANDMARK

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-AT-

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

NOVEMBER 15, 1943

NO. 1

THE LIGHT OF THE WICKED SHALL BE PUT OUT.

"Then answered Bildad the Shuhite, and said,
How long will it be ere ye make an end of words? Mark, and afterwards
we will speak.

Wherefore are we counted as beasts, and reputed vile in your sight?

He teareth himself in his anger; shall the earth be forsaken for thee?
And shall the rock be removed out of his place?

Yea, the light of the wicked shall be put out, and the spark of his fire
shall not shine.

The light shall be dark in his tabernacle, and his candle shall be put
out with him.

The steps of this strength shall be straitened, and his own counsel
shall cast him down.

For he is cast into a net by his own feet, and he walketh upon a snare.

The gin shall take him by the heel, and the robber shall prevail
against him.

The snare is laid for him in the ground, and a trap for him in the way.
Terrors shall make him afraid on every side, and shall drive him to
his feet.

His strength shall be hungerbitten, and destruction shall be ready at
his side."—Job 18:1-12.

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.

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

HOOPER-GOLD CONTROVERSY.

(Because of many requests from our readers for the publication of the experience of the late Elder P. D. Gold, and the Hooper-Gold Controversy, we are republishing same from Zion's Landmark of Nov. 1, 1914 and May 1 and 15, 1925—John D. Gold.)

Because many requests have been made to me to reproduce the correspondence between Dr. Hooper and myself concerning my withdrawal from the Missionary Baptists, and uniting with the Primitive Baptists, I republish his first letter to me and my answer to him.

This is all of that discussion I have. If any one has the remaining part of the correspondence I should like much to obtain it.

Dr. Hooper was a fine scholar and an elegant gentleman. He has long since departed from these scenes of strife. P. D. G.

TO ELDER P. D. GOLD

Dear Brother Gold.—Your defection from us and your going over to the party of those styling themselves “the old side, or Primitive” Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify

them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of “Missionary Baptists”—a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us, and which attaches to them the opposite, and we should think the unwelcome appellation of “Anti-missionaries.” I believe we “the Missionaries” wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists, both in England and in this country, ever since they appeared. They recognize and set forth prominently God's electing love, effectual calling and preservation of his saints unto final salvation—the sinner's guilt and helplessness and his entire dependence

upon God "both to will and to do of his good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be Christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned, and blessed of God by the conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books

and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a re-action in the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures, and take for granted that the meaning adopted by every preacher that can read the English Bible is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine.—In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again will amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren,

the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionately quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purpose by our puny hands. Yet God does not score our fellowship in his work.—Are we not called “workers together with him?” The truth is, God carries on all his operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy’s hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves “Old School” can fail to see it and act upon it as we do. But maybe our opponents will say: We don’t object to your working but you don’t work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, “show us a more excellent way,” and we will all heartily thank you, if you can suggest

some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrines or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me in your intercourse with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. HOOPER.

TO DR. HOOPER

My Dear Sir:—A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating any superiority nor

charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching, brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew-Fuller system, and was under teachers of theology — was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted it or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel—that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to

the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the tasks began to increase.

Suddenly corruptions arose every where within me with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought, was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall he not with him also freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise.

Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the

Bible and my own experience taught: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." "If it is of grace, it is no more of works," &c. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world—that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surety for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and the blotting out of sin; Jesus rises from the dead and the church is justified: "He was delivered for our offences, and raised again for our justification." To make manifest unto them their salvation, Jesus is exalted a prince and Saviour, to give repentance and remission of sins unto Israel: God carries out his own counsel accord-

ing to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he did predestinate them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost; will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "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 hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that? Will all that the Father gave to him come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to

Christ, cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurances, powerfully enforced — that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear in heaven with the sheep, no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of foreseen or afterseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy: "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to

save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace. and the righteousness of such a

choice is unfolded alone in the blood of Jesus.—The apostle's reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconcilable with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord to them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; 'The Spirit giveth life.'" Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no

less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord but by the Holy Ghost."

What shows the sinner that he is lost: not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What make the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were commanded to go into all the world and preach the gospel to every creature, and he that believed, &c., shall be saved. Let it be observed, that faith is indispensable, and so also repentance, and that faith is no less than repentance the gift of God.

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace," &c. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith."—Faith sees God's way of saving sinners and rests the soul in

an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God."—The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God, were sent forth, and they preach—not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from the beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe.—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless

it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them."—Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means—not of making sheep, but of feeding them after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God. Who makes him an able minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and

then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people, and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revela-

tion, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they started to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of any school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But you say, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds, and enable him to present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and

heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, no more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it.

When man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many,) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we need men of human learning to preach to intelligent Christians? Human learning makes no part of the new man, and the

saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning. Tell me, from scripture, where one ever tried it, or where it was ever authorized? How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume on such a task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delight's man's pride?

It seems to me that the scriptures make some allusions to such schools though in the way of alarm? "But the time will come when they will not endure sound doctrine, but will after their own lusts heap to themselves teachers, having itching ears." Much as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the

preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies—How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears and shall turn away their ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of course coming in the sheep-skin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? so do all other denominations in their way, no doubt all thinking they are right. But how are they detected? if they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern Missionary

enterprise, a system somewhat like the Popish measure for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call Anti - Missionary Baptists, while those that followed Mr. Fuller are the modern Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the offspring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, and since man has much to do, and can do it so well, he must prepare these teachers—and so theological schools are brought forth. Inasmuch as money is so good just here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures and religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and

Sunday schools rise up as a wonderful means for this work—the nursery and right arm of the church.—Human knowledge becomes the hand-maid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes, and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, “great is Diana of the Ephesians.”

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people, yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in

the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion to aid in conversion. Your preaching too savors of the idea that it is the means of procuring the new birth. If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church, proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of himself, and those with him, coveting no man's money or apparel, rather than be burden-

some to the churches: for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lilies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of Christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or convention. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such

appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part of this sort of charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, must look around their own homes, and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in your own midst? In the name of religion your northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, our once happy people down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candle-sticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings and bringing them back.—It is as much their duty to obey their king on the holy hill of Zion, and keep themselves from idols as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power, and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing pleasing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examine himself and see whether he has a hope

of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted—that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the plouging and the plough. The Lord, it seems, calls, sends forth, goes with and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the Bible more, and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him: but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in his name and how can he go in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not

a corruptible one either such as silver and gold—but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him—no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dunghill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious in saving those that wait on him such as hope in his mercy, and call on his name. Oh! who will not fear before God, for marvelous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works—and, if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the "hardshells." There was confusion—like the number of the "Recorder" in which your inquiry appears wherein one lauds Andrew Fuller as the standard, while another

charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers; but dwelling to themselves, separate from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as Christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me—"Come out of Babylon:" "Be ye separate, saith the Lord, and touch not the unclean and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given

me, and I am made willing in the face of all the reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world. Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,
P. D. GOLD.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

Enclosed please find check for \$5.00, for which give me credit for two years on the Landmark, and one dollar for the poor fund.

Angier, N. C. M. E. Fish,

RESOLUTIONS OF RESPECT

Sister Sally Blalock passed away on October 29, 1943.

(1) In the passing of Sally Blalock the Primitive Baptist Church of Roxboro has sustained a great loss. She having been afflicted for several years and could not attend church often, but she always enjoyed coming when she was able.

(2) We extend to the bereaved family our heart felt sympathy in this sad hour, and hope that the Lord will comfort you and enable you to say, "Thy Will Be Done."

(3) That a copy of these resolutions be recorded on our church record, a copy to the family and a copy to Zion's Landmark for publication.

Done by the order of conference in November meeting, 1943.

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

6.4

JAN 8 1944

ZION'S LANDMARK

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-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

DECEMBER 1, 1943

NO. 2

HIS REMBRANCE SHALL PERISH FROM THE EARTH.

"It shall devour the strength of his skin; even the firstborn of death shall devour his strength.

His confidence shall be rooted out of his tabernacle; and it shall bring him to the king of terrors.

It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

His roots shall be dried up beneath, and above shall his branch be cut off.

His remembrance shall perish from the earth, and he shall have no name in the street.

He shall be driven from light into darkness and chased out of the world.

He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

They that come after him shall be astonished at his day, as they that went before were affrighted.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God."—Job. 18:13-21.

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.

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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

TO THE FAMILY OF GOD.

Elder E. L. Cobb,

Wilson, N. C.,

Dear Elder Cobb:

I wish that I could write to all of you and visit all the churches, and all the good homes that have invited me, but since it is impossible for me to write to each and every one of you, I am sending this letter for publication in the Landmark.

However, I cannot see what you dear people of God want with such a sinner as I feel to be. You can do without poor me, but how could I do without you? There is no where else for me to go. What a heavenly feast it is for wife and me to travel and meet and mix our shaking voices together with yours in praise to our Great Redeemer. Oh, you all look so good to me. But the trouble is poor me. I can fellowship you all, but my own ways are my trouble.

Wife and I have just returned from the Black Creek Association and found all up, for which we do feel so thankful to our blessed Lord, for His sweet and wonderful blessings, natural and spiritual, for we know that every good and perfect gift comes down from above from the Father of Lights. We have had some wonderful meetings at all of the Associations and churches and good homes. We have been blessed to go into a lot of good homes and pray and preach and sing with the old and afflicted fathers and

mothers who are not able to go to meetings. It has been a "heaven below our Redeemer to know." We have been blest to attend nine associations this fall, and if the Lord will we want to go to the Mill Branch the first Friday in November.

We started in at the Seven Mile Association. They had an appointment at Primitive Zion Church on Thursday night before the Seven Mile Association began on Friday. One Elder Jordan met us there, and the Lord and a part of His loving children, and we were owned and blessed by the Lord and did have a wonderful meeting. After spending the night with Brother and Sister Whittington we went on with them to Corinth church with Elder Westbrook and his wife. The blessed Lord made us sit together in that heavenly association. They were glorious meetings.

Friday night we stayed with Mr. and Sister Allen. That was a sweet home, and they treated us so good. On Saturday evening Brother and Sister O. F. Brown came for us, and they had an appointment at Beulah church for me with Elder Turner. There we met a God-blest number of brothers and sisters and friends, and Jesus was there. We could hardly leave that home of God. What a glorious meeting it was and a good place to be. Then we went back with Brother and Sister Brown and went out to Mr. and Mrs. Wal-

ter Brown's and Sister Hawkins' home where we had a wonderful singing meeting. Heaven was there with us all, and that was a good place to be, and we spent the night with them and they treated us too good, much better than we felt to deserve. What a happy time it was to meet them.

Then Brother O. F. Brown and wife carried wife and me to see Brother and Sister Tommie Woodward and we spent the night with them with much pleasure and happiness, talking about what the good Lord has done for us all. Then he sent us over to Brother and Sister Eddie Oliver's good home. There we met them with lots of love and great pleasure, and there we did enjoy that good home talking about the goodness and mercy of God. Then they carried us to Brother and Sister Brown's and Sister Brown fixed us a good dinner, far better than we deserved.

Then we visited Brother Batten's home in Smithfield and did enjoy our stay so much. Then he took us to the bus station, and we went to Brother and Sister West's good home right near Benson, and there we had meetings in that sweet home. Then heaven came down and blessed us to sing and pray and preach, and by the grace of our God we were blessed, and that was a happy time. Then Brother and Sister West carried us to Middle Creek to the Little River Association where we met a lovely band of brothers, sisters and friends, and Heaven was on earth at that place. Oh, what good singing and preaching. Then we went home with Brother and Sister Pearce and their

people. Then we had a singing, and that was another good place.

The next night we went home with Brother and Sister C. L. Dupree, and lots of good people were there, and we had a good meeting and several preached that night, and we were blest to preach Jesus the way and only way. That was another good place at which to be. And then after the Association, Mr. and Sister Edwards in Raleigh carried us home with them, and we took supper with them and did enjoy being in their sweet home so much. Then they had an appointment at Raleigh church, and Elder and Sister Wyatt and some good brothers and sisters met us there, and we had a good meeting. Then we went home with Sister Smith in Raleigh and spent the night, and oh, she treated us so nice. And that was a heavenly and God-blest home to be in. Then we came home on the bus from Raleigh and arrived home about noon Monday. Then we stayed at home Tuesday, Wednesday and Thursday. Then we took the bus and went to Robertsonville, and when we stepped off the bus Brother Warren's people were waiting for us to carry us home with them. Then we went with them to Briery Swamp Church to the Kehukee Association, and there we met a large number of the Lord's humble children, and that was a Heavenly association. The Lord came down our souls to greet, and what sweet singing and praying and preaching and feasting. Praise the Lord, O my soul, praise His Holy Name. Then that night we went home with Brother and Sister Williams, and a host of the

children of God went also, and several of us preachers were there that night, and what a heavenly home and place that was.

Next night we went home with Brother and Sister James, and we preached Jesus there and had a feast from heaven and lots of love and good treatment. Then they carried us to the bus, and we went to Tarboro and Brother and Sister H. C. Brown's good home, and that was a God-blest home to be at. They had an appointment at the Tarboro church that night, and I felt to be blest to speak about the wonderful work of grace.

Then my wife and I went home with Sister Skinner to Rocky Mount, and they had an appointment for me at Brother and Sister Gardner's home. Sister Gardner is afflicted, until she hardly ever gets to go to the meeting house. There several preachers and good brethren and sisters met, and we had a glorious meeting. Elder Denson and Elder George met us there. Oh, what a heaven below, our Redeemer to know.

Then we visited several more good homes in Rocky Mount with the sick people and had prayer meeting with the old people. Tongue will not tell how good we all did enjoy ourselves, the Lord and the good brethren and sisters being with us. Praise the Lord, O my soul.

Then we took the bus and they had an appointment at Sister Webb's good home that night, and the Lord favored us to talk about Jesus, the one who has done so much for us. There were a good number of hearers there, and the

Lord owned us there. Then we went home with Brother and Sister Frank Gay, and there we went into a good home seasoned with grace, and they cared for us so much better than we deserved.

Then Brother Jimmie Owen carried us to the Contentnea Association at the Red Bank Church. There we met a host of preachers and good brethren and sisters and friends, and Heaven was on earth. Again that was a glorious meeting and a heavenly place to be. Then a lot of us went home with Brother and Sister Mills. My wife and I and several preachers all went to this house and had a heavenly meeting. The Lord came to us in much power, and we were blest with a good meeting and a lovely home to stay in. We went over to Sister Z. R. Gay's mother's home with Brother and Sister Gay, and there we met her lovely children and we were treated too good. We did enjoy it so much. Then Brother Z. R. Gay and his wife and Sister Mercer and my wife and I went to Greenville and stopped and spent sometime with Sister Jefferson. She has been sick and is making her stay with her daughter at present there. We did enjoy it so much and were so thankful to our good Lord that Sister Jefferson is getting better.

Then we went on home with Brother and Sister Gay and had a sweet home, and we did enjoy it so much, for which the Lord is to be thanked. They took us around over the country around Fountain and visited old people and afflicted people and had meetings for them in their homes, and that was so sweet to us all. Preachers and children, I feel like

we should visit the old and afflicted people.

Then Brother Gay took us to Farmville, and we visited some good Old Baptists there and sang some good hymns, and the Lord blest us to make melody in our poor hearts.

Then we took the bus and went to White Oak Association. Mr. Jerry Williams and sons met us at Richlands. There we met a number of brethren and sisters and friends, and they were too good to poor us in their homes. We can't tell how good they were to us, because our tongues will not let us. They had appointments in that neighborhood several times, and ah, what meetings the Lord blest us with. We spent the night with Brother and Sister Louis Williams, and we cannot express our thanks for the kind treatment God blest them to give us. We visited some good homes in that country and were received with much gladness, and then on to the Sand Hill church to the White Oak Association. Dear children, heaven was there, and the Holy Word was heard. We went home with Brother and Sister Brantley Houston. His wife is afflicted, and lots of God's people went with us. Jesus came down into that home and gave us the spirit and the grace to preach and sing and pray and worship God in spirit and in truth. It seemed the whole house was lighted up from heaven.

After we left out of the White Oak Association we had a meeting again at Brother Louis Williams. He sent us to Sloan's Chapel that night where we met a nice congregation. We had a wonderful meeting and then went home with Brother and

Sister Walton and their children. That was a sweet home, and we spent the night there and did enjoy it so much. They carried us to see dear old Brother and Sister Brown, the deacon at Muddy Creek, and we spent a few spiritual hours with them, talking about what a wonderful Saviour we had and what the Lord had done for our poor souls.

Then Brother Walton's son carried us to Brother Bland Luneen's home, and we spent the night there with much pleasure, and had so much better treatment than we felt we deserved. He carried us over to Mr. David Fountain's good home the Lord has blest him and his companion with. They treated us so nice, and we did enjoy being in their home so much. Then Mr. David carried us to the Black Creek Association and Mr. Clyde Fountain and Mr. Glover went with us all.

There at the Black Creek Association we met a host of good people, and O, what good meetings we all had, singing and praying and preaching together. That was another good place to be, and seemed that heaven was on earth, and the Lord owned us and blest us to worship God in spirit and in truth.

We went to Sister Mattie Brantley's home that night and spent another lovely night with her and her children and grandchildren. The second night we went back with them and had a meeting at Brother and Sister Williams' good home. They live just beside Sister Mattie Brantley's home. It seemed that heaven was with us in that home, and what a good meeting, I just cannot tell how good. We all did enjoy it.

Then we went back to the Black Creek Association at Sandy Grove church on Sunday. That was another day to be long remembered. Lots of preachers and lots of humble children were there. Then we went to Sister Maud Brantley's good home and there we spent a lovely night with Mr. Brantley and Sister Brantley. They treated us so much better than we deserved. Monday morning it was pouring rain, and Mr. Brantley took us to the bus station at Spring Hope, and we left about seven o'clock and returned home about noon, and found our people all up, for which we feel to thank our Blessed Saviour for all the blessings we received naturally and spiritually. O, the Blessed Saviour is so good to us all, any way. He always supplies all our needs. So many places we have been blest to meet together so many times and made to worship the Saviour in spirit and in truth.

We would not, nor could not, have known anything about the good Lord and His dear people, if it had not been for His free grace. He gave us all. O Lord, have mercy on us all and keep blessing us to meet together. Lord have mercy on us and our children wherever they may be. We have got to grieve about our children. We have our troubles to go through with, but we cannot bear them ourselves. O Lord, take our troubles and carry them for us. O Lord, bring the kings down off of their thrones and make them repent as thou did in olden times if it be Thy will. O Lord, bring peace to reign on earth and send our boys home, if it be Thy Holy Will. Bless us fathers

and mothers to pray on and not to fall by the wayside. O Blessed Lord, have mercy on them that have said, "Pray for me and mine." Lord, remember all Thy dear children that are in trouble, suffering in body or in mind. Bless the deaf and blind, the crippled and the lame.

O Dear Lord, we are looking forward to a better home where there will be no cripples, where we will need no crutches or walking canes or natural doctors, but where we will be with the High Physician, our Saviour, our Salvation. He is all of our salvation for time and eternity. We have only one salvation, and that is Jesus, and if we only knew we have Jesus that is sufficient.

Oh, so many times, dear children, we feel like Jesus has passed us by and gone. But He has His all-seeing eye on us all the time we sleep and slumber and forget Him. A mother may forget her suckling child, but He will not forget His little ones. Mother loses her mind sometimes and forgets her children, but Jesus never loses His mind. He is always looking after His loved ones.

Well, I must stop. I see no end. This from your least brother and sister in hope of mercy in this world and in hope of a sweet home in Heaven after we are done suffering and traveling in this world, where we can be with the whole family of God without leaving our loved ones behind. But we will all be together in one band to sing that one eternal song tuned with free grace in that upper and better world that shall never end. Amen.

Pray for me and mine, and if of any comfort to any one, write us.

Farewell. Praise the Lord, O my soul, praise His Holy Name. Praise Him all ye children here below and praise him in Heaven above.

W. E. and Alma Jarrell,
Lexington, N. C., Route 2.

**COMPLAINT FROM
ELDER GERRARD.**

P. D. Gold Publishing Co.,

Wilson, N. C.,

Gentlemen:

I mailed you last March, 1943, two writings to be published in the Landmark. It seems to me if you are going to put them in the Landmark it would have been done so by now.

Why is it that after I send you a writing I have to call it to your memory the second time?

Is Mr. John Gold the judge of these writings? If so, then my desire is to discontinue the paper.

No man or woman has any right to write for the paper who is not a member of the Primitive Baptist Church (that is a spiritual right, or church right).

I understand it is published for the Primitive Baptists. If so, then it is not for any other, and the ones outside should not judge them on the inside, for they have no confession to make to the church, and don't seem to have a testimony of Jesus Christ the Lord.

Mr. Gold, if you are not going to have these writings put in the Landmark, please send them back to me at my expense, and discontinue my subscription.

I desire also this letter to be published in the Landmark.

Yours truly,

E. P. Gerrard,

308 S. Raleigh St.,
Rocky Mount, N. C.
Nov. 15, 1943.

FAITH THAT LIVES.

What is faith?

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

How important is faith?

"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 can we truly know God?

"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

In whom must we believe that we might be saved?

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

What challenge does the Apostle James make as to the evidence that one has genuine faith?

"Show me thy faith without thy works, and I will show thee my faith by my works." James 2:18.

How did Abraham show that he had perfect faith in God?

"Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." James 2:21, 22.

By what practical example does the apostle illustrate the difference between genuine, living faith, and a dead faith?

"If a brother or sister be naked,

and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled'; notwithstanding ye give them not those things which are needful to the body, what doth it profit." James 2:15, 16.

How necessary are works in maintaining living faith?

"But wilt thou know, O vain man, that faith without works is dead. For as the body without the Spirit is dead, so faith without works is dead also." James 2:20, 26.

What does the hope of salvation lead one to do?

"Every man that hath this hope in Him purifieth himself even as He is pure." 1st John 3:3.

Upon what condition are we made partakers of Christ?

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

Upon what condition has God promised us cleansing and the forgiveness of our sins?

"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. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1st John 1:7-9.

Upon what, then, is genuine saving faith based?

"Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

What was the cause of Peter's sinking after he had started to meet the Saviour on the stormy sea?

"And immediately Jesus stretched forth His hand and caught

him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. 14:31.

With what is it our privilege to be filled?

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

The apostle was not here arguing for justification, or salvation by faith and works, but for a living faith; a faith that works. There are errors against which the children of God especially need to guard. The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God.

He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ (God) is polluted with selfishness and sin. It is the grace of God alone, through faith in Christ that can make us holy. The opposite, and no less dangerous error, is that belief in Christ releases us from keeping the law of God; that since by faith alone we become partakers of the grace of God, our works have nothing to do with our redemption.

Obedience, the service and allegiance of love is the true sign of discipleship. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ; which enables us to render obedience. We do not earn salvation by our obedience, for salvation is the free gift of God to be received by faith. But obedience is the fruit of faith.

That so-called faith in Christ

which professes to release men from the obligation of obedience to God, is not faith, but presumption (false).

If Christ alone takes away sin, we cannot do so by all our works, but good works by faith follow redemption as surely as fruit appears upon a living tree.

Intelligent faith as to what God will do for us touching any matter must be gained by what God's word says concerning that point. No one can consistently hope for that which God has not promised.

To expect that God will do that which He has never promised to do is only presumption (false faith). Faith is distinct from presumption (false faith). To have abiding confidence in the promise of God is faith, but presumption may rest entirely on feeling or desire. Feeling cannot therefore be relied on in the matter of faith, for the evil rely on their feelings. Faith is a pure belief, a confiding trust, in the promises of God, irrespective of feeling.

This perfect trust enables one to surmount difficulties under the most trying circumstances, even when the feelings are depressed or well nigh crushed. Remember Peter when he started to Jesus on the water, how the boisterous sea caused him to doubt the strength of Christ's word, Come.

Faith is an every day, child-like trust in God, and an implicit obedience to His word.

Some make faith a difficult matter, because they try to embrace too much at one time. They take on the burdens of tomorrow or next week, when the Lord supplies strength only for today. When to-

morrow comes, grapple with its duties, but not until it does come.

We should remember the precious promises, "As thy days, so shall thy strength be." Deut. 33:25.

If you have this true and living faith, certainly you employ charity, for faith, charity and obedience worketh together, if it so be that you have this faith.

Written in love to the faithful in Christ.

E. P. Gerrard,
308 Raleigh St.,
Rocky Mount, N. C.

Apologies To Elder Gerrard.

We regret that we have misplaced one of Elder Gerrard's articles and we insert the only two we can find in this issue. One is a very good article on the subject of Faith.

We have published a number of his articles in the past and trust he will continue to write for the Landmark and subscribe for the paper. The Landmark needs all the help and assistance the brethren and sisters can bestow.

We have considerable Landmark copy on hand from different contributors, and we appreciate the interest of every one in the paper and want them to keep on writing, that the Landmark may be truly a medium of communication, and a comfort to the children of God, embraced in the Primitive Baptist church and a true light that shines along the way that leads to Christ, and that we all may rest in that happy home with Him beyond the stars when this fitful life is over.

We do not want to offend any of God's little ones, for we truly desire the Landmark to be a means to lead

to peace and harmony in the church, that all of God's children may be drawn together in a bond of unity and love, and that all the strife and bickering may be eliminated, for that does not build up but tears down.

Elder Gerrard questions our right to write for the paper, unless we are a member of the church, and the truth of the matter is we have never offered to the church, for we have never felt worthy of being a member of the church, and reading about the conversion of many saints we have never had any such sweet manifestations as they have experienced. We realize that God is able to do all things, and we realize also we are full of shortcomings and mistakes, and we leave undone many things we should do and do many things we should not do, as Elder Gerrard intimates. Therefore, there should be a big change in us before we are ever worthy to offer to the church.

However, we realize God has blessed us far above that which we deserve and that the Primitive Baptists have been most kind and considerate of us since father was taken away, and really we do not understand why they are so kind and considerate in dealing with us.

Speaking of writing for the Landmark, perhaps Elder Gerrard is right, we should not write anything because we are not a member of the church.

Well, we write very seldom, and when we do it is generally regarding some matter of business connected with the paper. However, generally before we publish an article of our own in the Landmark we

submit it to our editors whom we feel are the proper ones to pass on Landmark matter, but we don't want to bother them with all the communications that are sent to us, because some of them are poorly written, badly punctuated, and it requires considerable time to get them in shape, and we do not feel it is fair to impose all this work on them, as it is a labor of love with them to edit the Landmark, and we are unable to properly remunerate them for their services.

We are doing the best we can under the stress of war, and we apologize to Elder Gerrard and all we have offended and ask their indulgence. We hope to be more prompt in the future in getting communications in the Landmark as early as possible after they are received. But remember the paper is not of sufficient size, and it is impossible to publish all as soon as they are received. But don't stop writing. We appreciate every one that is sent in, for by that we know the writers are our friends and are sincerely interested in the publication.

Yours to serve,

John D. Gold.

A GOOD MEETING.

P. D. Gold Publishing Co.,
Att. Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

My wife, myself and a few of our friends were blest with the privilege to attend the Lower Line Union held with the church at Wheelers. We left Durham Saturday morning and had the pleasure of the two days' services, and I consider it one of the best unions in deed and in truth we

have attended in a long time.

What a grand privilege in these sad and distressing times to have this privilege to gather together in sweet fellowship one with another, sing songs of praise, and have the gospel preached to us, and have our pure minds stirred up, and to know how weak we are.

If I know anything about it, Lord, I live by hope and walk by faith, and only do that when blessed with the spirit of the Lord, so bless His holy name forevermore.

I am sending you check to cover several subscriptions I obtained at the union, one of these is a new subscriber and the rest are renewals.

A. J. Harris, Route 1, Roxboro, N. C.

Mrs. L. G. Clayton, Route 1, Roxboro, N. C.

Mrs. Joe Morse, Hurdle Mills, N. C., Route 2.

Ralph W. Morris, Roxboro, N. C., Route 1.

Mrs. Effie Fox, Hurdle Mills, N. C., Route 2.

Mrs. Iola Garrett, Roxboro, N. C., Route 3.

Mrs. W. R. Roberts, Box 434, Hillsboro, N. C.

I want to say in closing we spent the night with Mr. and Sister F. T. Whitfield of near Wheeler's church, and feel thankful for just such loyal good people as they have proven to be for many years. May God bless us to continue to be faithful, loyal Baptists with that forbearance one with another that only belongs to the children of God, and may we be blessed to do as Elder John Helms said — (examine ourselves first, brethren.)

Somehow I just don't want to close this letter without saying something about our dear boys that are scattered abroad out of this country in every nook and corner of the earth. I am sure you feel like I do about the matter, so helpless in every respect, but can only say, "God, have mercy."

Yours in sweet hope of yonder world.

J. J. Whitley,
Durham, N. C.

YOU ARE IN TIME.

Mr. John D. Gold,

Dear Friend:

My promise was not to be late with my remittance again, but due to father's health and all the troubles that are going on, time has slipped by, although I won't ask your pardon this time, that's asking too much.

You will please find one dollar bill (\$1.00) enclosed to pay for the Landmark until March 15, 1944.

Hope you all are well and enjoying God's blessings. Dad is right poorly. He has passed his 96th birthday. God has blessed him and has been so good to us children. He spared our dear mother to be with us until eight years ago. She was 82 when He called her, April 4, 1935. We missed her so much and still do.

We are so thankful to Him, I hope, for what He has done for us.

A friend in hope,
Mrs. J. J. Fincher,
709 S. McKinney St.,
Ennis, Texas.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C., DEC. 1, 1943

SPECIAL NOTICE FROM O. J. DENNY.

In regard to my recent suggestion as to publishing a brief "Dictionary" account of the birth, life, ministry, death, resurrection and final and eternal glorification of Jesus the Christ. I find that practically all of the Bible Dictionaries are copyrighted and are not to be used or republished, except with the consent of the publishing houses who have had the data copyrighted. I am asking for the privilege to use a copyrighted article, published in connection with a very interesting Bible, with a chronology of the Bible, dictionary, concordance, etc., and said to them that full credit will be given, if used, to the publishing house and to their Bibles. While there has been no general response to my suggestion, I have received a number of cards and letters expressing the hope that such a "diction-

ary" will be published, and a few have suggested they had decided, on account of old age, to discontinue the Landmark, but in order to get the 24 copies which I had proposed for 1944, will renew. We, the editors, and the publisher want to be entirely honest with the readers, and while a brother, J. A. Ward, of Portsmouth, Va., whose letter I am forwarding to the P. D. Gold Publishing Company, proposing an increase in the size of the Landmark and an increase in price, I prefer that the price be not increased; but would be glad to see more interest in increasing the circulation of the paper.

If I am legally prevented from copying the proposed matter, I will, if health and life permits, prepare a number of articles, based on Bible matters, which with the references to the prophecies, and New Testament, should give a very complete history of Jesus and His glorious work of redemption, and final glorification of the church of God. May the Lord bless and direct us all in my prayer.

Yours very truly,

O. J. Denny.

PROPHECIES CONCERNING THE COMING OF JESUS CHRIST.

In the Old Testament scriptures there are many prophecies, names, types and shadows, which point to the coming of Christ, the Lord. Yet, the name Jesus was NOT named in the Old Testament, for he was named by the angel who said, to Mary, "Thou shalt conceive, thou shalt bear a son, His name shall be called Jesus, for He shall save His people from their sins." A won-

derful name, a wonderful Saviour.

As a preface to other articles in regard to the spiritual birth of His people, and with regard to the birth, childhood, manhood, life, work and death, and resurrection of the Lord Jesus Christ, we can only quote a few of the very many scriptures which point to the coming of the Lord, and His work of the redemption, preservation, and final and eternal glorification of Christ and His people.

The reader will do well to turn to Exodus, 14th chapter, and read concerning the deliverance of the children of Israel, while Pharoah and his army were drowned in the sea. "Then Moses sang a new song," a song of redemption. He and the children of Israel sang this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider he hath thrown into the sea. The Lord is my strength and song, and He is become my salvation; He is my God, and I will praise him, etc. "The Lord shall reign forever and forever." (Exodus, 15th ch.)

David said, "The Lord hath sworn and will not repent." "Thou art a priest forever, after the order of Melchisedek." (Ps. 110:4) David believed in and worshipped the Christ, not yet born; but he, and others spoke of Him as though they had lived in His day, and had witnessed the truth of the prophecies concerning Him.

David said, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright and in the great congregation."

"The works of the Lord are all verity and judgment, all His commandments are sure. They stand forever and ever, and are done in truth and righteousness. (Ps. 3 ch.)

"God is most sure in His promises. When He made a promise to Abraham, because there were greater, He confirmed His promise by an oath, and swore by Himself, saying, 'Surely blessing; I will bless thee, and multiplying; I will multiply thee,' and so, after he had patiently endured, he obtained the promise." His promises cannot be set aside or denied.

Men swear by an oath, in courts; "Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of His council, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

"There remaineth therefore, a rest for the people of God." Seeing then that we have a great high priest, that is past into the heavens, Jesus the Son of God, let us therefore hold fast our profession, for we have not a high priest which cannot be touched with the feeling of our infirmities, but was, in all points tempted like as we are, yet (He) without sin." And gave unto His people hope in His promises.

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 Christ made a High Priest forever after the order of Melchisedek." "By so much Jesus was made

a surety of a better testament. Anciently there were many priests, but they died, as other men "But this man (Christ Jesus) because He continueth forever an unchangeable priesthood; wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Read the 6th. and 7th. chapters of Hebrews in regard to the greatness of the priesthood of Melchisedek and of Christ the Lord of Glory.

O. J. Denny.

FAITH.

"Faith is a fruit of the Spirit, a gift of God." Rom. 10:17.

"So then faith cometh by hearing"—not from reading the scriptures or by some man preaching the gospel; for hearing doth not come by hearing. "And hearing by the word of God." And the Father giveth life to whom He will. "It is the Spirit that quickeneth," that is, that giveth life; "the flesh profiteth nothing: the words I speak unto you, they are Spirit and they are life." The carnal man thinks that if a person will obey the written, or preached word, it will make him a "new creature." Paul assures us that his testimony was from God, not from man. The first teaching of Christ to Nicodemus was, "Ye must be born again." Solomon was moved to say, "The preparation of the heart in man, and the answer of the tongue, is from the Lord."

The Apostle John affirmed, "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth Him that begetteth, loveth him that is begotten of

Him." Inspiration declares that faith is a fruit of the Spirit, and works by love, and is "the substance of things hoped for, the evidence of things not seen."

Now, let us link back with the foregoing declarations, to see how it comes: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead (the dead in trespasses and sins, not corporally dead in their graves) shall hear the voice of the Son of God, and they that hear shall live." If that were true, reading the scriptures would impart eternal life. Jesus said, "I give unto them eternal life, and they shall never perish." Is it recorded that none will perish who have read?

Faith is a dependent grace that can only move as the Holy Ghost brings it forth from the Heavenly depository. Unquestionably the salvation of the heirs of God, and joint heirs with Christ is now, was then and ever will be as Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Only the children of God have the seeing eye, the hearing ear and the understanding heart.

"My sheep hear my voice." To hear proves one a living soul, for the dead hear not. There is a natural hearing and a spiritual hearing; and though distinct they may exist in the same person. When I have cried like one of old, "Lord, I believe; help thou mine unbelief." May I ask if this is the faith of God's people, or am I deceived in my profession?"

M. L. Gilbert.

**PREACH ONLY WHAT IS
RECEIVED AND HEARD
OF HIM.**

“For we preach not ourselves, but Christ Jesus the Lord; and we ourselves your servants for Jesus’ sake.”—2 Cor. 4:5.

Our Saviour while on earth commanded His disciples to preach. And when He was risen He commanded them to go teach all nations, baptizing them in the name of the Father, Son and the Holy Ghost. But they were not commanded to preach anything but what they had received and heard of Him, for all their qualifications were of Him.

Although they were unlearned and ignorant men, they were endowed with wisdom which their adversaries could not resist, nor could they frighten them by any means to stop preaching that Jesus was the Son of God and the true Messiah which had been promised since the Garden of Eden; when it was said, “The seed of the woman should bruise the serpent’s head,” neither could they be persuaded by reward or hope of reward to cease preaching Jesus Christ.

The Apostle Paul who wrote this text was converted by God Himself from being a vile persecutor of the church to be the ablest, most consecrated and self-sacrificing preacher the world has ever known. He had three natural qualifications which might be coveted: Hebrew religion, Roman citizenship, and a Greek education. Yet none of these qualifications enabled or inspired him to preach the gospel. His worldly wisdom only led him away from it, while his trials and persecutions in after life only made him more zeal-

ous for the cause of his Divine Master, more earnest and determined to preach it in spite of all opposition.

His desire was not to preach himself as a God-appointed ruler over God’s heritage, but as an humble servant to preach one gospel, one Christ, one God, one Saviour, one spirit, one faith and one baptism, to give all he had and was to preaching Jesus the way, the truth and the life, taking no honor or glory to himself, but declaring, “That it is by the grace of God I am what I am.”

There is one peculiar trait about preaching the gospel, and that is that it will be preached by God’s ministers without money and without price, while those who preach themselves must be paid, and men will pay to have others to preach themselves and embrace their doctrine, and reject the true gospel which they can have preached to them free.

If we preach our own strength, might, power, wisdom or any other quality which we think we possess, preach a heresy or hobby which is preached by some popular minister, and we try to preach like they do, or if we preach a certain hobby to please some one in the congregation, expecting them to reward us for so doing, we are certainly not preaching “Christ Jesus the Lord,” but have assumed the position of men pleasers, and the same Apostle tells us that if he should seek to please men he would be no longer the servant of God.

The Apostle assures us that he and such ministers as Silas, Mark, Timothy and Titus did not preach to please men, but preached the

word as it was written, and was given them by the Holy Ghost which accompanied them on their missionary journeys, filled them with zeal and holy desire to preach the same gospel that was preached by our Lord.

What an unspeakable joy there is in preaching it, as the whole church is fed with the rich dainties it contains, all the family of God feeds and rejoices together, all of one mind, all sing together the same song, all pray together and use the same words to express their feeling toward their great High Priest, where they are perfectly joined together and no division among them, because they are all one family in Christ Jesus.

The preaching of the gospel never divides the church, but shows the oneness of all who believe it and are fed by it, the whole family rejoices together because they all know the joyful sound and desire to walk in the light of His countenance, who has called them to glory and virtue.

While the gospel is old, yet it is always new to those who believe it; during the many years that have passed since we first heard of it, it has never lost any of its sweetness; it was a precious morsel then, and continues to be the same it was in the beginning of our experience.

Wesley said He could not believe that he ever should grieve, that he ever should suffer again.

B. S. Cowin.

ANNE E. EDWARDS

Anne E. Edwards, the daughter of Deacon Eli Taylor and Virginia Mobley was born January 5, 1879, and died August 27, 1943, leaving two sons, Mr. John H. Edwards and Mr. Hewett Edwards of Wil-

liamston, and Mrs. Lyman Johnson of Rocky Mount, four sisters, Mrs. Lena Manning of Williamston, Mrs. Ida Walters of Rocky Mount, Mrs. Sue Barnhill of Durham, N. C., and Mrs. Daisy Purvis of Williamston, N. C., and one brother, Mr. John Taylor of Robersonville.

In early life she was married to Mr. W. H. Edwards, who died about four years ago. She united with the church at Skewarkey, in May, 1912, and was baptized by Elder Sylvester Hassell.

It grieved the church very much to lose her from our small assemblies, as we did not see how we could get along without her, but it pleased God to take her away, and enabled us to say, "Thy will be done." She was a most excellent woman, a faithful member of the church, and her chief delight was to serve her brethren, to entertain them in her home, to visit all nearby churches, associations and unions, and engage with those she loved in the worship of Him who had called her to glory and virtue.

She was blest with good health most of her life, was confined to her bed in the hospital for seventy-seven days, suffered a great deal, but bore her suffering with Christian fortitude and sweet resignation to the will of God, saying she did not wish to complain.

The writer knew her from girlhood, and she came down to her death with never a stain upon her character, and we thank God for her presence in our midst for a few short years, and may her sweet life be a benediction to all who knew and loved her.

Her unworthy pastor,

B. S. Cowin,

Done by order in conference at Skewarkey Church Saturday before the second Sunday in Sept., 1943.

B. S. Cowin, Mod.
J. D. Bowen, Clerk.

LUCY OWEN ALLEN

Lucy Owen Allen was born May 17, 1863, and departed this life February 3, 1943. She was married to G. W. Allen in the year 1888, and to this union were born three sons and one daughter. She united with the Primitive Baptist Church at Holly Springs in Yadkin County, about thirty-five years ago. Later she moved her membership to Lamm's Grove Church in Moore County, where she remained a faithful member. She was a devoted wife and mother, and to her friends and neighbors she was an inspiration because she always had a kind word and a smile. To know her was to love her. She is sadly missed at home and at church, but our loss is her eternal gain. She leaves to mourn their loss her husband, G. W. Allen, three sons, George N., William P., and John T. Allen; one daughter, Mrs. Lula Allen Cox, and several grandchildren.

She was in declining health for several years, but suffered intensely for several months before her death, but bore it all with much patience. All was done for her that loving hands could do, but when God called "Child, come home," she gladly answered, for she had said she was not afraid to die. Oh! If we could all feel like that when we come to press the dying pillow. But it is by God's own grace and mercy that we can be enabled to feel no fear of death. And so it gives us an assurance that for her—

She knows no more of toil on earth

Nor sorrow, pain and care,
But rests eternal in the vale,

With Jesus, the son and heir
Of God who reigns supreme on high
And keeps us from all woe,
And we hope to meet her there,
When we are called to go.

Respectfully submitted,
Lizzie and Wilma Comer.

IN MEMORIAM.

About 9 o'clock on October 30, 1943, the gentle and patient spirit of Mrs. J. D. Fly, of Rocky Mount, a very beloved, valuable friend and neighbor took its flight to the home beyond, in the calm, serene way that characterized her life. In the passing of Mrs. Fly her family lost a devoted and loving wife and mother. We shall miss her jolly, friendly greeting she had for every one. We know the burden is hard to bear, but we must remember that God never places more on us than he (God) makes us able to bear, though sometimes our burdens seem more than we can bear. But when that still small voice speaks peace to our poor souls, then is when we can rejoice and praise God from whom all blessings flow.

Mrs. Fly never united with the church, but she was a firm believer in salvation by grace. Her health for the past year has kept her from going with her husband to fill his places, as he was pastor of four churches, but she would always encourage him to go, saying "The Lord will take care of me." May the strong arm of the Lord keep this dear bereaved family within his walls of loving protection, and at last bear them safely beyond this vale of woe to one celestial love and peace where parting shall be no more in a world that shall never end.

Her funeral service was conducted by Elder A. B. Denson of Rocky Mount and Elder Turner of Wilson. The home was filled with friends and loved ones who came to pay their last respect. Many and beautiful were the floral offerings. She was laid to rest in Pineview cemetery, to await the resurrection morn.

By one who loved her,
Mrs. J. D. Harrell.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union Meeting is appointed to be held with the Damascus Church in Farmville, N. C., the fifth Saturday and Sunday in January, 1944.

J. E. Mewborn, Union Clerk.

UNION NOTICE

The next session of the Skewarkey Union is appointed to be held with the church at Old Sparta, Edgecombe County, beginning Friday before the Fifth Sunday in January. Elder A. B. Denson is appointed to preach the introductory sermon and Eld. J. D. Fly, his alternate.

All lovers of truth are invited and especially ministering brethren.

A. B. Ayers, Union Clerk.



CHRISTMAS.

Christmas is intended to celebrate the birth of our Lord, Jesus Christ, who was sent to the earth by our Heavenly Father to redeem His children from sin that they might live in Him and through Him together as brethren in love and sweet fellowship.

Having given His life for us, what sacrifices do His children make when they fall out with each other? Let's all of us this natal day of the Saviour forgive each other, just for His sake. Is not His greatest of all sacrifices worth that much?

May His peace abide with you this Christmas and all the days of the new year is my sincere wish and heartfelt prayer.

John D. Gold.



186.4

JAN 24 1944

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

DECEMBER 15, 1943

NO. 3

JOB IT FORGOTTEN BY FRIENDS AND FAMILY.

"Then Job answered and said,

How long will ye vex my soul, and break me in pieces with words?

These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

And be it indeed that I have erred: mine error remaineth with myself.

If indeed ye will magnify yourselves against me, and plead against me my reproach;

Know now that God hath overthrown me, and hath compassed me with his net.

Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

He hath stripped me of my glory, and taken the crown from my head.

He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

His troops come together, and raise up their way against me, and encamp round about my tabernacle.

He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

My kinsfolk have failed, and my familiar friends have forgotten me."

—Job 19:1-14.

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

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS.

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cern at the above address.)

Gabriel's Messages (Luke 1:11-17)

About five years before the beginning of the Christian era, an aged priest named Zacharias was burning incense in the Temple when the angel Gabriel appeared and told him that a son would be born to him, who, being filled with the Holy Ghost, should go before the Lord in the spirit and power of Elias, and prepare a people for Him.

Some months later, the angel announced to a maiden in Nazareth that, by the power of the Highest, she should bear a son, whose name should be called Jesus, "the Son of God." Mary, nothing doubting, visited her cousin, Elizabeth, wife of Zacharias, in the hill country of Judaea. There the two women rejoiced together, Mary magnifying God in a song of wonderful elevation, dignity, and beauty.

Birth of John The Baptist (Luke 1:57-66)

John, born in the year 5 B. C., thoroughly trained in boyhood by his father Zacharias, spent the years of early manhood in the desert. But his function was clearly indicated in the song of Zacharias at his birth. He should be "called the prophet of the Highest": for he should go be-

fore the face of the Lord to prepare his ways.

Herod the Great ruled in Palestine, holding his sceptre at the will of the Emperor Augustus. An Idumaeen by birth, cruel and crafty by nature, the Jews hated him. But behind the standard of Herod blazed the splendor of the Roman eagles. And a general registration of the inhabitants of the empire being ordered, it took effect throughout the dominions of Herod. Luke 2:1.

If there be any honor or advantage therein, Orientals carefully guard their citizenship in the place of their birth. A Christian born in Nazareth, wherever he may live, will proudly maintain his standing in the city of his Saviour's boyhood, and rejoice in the name of Nasrany, "a Nazazine." Joseph, the husband of Mary, a carpenter in Nazareth, was a native of Bethlehem. Descended from the royal house of Israel, he kept his name on the roll of that "royal city"; therefore, for registration, to Bethlehem he must go. Luke 2:4.

Journey To Bethlehem

After a journey of nearly one hundred miles, we see them vainly seeking admission to an overcrowded "guest-chamber," thankful at last to share the shelter provided for the beasts of burden. The Oriental "inn" or khan is in form a hollow square, with arches round the sides within, and over these a series of

rooms, approached by a stone stair. The rooms are for travelers, the arches for their animals.

The Birth of Jesus
(Luke 2:7)

The "inn" here, however, may have been the "guest-chamber" in the house of a friend of Joseph. The "guest-chamber" is somewhat higher than the rest of the house, which in the villages is used indiscriminately as kitchen and cattle shelter. The family often occupy a corner in the lower part, that visitors may be free. Houses are frequently built over caves in the limestone rock, which are used as grain stores and stables. An old tradition says that in such a cave, the travelers from Nazareth found rest.

Angels and Shepherds
(Luke 2:8-20)

The flocks gathered together before sunset lay in the fields, waiting the return of dawn, guarded by their shepherds. Suddenly the voice of an angel, ringing over the wilderness announcing the birth and birthplace of the Messiah, startled the shepherds. The glory of the Lord shone round about them, and they were sore afraid. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

(To be continued)

GOD IS LOVE.

Feeling to be so little and unfit at this time, I truly desire that the Spirit of Almighty God may direct me in this fearful task to write these lines to the Lord's humble poor.

Truly the writer could say it's a fearful thing to fall into the hands of the living God. Before I began writing I was searching in the Bible for something that might lift up my feelings. I had almost given up the hope of finding anything when my eye caught these words:

"Be of good cheer; it is I; be not afraid." This scripture will be found in the 14th chapter of St. Matthew.

Just as soon as my eyes caught these words, my mind was carried back to a time when my precious old mother was living and we were all alone. The light of day had vanished from our sight and darkness had taken its place and in that darkness it seemed a mighty dread had seized my troubled breast. We had retired for the night, but sleep had vanished away from me, for my mind was crowded with fearful thoughts as to what might happen to us that night. My heart was pounding with dreaded fear when something spoke in my very being, saying, "It is I; be not afraid." Gone was my fear and soon I was sleeping in sweet forgetfulness of the fear of all mankind.

Children, when God speaks into our hearts and visits us with His Holy Spirit the sweet message of His love calms every fear, heals every wound, and sets the prisoner free. There is no love to compare with God's love and if that love has been indicted into our breast we have love for each other. This love is not of ourselves, it is from above, pure and holy, from the throne of God and the Lamb, making us sit together in heavenly places in Christ Jesus, the Lord.

There are different kinds of love. Let us notice what John said, 1st John, 3rd chapter, 18th verse: "My little children, let us not love in word, neither in tongue, but in deed and in truth." We remember that Jesus was betrayed with a kiss. All love is not pure love. What about the love of money? Is it not the root of all evil. Somewhere the scripture reads thus: "Love not the world, neither the things that are of the world," and I am persuaded to believe that the consuming power of Almighty God will make one hate the things he once loved and love the things he once hated.

1st John, 4th chapter, 7th to 10th verses: "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 manifest 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 loves us." (etc.) Had it been left up to our carnal minds we never would have loved the Old Primitive Baptist Church, or the doctrine for which it contends, but, like others, we would have gone on in the fleshly love of carnal things, fulfilling the natural love of sin that which the carnal mind craves. It is soul-stirring and so beautiful to behold the love of God manifest among the Old Baptists, but when we hear so much fault finding, brother against brother, sister against sister, it is very disheartening to those without who long for a peaceful home in the church where all should be in love

and harmony. God does not pretend to love His people, but He has loved them with an everlasting love. Dear God, grant that thy people may be filled from the inexhaustible store house of heaven with this stream of love clear as a crystal stone. Grant, dear God, to divide them from the world that our eyes might behold them as a separate people. Oh, God, grant that we may have less pride and style and more of thy soul-stirring love, established in our hearts and oh that the people of thy church would devote their time more to the church instead of occupying the seats in the movies or other places of worldly amusements.

Grant that we might live in the spirit and walk in the paths of righteousness, never turning to the right nor to the left, but ever pressing onward and upward. We know that this is a rough climb, and many times it seems our feet slip, and we fall back down to the bottom and in much heaviness we feel ourselves to quit the journey, but children, how can we quit something we haven't begun. We can quit anything we begin, but if God begins a good work in one He will perform it to the end. He did not say lay down the cross and follow me in pleasure, but He bids us to take up the cross and follow Him and He says, "In the world ye shall have tribulations, but in me peace." And it is His peace that abides with us. It is enough and more to be desired than two worlds like this.

May the saving grace of our Lord keep us in pure love and sweet fellowship, is my prayer for Christ's

sake. Amen.

Minnie Batchelor,
Richlands, N. C.,
R. 1, Box 158.

AN INSPIRING LETTER.

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

Enclosed you will find some resolutions of respect for Sister Sally Blalock, which please publish in Zion's Landmark.

Mr. Gold, we had a real good meeting at our church in Roxboro the first Saturday and Sunday. Elder J. E. Herndon, from Danville, was with our Brother J. A. Herndon, and they both preached well to a large congregation.

Elder J. E. Herndon is nearly eighty-three years old and his eyesight is very poor, not able to read, but he has the greatest memory of the scriptures of any man I ever saw. He spent Saturday and Sunday night with us and Elder J. A. Herndon and wife also spent Sunday night with us. It was a real treat to hear them talk, but they never disagreed on anything. Both of them are afflicted from a natural standpoint, but it does not interfere with their preaching this wonderful gospel. In fact, I believe as their natural bodies weaken they have a growth in spiritual things that is pertaining to the Kingdom of God.

I could not help from shedding tears while they were there with us, feeling that I was not worthy of them being under my roof; yet I hope I have been given a thankful heart that some of the dear people of God that I love so much, have a mind to condescend to men of lower

estate, of which I feel to be. I feel like I know that our people are made conscious over a misspent life. Going with a bowed down head, feeling if a child of God, the least of all, begging Him to direct our minds and footsteps that they may not fall by the wayside; yet after all this, I am made to feel sometimes that we are the most blessed people on earth, for sometimes it pleases the Lord to turn the sunshine of His love into His Kingdom and enables us to behold as through a glass darkly some of the things that he has prepared for them that love Him, and when He so blesses us it is "a Heaven below my Redeemer to know."

The Lord knows just how much of these blessings we need, as he has promised to supply our needs, not our wants; for if we had our wants we would never have any more trouble. We would always soar as it were on "flowery beds of ease," and if we were always blessed to be in that frame of mind, we might not be capable of laboring or attending to business of any kind. But the Lord knows just when and how to bring us down, "to abhor ourselves in dust and ashes," and feel that if one of the little ones, the least of all. Then we hunger and thirst for a manifestation of His love and mercy again.

When I am blessed to see and feel these things, how the Lord has kept me, guided my footsteps, protected me all these years, sometimes I am almost made to cry aloud in praise to such a wonderful God.

He not only keeps and protects us while we live, but after we are called away from this sinful world,

He watches over our sleeping dust, and when He declares that "time shall be no more" and calls for the seas to give up their dead, and they that are in their graves come forth, even if their dust is moulded into brick.

When that word is spoken, "come forth," it will be with power, so much so that this same body that has gone down, will come forth and will be made like unto our blessed Lord, and be carried home to glory where we shall see Him as He is, be like Him and be satisfied. This is, if I know my heart, what I believe, but I have no quarrel with any one that does not see these things as I do. The older I get the sweeter the Resurrection is to me. If you take that away, you take away my all.

I have visited ten Associations this summer and fall, namely, ours, the Lower Country Line, Staunton River, Upper Country Line, Pig River, Abbott's Creek, Salem, Little River, Lower Mayo, Laurel Springs and Black Creek. The preaching at these Associations was all good; all seemed to be in peace and love. I heard not a discord. I hope I am thankful for these blessings, for I do love peace.

Mr. Gold, I did not intend to write this much but my mind just led me to say what I have.

I desire to be remembered by the people of God.

Your friend,
F. D. Long.

Roxboro, N. C., Route 1.

A CHRISTMAS GREETING.

Dear Kindred In Christ:

This is Christmas morning. Often and often do I wonder if indeed this

is the anniversary of that glorious morning when the very stars sang together for joy because of the birth of the blessed Christ child, whose coming into the world of sin betokened, "peace on earth and good will toward men," who brought "glad tidings to the poor," and whose own arm brought salvation to His beloved and chosen people. At any rate I always feel that this day, above all others, if kept at all, should be one of solemn but glad thanksgiving.

Jesus never told us to observe any such day; but He has told us to eat the Lord's supper, and that when we "eat the bread and drink the wine," we are to do so in remembrance of Him. That the bread is an emblem of His body, the wine of His blood. His precious blood shed for the remission of our sins."

Can it be that I have had that precious blood applied to my sin-sick soul? Was its sin-cleansing power ordained before the foundation of the world to save my poor soul from everlasting punishment? I can only answer by the witness I trust I feel within, the evidence I have that His holy spirit communes with my spirit, in the love I have for His people.

But over all is the felt-sense of His dear pardoning love, as it comes unmerited and unbidden into my poor heart, causing me to cry with rapture, "My Lord and my God," and in the midst of darkness and doubt and fiery trials within and without, to say, "I know that my Redeemer liveth." Not merely to say it but to feel it in all the depth of its sweetness and meaning.

I cannot praise Him as I would

like, nor tell those about me only in a most imperfect way, "what a dear Saviour I have found." Let us rejoice, that unto us a blessed Saviour is born, "which is Christ the Lord." One that remembereth we are dust; and "Like as a father pitieth his children," so our Lord pitieth us in our weakness, temptations, shortcomings and fears, and enables us to lift up the hands that hang down and causes us to "mount up with wings as eagles, to run and not be weary, to walk and not faint."

Your little sister in Christian love,
Mrs. Bessie Brooks Gay,
Farmville, N. C., R. 2.

A HAPPY TIME.

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

I spent my 70th birthday Nov. 16, with my daughter, Virginia, (Mrs. J. C. Woodard), of Kenly, and she gave me \$2.00 for renewal of my subscription to Zion's Landmark, which expires Nov. 15 number. I should have mailed it to you before now, but my mind was so much on the happy thought of witnessing hers and husband's baptism the following Sunday that I left off thoughts of writing any one. Virginia likes to give me the Landmark. Elder Turner, of Wilson, baptized them, and you may be sure it was a happy time for me. I feel that it will be a consolation and comfort to them. I feel that I would have been such a lost, wandering soul all through life without the fellowship of the Lord's people. I united with the Primitive Baptist church fifty years ago last September and though a poor unworthy member,

have enjoyed and appreciated the relationship more than I can ever express.

I am now back at my eldest daughter's, Mrs. A. J. Brockman's, and request you to renew my subscription to Zion's Landmark, and continue to send it to me here.

Yours very truly,
Mrs. Emma Hines Gilbert,
Woody's Lane,
Madison Heights, Va.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY.

Dear Mr. Gold:

Enclosed find P. O. Money Order for three dollars (\$3.00) to extend my subscription to Zion's Landmark from December 1, 1943 to December 1, 1944, and one dollar to the Landmark Charity fund, and please correct my address. Instead of being A. R. Bowen it is A. H. Bowen.

I hope your health continues to improve and may the good Lord bless you to publish the Landmark for the comfort of poor sinners such as I find myself to be. He came not to call the righteous, but sinners to repentance.

Remember me when at the throne of grace.

Yours truly,
Mrs. A. H. Bowen,
Plymouth, N. C.,
R.F.D. 1, Box 104.

FAVORABLE TO PUBLICATION.

G. E. Gilliam of Greensboro, Box 365, and J. J. Thorne, of Elm City, write they would be pleased to have the Life of Christ published in the Landmark.

ELDER JAMES S. CORBITT

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

Enclosed herewith is an experience of Elder Jas. S. Corbitt which he wrote about a year before he died. At the time he wrote it he planned to submit it to your publication, *The Landmark*, but never did. If you care to use it you may do so.

I am enclosing a few facts about my father which you may carry in the *Landmark*. I have not tried to do more than submit a few facts about him. He was most devoted to the Primitive Baptists and served in various capacities as clerk, moderator, preacher, pastor, and advisor for a period of sixty-two years. In his younger days he was very fond of your father, about whom I often heard him talk.

May I ask you to send me a copy of the *Landmark* in which you publish this?

Yours truly,
D. L. Corbitt,

Raleigh, N. C.

Experiences of Elder Jas. S. Corbitt

At the age of twelve, I dreamed a wonderful dream which remains definitely fixed in my mind even to-day. I dreamed that I was in my father's yard with an axe raised to cut wood when I heard a voice call me. I looked around and saw a man entering the gate near the shop where my father was at work, which was about ninety yards distant.

Suddenly I seemed to realize that a great physical change was taking place; I became round as a ball and

red as fire, and arose about four feet from the ground. I retained my presence of mind even though floating through the air toward the shop. Upon reaching the shop, I found the old man seated at the front entrance. This man's beard and hair were as white as snow. My form changed again, and I thought I was in the presence of the Lord.

The Lord taught me a very important lesson, but it was one that I did not understand at that time. On leaving the shop, I looked back and saw a congregation assembled there and a man was carrying around a hat for a collection. I saw one man put fifty cents in the hat.

I dreamed other dreams which were later interpreted for me and which convinced me that there was something in dreams and visions. (Joel 2:38).

As the meaning of my first dream was not immediately revealed to me, I continued in the way of sin and to love the amusements of the world.

On the first Sunday in September, 1879, while listening to Elder William M. Jones in Galloway's meeting house, I felt that I was one of the most miserable sinners in the world—yet with such experience and conviction, I continued in sin.

In the month of March, 1880, I attended a meeting held under an arbor by Dr. L. L. Nash. Dr. Nash told the people that he had a message from God which would teach us the way of salvation. He told us that by exercising faith we would have the experience of Grace. As I listened, I felt that this was the man with whom I wished to talk;

then I began to doubt and wonder if the man was speaking the truth. A voice, which was spoken with authority, seemed to say, "No." I left the meeting and wandered in the woods. There I fell on my face and remained until I heard singing; I arose and returned to the arbor. The meeting was coming to a close, and I saw a man carrying a hat around for the collection and I saw another place fifty cents in it. My dream bore testimony, but I was unable to understand it until it was revealed to me. Then I made my promises for a reformed life, which were not kept.

On Tuesday after the first Sunday in June, 1880, before noon, a light that was brighter than the sun shone over me, which made me feel as if I could witness with Paul, "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." (Acts 26:13). Here I saw and felt the presence of the Lord Jesus as my Saviour; I had a desire to praise and reverence His name forever.

As I thought of my sins, I believed the parable of the prodigal son and felt that I was the returning son. (Luke 15:12-24) I thought especially on this part, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy servants." (Luke 15:18) The parable revealed to me the love of the Father for the return of his son—This was a wonderful experience to me. Only a short time passed and the tempter

came placing in my hand the New testament and asked if I could testify to the teachings therein. I said, "Yes." The book was taken from me, and then I was asked to what could I testify. I turned toward the east and saw appear there a most beautiful sign which caused me to believe that I could bear witness to a hope in Christ, if all the Bibles in the world were destroyed.

My mind was at ease, and for one hour I rested peacefully; then the tempter came and demanded an explanation of the change in my life. I reviewed carefully the events and changes which had transpired during the years. I have since been satisfied about the two sons. I knew that the flesh wars against the Spirit and the Spirit wars against the flesh. A great warfare is forever going on.

I thought of the church and my love for it, but I did not think I would join. Nor had I any intention of being baptized; although, I knew if I ever joined I would have to be baptized. I was young and thought that all of the members of the church were older, and lived and had their being in a different realm. This caused me to become indifferent.

About 4 p. m., on Thursday before the fourth Sunday in July, 1880, while working in the field, I had a clear understanding of this matter. While working something seemed to say to me "when he baptizes you he will say, 'I baptize thee, Brother.' Aren't you a pretty brother?" I stood there trembling and amazed. My Spirit was sad.

The following Saturday morning

my father asked me if I was going to church, and I replied that I was. I felt it was my duty to make my trouble known to the church. I was willing to leave my case in its hands.

I came to the conclusion that when we were willing to become the Lord's, we are ready to serve Him. Here my dream was interpreted, and I saw through it. It revealed my whole life's experience and I offered myself to the church on the twenty-fourth of July and was received and baptized the next day by Elder Jones, the pastor.

In the afternoon, I went to a deacon's home where many of the young people gathered. They sang several songs; this brought joy and delight to me and I thought of the singing as I returned home. I thought of the things which had transpired in my life and which had confined and bound me, but now I felt that I was free. How cheerful and proud I was! I felt light as a feather floating through the air—so light, so gentle, and so free. Oh! how calm I felt! I felt that I would never know any sorrow, and it occurred to me that this was the answer of a good conscience toward God, and this meant peace of mind, rest of soul, and reverence toward God. (Acts 2:38)

Facts About His Life

Elder James Samuel Corbitt, the son of James Mason and Annie (Brinkley) Corbitt was born October 27, 1858 in Pitt County. He was reared in a family of fifteen children, ten of whom lived to maturity, and some of whom had large families. He received very scanty educational opportunities as he

grew up during the Reconstruction period through which time it was difficult for such a large family to provide the necessities of life. But after he was married he tried to improve himself by having his wife teach him some of the fundamentals of grammar.

When a young man he became interested in the church and on July 24, 1880, he joined the church at Galloway's where his father, his paternal and maternal grandfathers had been members. His father, for a period, served as clerk. On September 4, 1881, he was granted the privilege to preach, and on March 14, 1886, he was ordained at Red Banks by the laying on of hands by Elders William Jones and William Pass.

On February 24, 1892, he married Mary Virginia Parkerson of Pitt County. To this union were born three children: Mrs. Maggie (Cox) Everett, D. L. Corbitt, and Mary J. Corbitt, who died August 21, 1920. His first wife died March 13, 1920. On December 18, 1930, he married Mrs. Frances Harris of Tarboro. He died in Tarboro, July 21, 1942, and was buried in the cemetery at Red Banks in Pitt County between his first wife and his daughter.

He was strong in the faith of the Primitive Baptists and devoted most of his life to their service. His first wife was baptized by him and his second wife was a member of the Tarboro church. His membership was at Galloway's church until after he married the second time when he moved it to the Tarboro church. He was a devoted servant of his people.

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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FAITH THE GIFT OF GOD.

FAITH is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1.)

THROUGH FAITH, we understand the worlds were FRAMED BY THE WORD OF GOD. Heb. 11:2.

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.)

BY FAITH Noah being warned of God of things not seen as yet, moved with fear, prepared an ARK to the saving of his house; by the which he condemned the world, and became HEIR OF THE RIGHTEOUSNESS WHICH IS BY FATH. Etc. (Heb. 11:7)

We have three things of supreme importance.

(1) BELIEF IN GOD, by faith.

(2) A sin burdened people, seeking Him by Faith.

(3) Faith is the link or medium, through which a sinful people, approach a just and holy God. Man cannot act FAITH; but Faith moves men and even nations. The sinner, dead in trespasses and sins is dead to these truths unless he is divinely taught to know his state or standing before God.

We read, "But ye are dead, and your life is hid with Christ in God, and when He shall appear ye shall also appear with Him in glory."

"If ye be dead with CHRIST, (not dead to Christ) to the rudiments of the world, why as though living in the world, are ye subject to ordinances after the commandments and doctrines of men?"

"If ye be risen with Christ, seek those things which are from above, and not the things that are upon the earth, FOR YE ARE DEAD AND YOUR LIFE IS HID WITH CHRIST IN GOD." (Col. 3:1, 4).

What is the way of escape from this dead state? "KNOWING that CHRIST being raised from the dead, dieth no more, death having no more dominion over Him. For in that He dieth, He died (for our sins) and died to sin. But, in that He liveth He liveth unto God." In both His suffering and His triumph over sin and death, and His glorious exaltation before God, He is the representation of His people, He being the head over all things to the Church of God, they being members of His mystical body. THEREFORE there is one Lord, one faith, one baptism, one God over all, in all and through all.

Jesus said, "As I live, ye shall live

also, and said, "I am the resurrection and the life, and hence it is in HIM WE LIVE, MOVE AND HAVE OUR BEING, HERE AND HERE-AFTER. His people being quickened together with Him, are spiritually sustained by Him, and all will be gathered by Him, and be presented unto the Father, spotless, white as the driven snow, by the cleansing of His blood.

The Bible teaches that in NATURE "we are all as an unclean thing, and all our self-righteousness is as filthy rags; and we do fade as a leaf and our iniquities like the wind hath taken us away." (Isa. 65:6.)

BY FAITH HAVING ENTERED WITHIN THE VEIL, HIS PEOPLE ARE SAVED IN CHRIST, and though in this world all will have the thorn in the flesh to buffet, yet with the mind serving the law of the Lord; but with the flesh, serving the law of sin, and to sinners, saved by the Lord, Jesus said "As I live, ye shall live also." To all such characters, Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

O. J. Denny.

CHRIST THE LORD.

"And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:10-12.

Many important events have

taken place and are recorded in both sacred and profane history, many of them are held sacred by us, but none so highly important as this event which was prophesied to come to pass when there were but two human beings on earth, saying, "The seed of the woman shall bruise the serpent's head."

He was seen in human form by such as Abraham, Jacob, Lot and many others. He talked with them, always demonstrating His love, power and ability to minister unto them the things sacred unto them, but which He alone could give.

He is beautifully and wonderfully declared in the land of Egypt, at the Red Sea, in the wilderness, at the Jordan and at Jericho, and in showing His ability to fulfill His promises to Abraham in driving out its inhabitants and giving the land to them for an everlasting habitation.

The land of Canaan was different from all other lands on earth. It contained some of the highest mountains and the lowest depressions on earth. The Dead Sea is 1292 feet below the level of the Mediterranean Sea, and Elder Hassell said it was peculiarly made for God's peculiar people to dwell in, and to worship God in their own peculiar manner.

The tabernacle was a type of Christ and His church, also of our own bodies represented as pilgrims and strangers without any place we can call a permanent home.

The covering was a type of our flesh, the frame a type of its bones, but when the tabernacle was to be taken down and moved the Ark of the covenant was taken out first,

showing that there is never a dissolution of our bodies until the soul has gone out of it.

He is wonderfully portrayed, first in the tabernacle worship, in types and shadows and afterward in the temple worship; which building was made after the plan of the tabernacle on an enlarged scale; and the same furniture used in the tabernacle was also used in the temple, which was a faint type of the final resting place of God's children on the holy hill of Zion, the temporal Jerusalem, which is a type of Jerusalem which is above, and will be the final abode and resting place of all earth's weary pilgrims when their earthly pilgrimage is ended.

This temple worship continued until the destruction of Jerusalem by Titus, only when interrupted by enemies such as Antiochus Epiphones, who delighted in making a mockery of their sacrifices by offering a sow upon their altar. Many animals were offered to God, but not in spirit, for their form of worship, like ours, dwindled down to a mere formality. Many of them had their household gods to which they bowed down, yet they made a pretense of joining in the temple worship, and offered up animals to God upon the altars which were built and intended for the spiritual worship of God.

There was much glory in this form of worship under the ceremonial law to those like David and the prophets, who had been born again of the Spirit of God, for they saw all things with faith's discerning eye, and the lamb they offered was not to take away their sin, but faith which moved them saw the real

Lamb of God hanging and bleeding upon the cross and dying for them, taking all their sins, bearing them in His own body, nailing them to the cross, blotting out the handwriting against them and forever perfecting them that are sanctified.

We hear Him talking through the prophets, showing His hatred of sin, promising punishment for it, and giving out the sweetest and most gracious promises to His church, which is and has been near and dear unto Him, saying, "Touch not my anointed and do my prophets no harm."

These prophets saw His glory and spoke of the certainty of His coming, that He was to be the Son of David, that He should be born at Bethlehem in Judea, the manner of man He should be, the life He should live, that He should like Joseph be betrayed or sold for thirty pieces of silver, which was the price of a slave, and what was to be done with the money as it was not lawful to put it in the treasury for it was the price of blood.

His death and resurrection were seen and foretold by them and that a "Fountain should be opened to the house of David and to the inhabitant of Jerusalem for sin and uncleanness.

According to Bishop Usher He was born 1943 years ago, and we reckon our years from the date of His birth, as we want to give as much glory and honor to Him as possible, because He is God, who created all things visible and invisible for His own glory, that He has, and still sustains and upholds all things by the word of His power. He made man in His own image

without sin, placed him in a paradise, but man fell by his own disobedience, and was driven from the garden in which his Creator had placed him to till the soil, and to eat bread by the sweat of his face. Then God the Father sent His only begotten Son to earth to save those who believe in Him. What a glorious day when God himself should come to earth to dwell in human body that He might put away sin by the sacrifice of Himself, the very Lamb of God who was to become both priest, altar and sacrifice and give all that He had for to save His people from their sins, keep them through life and finally present them to His Father without spot, wrinkle or any such thing, and say, "Behold, I and the children thou hast given me."

This is the greatest of all events recorded in the history of the world, and poor puny man is not capable of celebrating the event in a pure spiritual manner. There will be many things said and done in the way of celebration, while the name of Jesus, the precious Son of God will not even be remembered.

God in His wisdom and mercy has concealed the day when Jesus was born as He did the place where Moses was buried, that we should not worship the day, the place or land that saw Him, but that we should worship Him as God of the whole earth, the Saviour of Sinners, the King of Kings, the hope, the faith, the strength, the righteousness, the sanctification and redemption of His people and 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.

IN MEMORY OF
SISTER BRANCY H. TROTT

According to request I'll endeavor to write a short sketch of the life and death of our beloved sister, Sister Brancy H. Trott, though I feel too ignorant and unworthy to write anything concerning such a good sister as Sister Trott was.

Sister Trott was born October 4, 1852 and was the daughter of the late Elder John Huiett. She was married to the late Brice N. Trott on November 7, 1877. To this union was born nine children. There were three of the children who died several years ago.

Sister Trott died Sunday, October 17, 1943, making her stay on earth 91 years and 13 days.

She is survived by six children, as follows: Mrs. G. Allen Walton, R. F. D., Jacksonville, N. C.; T. S. Trott, 503 E. 3rd Ave., Gastonia, N. C.; L. G. Trott, No. 35, Duke St., Greenville, S. C.; J. C. Trott, 1704 Scott Ave., Charlotte, N. C.; A. N. Trott and Miss Ida Trott of Maysville, Mrs. J. H. Trott of 405 Cedar St., Clearwater, Fla., daughter-in-law, and 10 grandchildren and 8 great-grandchildren, all survive.

On Saturday before the fourth Sunday in April 1891, she offered to the church at White Oak and was received and baptized the following day by her pastor, the late Elder Job Smith. Sister Trott was a good, faithful and loyal member to her church until death. There is no one who can live any more faithful to the duty as Sister Trott did. She always filled her seat at church unless providentially hindered. And was always willing and would help any church expense, the pastor, and traveling ministers. The White Oak Church has lost one of its best members; and her children, a good mother; and the community a good neighbor.

When the White Oak Association was in session on Sunday, October 15, Sister Trott got up that morning and went in the kitchen and ate breakfast with her children. After breakfast, her children carried her back in her room, dressed her and laid her on her bed. They asked her didn't she feel better? And, she told them that she thought she did. She told her daughters to go back to the kitchen and prepare dinner as she felt that there would be a large crowd there for dinner. So, she fell asleep at 11 o'clock a. m. and awoke no more. While she was thinking of company that would be there for dinner, she was thinking about company for the association. But it was neighbors and friends who came to pay final respect. Sister Trott was confined to the home for several months before she died.

It was a pleasure to go to her home at any time. And it seemed to be a great pleasure to her to have Old Baptists come to see her, even up to her last days. She was always glad for them to come and talk, and sing, and pray with her, and talk of the goodness and mercies of God who had blessed her through life. She was a full believer of that doctrine, salvation by the grace of God.

She bore her affliction with great patience. And when her time drew near she seemed perfectly reconciled to her Heavenly Father's will. All was done for her that doctors, neighbors and her good children could do. She was blessed to have one son and one daughter to live with her up until her death, A. N. Trott and Miss Ida Trott. They seemed most devoted to their mother as children could be, and not only them but all the rest of the children.

I do not know whether or not any of the children belong to the church or not. Though they all seem to have a love for the old Baptist doctrine, salvation by the grace of God. The scripture says to bring up your children in the way they should go and when they are old they will not depart from it.

Sister Trott's children seem to travel as their father and mother trod through life. And it is so pleasant to see parents travel in that way that their fruits will be acceptable in the sight of God, as Sister and Brother Trott did. Sister Trott was loved by all who knew her, and we will greatly miss her, especially when we look around and see her vacant seat in church and her vacant chair at home. Though, it is not with us as it is with those without a sweet hope. Where it is our loss we fully believe that it is her eternal gain. For we know that she has fallen asleep in her Saviour, and to enter into that eternal home she had been reviewing with the spirits alive, through these many years. Our richest sympathy goes out to her bereaved ones. We pray to our Almighty God to comfort them and lead them in the path that their father and mother traveled in; until their walks are done in this world, they may go hence and join father and mother again and all the loved ones that have gone on before; where babes are as large as father and mother and where there is no need of light of the sun or moon. For the Lord God of Heaven keeps the city lighted up for ever and ever.

On Tuesday, Oct. 19, at 11 o'clock a. m., Sister Trott's funeral was preached by her pastor, Elder R. W. Gurganus, assisted by a special friend of the family, Chaplain Frederick Volbeda, of Camp Lejune, New River, who spoke so comfortingly to the bereaved ones and sang the old hymns Sister Trott wanted sung at her funeral. Everything was carried out according to Sister Trott's desire. Then she was laid beneath a large quantity of beautiful

flowers and before a large congregation beside her husband, who passed away several years ago, in the family burying plot on the farm, there to sleep until that great day when Gabriel blows his trumpet and the grave will open and the dead will come forth. And she will meet her Saviour and her body will be fashioned like unto the glorious body of the Son of God. And then her Saviour will take her to that everlasting home where the Maker and Builder is God. In that city where those that meet part no more. In it there will be no sickness and no sorrow, and no sad farewells, and will be forever with her Saviour, who bought her with His precious blood, forever and ever.

Done by order of Conference at White Oak Church on Saturday before the fourth Sunday in October, 1943.

Written by one I hope, if not deceived in my poor heart, that loved Sister Trott for Christ's sake.

N. K. Eubanks,
Pollocksville, N. C.

IN MEMORY OF GEO. D. GRIMES

It's sad to me to know you're gone,
Away from me to stay,
I hope some day to meet you, when
All tears are washed away.

I should not wish you back again,
I'm sorry I'm so sad,
For in this world of toil and pain
There's no one can be glad.

I've tried so hard to take your place,
And failed the whole way through
But still I know 'twas best for me
To stay instead of you.

For you were kind and good to all
Whoever you should meet.
I wish I were more like you;
The memory is so sweet.

Six years have passed, 'tis sad to know,
For I have missed you so,
Oh Lord, be with me while I live,
And lead me wherever I go.

For I am weak and sinful,
I'd do better, but I can't,
This world is full of sorrow,
Temptations and complaints.

But there's a day a-coming,
I feel it's near, don't you?
It's sad to know this word is true,
There's nothing else will do.

For God has said "In the last day,
Perilous times will come,"
Oh Lord, I feel they're already here,
The sign's in every home.

I want to live a life that's true,

And yet it seems I can't
Oh Lord, please lead me all the way,
Correct my wrong complaint.

Right now I feel the Lord is near,
Saying, "Child, be still,"
Oh may it last, I like to feel
His presence while I live.

I don't know why I try to fight
The battles of this day,
It would be better if I stopped
And rested by the way.

Now this may sound like foolishness,
To those that don't understand
I'm tired and weary, weak and sad,
I'll bear it if I can.

I want to be submissive,
Lord make me if thou wilt,
To walk my life out calmly—
When death comes I'll be still.

Nora D. Grimes,

Williamston, N. C.

**IN MEMORY OF
MARY DELLA WHITE**

It is with a sad heart that I attempt to write an obituary of my loving niece.

She was the daughter of Thomas Lawrence and Sallie Mitchell House. She was born May 15, 1890, and died October 27, 1943, making her stay on earth 53 years, 5 months and 12 days. She joined the church at Kehukee Saturday before the third Sunday in November, 1921, always filling her seat unless providentially hindered.

It has pleased our Heavenly Father to remove from our midst our beloved sister and clerk. I never knew any one had a sweeter personality, always greeting you with a smile. She was so hospitable in her home making it pleasant for the young and old.

She was married to Sidney R. White, October 15, 1912. He, with four children, survive, Mrs. Percy Partin, Sidney, Jr., Mrs. Wilson Moore, of the home, and James L. White, of Camp Eustis, Va. He made every effort to come to see his dear mother every week-end during her illness.

I was fond of her from childhood. I spent a few days with her every summer and we enjoyed being together so much.

She was a great sufferer the last twelve months of her life. She bore her sufferings with great patience and fortitude, saying, "Pray for me."

I think she was perfectly resigned to God's will before the end came. Many hearts are doubly saddened by her passing. Death came early in the morning in one clear call, "Child, your Father calls come home." I feel she is at rest with her blessed Redeemer, where sickness, sorrow, pain and death are felt and feared no more.

The funeral was held from her home at

4 o'clock October 29 by her pastor, Elder A. B. Denson, assisted by Rev. Crawford. They both spoke very comfortingly to the bereaved ones.

The flowers were numerous and beautiful. I never saw a much larger funeral procession.

The last song that was sung at the grave was, "God Be With You Till We Meet Again."

Home is so lonely, for Mary is not there,
Death has taken her out of our care,
Dark is the room, empty is her chair,
Home's not the same since Mary is not there.

There's a spot of ground
We cherish fond and true,
It's the grave, dear Mary, that holds
The blessed form of you.

In life, we loved you, dear one,
In death we do the same,
We will never cease to love you
Until we meet again.

Written by her Devoted Aunt Ella.

IN MEMORIAM

On September 22, 1943, the death angel came and took from our midst, our beloved mother and friend, Mrs. Ida A. Batts.

She was a sweet and devoted mother and was well loved by all who knew her.

She united with the Mill Branch Primitive Baptist Church the first Saturday in October, 1911 and since that time has been an active and devoted member. She will be missed and no one can fill the seat she has left vacant.

Mother dear, may your slumbers be as gentle as your love
And when God calls us homeward, may we meet in Heaven above.
We miss the light and ever will, your vacant place there is none to fill.
Down here we mourn, but not in vain,
For up in Heaven we'll meet again.

To those who have a mother,
Tender her with care;
For you do not know her value,
Until you see her vacant chair.

If all the world was ours to give,
We would give it, yes and more,
To see the face we loved so well,
And hear her sweet voice once more.

Today our hearts are heavy,
Longing, dear mother, for you,
A wonderful mother, woman and aid,
One who was better, God never made,
One in a million, that, mother, was you.

Loving son and daughter-in-law,
Reginald and Helen Batts.

RESOLUTION OF RESPECT

Whereas God in His infinite wisdom has seen fit to remove from our midst Sister Mary Della White, who was a faithful member of the Kehukee Church, may we bow in humble submission to Him who doeth all things well. We feel that in the death of Sister White, the church at Kehukee lost a faithful member and the community in which she lived has lost a kind friend.

Resolved first: That we extend our sympathy to the family and friends.

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

Done by order of conference Saturday before the third Sunday in November.

Elder A. B. Denson, Moderator,
Linda M. Judge, Clerk.

LANDMARK A JOYOUS
CHRISTMAS GIFT.

Dear Mr. Gold:

Enclosed you will find a check for two dollars to renew my mother-in-law's subscription to the Zion's Landmark. She is Mrs. Sallie Pleasant. I gave her a subscription to the Landmark for her birthday a few years ago and I don't want her to miss a copy as long as she lives. She is now eighty years old and enjoys every issue of Zion's Landmark from cover to cover.

I'm sorry I let her subscription get this far behind. Thanking you for sending it on to her.

Sincerely yours,

Mrs. M. B. Pleasant,
Angier, N. C., Route 1.

SENDING LANDMARK TO SOMEONE
UNABLE TO PAY.

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

Dear Mr. Gold:

Will you please find money order for five dollars (\$5.00) for which reinew my subscription for the Landmark for one year from Jan. 1, 1944 to Jan. 1, 1945, and one year for my mother, Mrs. Mary E. Poole, Rougemont, N. C., Route 2, and one dollar to add to your fund in paying for the Landmark for those that are not able to pay.

I sure do enjoy reading the Landmark. Hope you will write more often, and a lot of others.

Mrs. Eddie Blalock,
Rougemont, N. C., R. 2.

TAKING LANDMARK FIFTY YEARS

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

Dear Friend:

I suppose when you have taken a paper continuously for 50 years, except a few months, even though you do not enjoy all it contains, you will be lonesome if you stop it. So I am going to renew for another year for the Landmark.

I met a Landmark correspondent at our association at High Point on the fifth Sunday in August, whose articles I have enjoyed, and I hope Brother Tingen will write again.

I used to correspond with Sister Azubah Lee, and I see her name occasionally yet, and still love her writings; also Sister Effie Harris Carawan and Sister Lola P. Garner. There have been many whose writings I loved, and many ministers whose preaching I enjoyed; but whose voices hushed to speak and their spirits went to dwell with God in glory, where they are forever united in one bundle of eternal love and will never know factions any more.

Your friend,

Mrs. Louise A. Coffey,
Polkton, N. C.

P. S.—Sisters Emma and Hattie Hines and Sister Bessie Brooks I used to know and love, and would so much love to hear from them again.—L. A. C.

THE BLACK CREEK UNION.

The Lord willing, The Black Creek Union will convene with the church at Elm City in the Town of Elm City, N. C., Saturday and Sunday, January 29 and 30, 1944.

Elder E. L. Cobb was chosen to preach the introductory sermon and Elder Johnnie Joyner to be his alternate.

We hope a goodly number of brethren, sisters and friends will meet with us and a special invitation is extended to ministers.

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

UNION MEETING AT OAK GROVE

The next session of the Angier Union Meeting is appointed to be held with the church at Oak Grove, Wake County, Saturday and Fifth Sunday in January, 1944. 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 (4) east of Apex. All lovers of truth are invited to meet with us, especially the ministering brethren.

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

76.A

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NO. 4

"I KNOW THAT MY REDEEMER LIVETH," SAYS JOB.

"They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

I called my servant, and he gave me no answer: I entreated him with my mouth.

My breath is strange to my wife, though I entreated for the children's sake of mine own body.

Yea, young children despised me; I arose and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me.

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

Why do ye persecute me as God, and are not satisfied with my flesh?

Oh that my words were now written! Oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though, after my skin, worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

But ye should say, Why persecute we him? seeing the root of the matter is found in me.

Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment."—Job 19:15-29.

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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TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,
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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

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PART 2

The Child Jesus

Luke 2:12

Guided by this vision and message, the shepherds came to Bethlehem, and "found both Mary and Joseph, and the babe lying in the manger." The "manger," or the midwad, a trough-like hollow on the edge of the raised floor of the "khan," is a convenient and safe place for the little ones.

Circumcised the eighth day, and thirty-two days later presented in the Temple, with the humble offering permitted to the poor, Jesus was recognized by the aged Simeon as the Consolation of Israel "the Lord's Christ," his testimony being corroborated by the prophetess Anna. Luke 2:21-38.

The Wise Men

Matthew 2:1-12.

From "the east" came "wise men" seeking one born "King of the Jews," whose star they had seen and followed. Their inquiry for Him in Jerusalem aroused the suspicious fears of Herod. Directed to Bethlehem, they came "where the young child was," and, with the stately salaams of the Orient, pre-

sented gold, frandincense, and myrrh-kingly gifts, in homage to one born to rule.

Herod wished them to tell him when they found the Prince; but, warned to avoid the king, they return by another way to their mysterious home, and are lost to view forever.

Massacre and Flight

Matthew 2:13-18

"Mocked" by the wise men, Herod was "exceeding wroth." He might not find the object of his fear, but he might destroy Him. The limit of age was fixed by the appearance of the star, two years before. It has been too common from of old for the Oriental despot to slay every possible aspirant to his throne. To make sure of his aim, Herod sent forth, and slew all the male children in Bethlehem, from two years old and under. "A voice was heard in Ramah, weeping and great mourning. Rachel weeping for her children; and she would not be comforted, because they are not."

Return To Nazareth

Matthew 2:19-23; Luke 2:39.

Taking Mary and Jesus with him, under the friendly gloom of night, Joseph had made his escape from Bethlehem. Hurrying down through the hill country, he may have joined in the Philistine plan, a merchant caravan bound for Egypt.

After Herod's death the holy

family returned, not to Bethlehem, from fear of Archelaus, the new king, but to the villege of Nazareth.

Nazareth

Just before they descend in precipitous cliffs upon the plain of Esdraelon, a little hollow is formed among the lower hills of Galilee, on the N. W. slopes of which lies the village of Nazareth. The houses, of white limestone, rise from the midst of greenery, hedges of cactus, fruit trees, olives and vineyards. Inhabited largely by Christians, it is one of the cleanest and prettiest towns in Palestine. Of the many hills around it, one, higher than the rest, to the north, is climbed by every boy. What heart-stirring memories are associated with the scenes all visible from its summit: Acre, Carmel, Esdraelon, Negiddo, the mountains of Samaria, Gilboa, Little Hermon, Tabor, the edge of the Bashan, and Gilead plateau beyond Jordon, Gathhepher, Sepphoris, the breezy uplands of Zebulun and Naphtali, and far away in the north-eastern sky and snowy brows of the mighty Hermon!

A freer spirit prevailed in Galilee than in priest-ridden Judaea. The southerners despised the rude north men, and made sport of their uncouth manners and speech; but in days of stress the sturdy peasant farmers of Galilee formed the backbone of the Jewish armies. Passing troops, imperial messengers, the splendid embassies of Rome, the great merchant caravans were all avenues of communion with a life larger and more expansive than their own. In such surroundings Jesus grew up; as also eleven of His

apostles. Judas only was a Judaeon.

(To be continued)

A FINE TRIP.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

Since you ask me to write a summary for publication of my recent trip among some of the Old Baptists in several southern states, I have a mind to do so, although I am rather poor at expressing myself on paper. But I submit the following for your approval.

Since meeting Elder Jonas Sykes of Texas, and Elders R. W. Rhodes and E. J. Lamberth of Louisiana who visited some of the Associations in our state, I have had a desire to visit some of their churches and Associations, and my son, Thomas, being located in the Navy recruiting station in Shreveport, La., this seemed to be a suitable time to satisfy this desire and also visit my son.

I wrote Elder Rhodes to arrange a few appointments for me. But before leaving home I received a letter from Elder W. D. Griffin in Fayette, Ala., who graciously invited me to visit the Butta Hatche and Hopewell Associations, in Alabama. So the greater part of my appointments were arranged before I left home.

I left Raleigh early Monday morning, September twenty-seventh and arrived in Shreveport, La. the next day at three o'clock in the afternoon. I spent until Friday morning with Thomas when he carried me to the Sulphur Fork Association near Winsboro, Texas, where we spent three days. Here I met a

lovely band of precious brethren and sisters, among whom were Elders Sykes, Davis,, Davenport, Rose, Slaughter and their gracious and humble moderator, Brother L. S. Hill. I spent Friday night with Brother and Sister R. H. Cobb and Saturday night with Mr. and Sister W. P. Holly. I thoroughly enjoyed the kind and generous hospitality so liberally displayed in both houses.

We returned to Shreveport, La. Sunday afternoon and on Monday afternoon following, Thomas carried me to El-Deradi, Ark., to Sister Marie Clay's home—(Sister Clay visited our home about a year and a half ago)—where I spent a very enjoyable night. It was good to meet her precious mother, sisters and brother-in-law.

The following Tuesday morning Sister Clay carried me to her home church near El-Derado, to my first appointment, where I met many precious Brethren and Sisters. Elder and Sister Rhodes took me from here to their home church for an afternoon service. It was indeed an inspiration to meet the dear brethren and sisters at this place among whom were Brother and Sister Chandler, the parents of our precious Brother Waylon Chandler, who is in the armed services and also who joined the Old Baptists and was liberated to speak, while in training at Fort Bragg, N. C. However, he is now overseas. Brother and Sister Chandler spent the night in the community and attended services the following day together with a host of Brethren and Sisters, also many friends. After the morning service, dinner was served on the ground and most of the congrega-

tion went on to the afternoon service to be held with another church, where we enjoyed another sweet visitation of God's mercy and communion. I enjoyed these meetings so much that I often felt like saying with David of old, "His mercy endureth forever," and "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

Elder R. W. Rhodes, Elder J. E. Lambert and Elder Johnnie Lee Smith are the pastors of the churches which I visited in Louisiana. These ministers are such humble, meek and Godly men, it was a real inspiration to be in their company.

On Wednesday night I enjoyed the kind hospitality of Brother and Sister Glass in their good home, where Elder Lambert and I conducted a service for the congregation who gathered in for the occasion.

On Thursday morning Brother and Sister Glass took us to Bestop, La., to an appointment by Elder Rhodes held in the home of a Mr. Newman, who was very ill, but in a low whispering tone expressed a desire to unite with the church. He was so ill he could not raise his hand. He was received by those present into the fellowship of the church and those present just laid their hands on his forehead as a token of their fellowship for him.

From this home, Elder Rhodes who's kindness, I shall never forget, and in whose home was a manifestation of love and peace, conveyed Elders Smith, Lambert, Brother Whetstone and me by car to the Butta Hache Association in Ala.—a distance of about three hundred miles. However, we stopped for an

appointment that night at Stines, Mississippi, near the border, following which, we spent the night in the good home of Brother and Sister Sudduth.

On Friday we arrived at Mt. Carmel church where the Association was held, lasting three days like the other two Associations I visited while away. This was indeed a good place to be also. Here I met many of the ministerial brethren. Namely, Elders J. R. Pennington, the moderator, C. R. Densmore, B. E. Cunningham, T. T. McQueen, McCool, J. B. Manasco, W. D. Griffin, H. M. Brock from Alabama and Elder J. C. Dorris from Miss., and Elder W. O. Beene from Freestone, Texas, another humble and able servant of God. This was indeed a wonderfully good Association.

On Sunday night, we again visited the church near Stines, Miss. I must here relate a wonderful revelation experienced by Elder Rhodes, during the prayer service conducted by Elder Lambert in opening the services at this church. When we arose from the prayer service, Elder Rhodes turned to me and said "I saw Brother Newman—the very ill brother received into the church the Thursday before—pass away while Elder Lambert was praying." And sure enough, a few days later he received a letter from his wife, saying her husband passed away Sunday night at the same time Elder Rhodes viewed his departure. I mention this as proof that God does still reveal things to His people, although more than three hundred miles away, Elder Rhodes viewed this passing.

I spent that night, which was the second Sunday night in September with Brother and Sister G. L. Blacklock to whom I feel very grateful for their kindness to me.

We spent the following Monday and night, with Sister Maggie Hales in Vernon, Ala. She is the daughter of the late Elder Davis, and is one of the most spiritually minded and well versed persons in the scriptures that I have ever met. It was indeed an inspiration to be in this home.

We attended several churches from Vernon to Fayette, Ala., enroute to the Hopewell Association. Elder Griffin arranged an appointment in Fayette on Thursday night where Elder Rhodes and the unworthy writer spoke to a very large and attentive audience. During this time I spent one night with Elder Brock and one with Elder Griffin. These humble servants are worthy of the fellowship of all true Old Baptists. Elder Brock is the moderator of Hopewell Association and Elder Griffin is clerk.

This Association, like Sulphur Fork and Butta Hatchie, was well attended. The preaching was accompanied by the Holy Ghost which was sent down from Heaven. Not one hint of conditionalism did I hear from the pulpit during my three weeks stay among these brethren. My letter would be too long drawn out should I mention all the places that I visited, but the hospitality I received in all the places and homes will ever be precious in my memory.

I also met Elder Lytle Burns from Florence, Ala., and Elder Perkins

from Kentucky, and it was a pleasure to hear these able and faithful servants of God proclaim the riches of His grace.

After the close of the Association on Sunday, I left for home and on arriving I found my family in good health. I could say with the Apostle Paul, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Yours in hope of eternal life,
T. Floyd Adams.
Willow Springs, N. C.

PEACE.

Very Dear Elder Denny,
Editor Landmark:

I wish to write you one short letter, not because I hate you, but rather hope and believe I love you. Have read your paper much the last 45 years. You won't fuss or fight with carnal weapons. So let us talk of "Peace."

There was war and enmity between God and man, and God chose His Son, Jesus Christ, to make peace. The Son was to die on the cross to bear the sins of his people, so making peace. Was there any other way whereby we might have peace? No other offering but Christ crucified could be accepted. The life and righteousness must be taken from Him and be given unto His church. There is, nor never was, any uncertainty about the plan. "He shall save His people from their sins." So when Christ's hour came and His enemies' hour came, Christ was delivered by the determinate council and foreknowledge of God, to be crucified and slain by those who were gathered together to do

whatsoever God's hand and council had determined before to be done. Since that time the gospel is preached. What is the gospel? The power of God and the wisdom of God. Good news. Glad tidings.

Preaching of Christ crucified was a stumbling block and to the Greeks it was foolishness, and to some it seems to be about the same now. They are not willing to preach Christ, but would rather leave the wicked crucifixion out as not really necessary. They say man can choose freely to do good or evil and that God is only permissive toward sin. Well, all the sins permitted so far have come to pass. And no event not permitted has yet been made manifest. Well, Christ gave us His peace and said, "My peace I leave with you." And did He not receive that peace by and in His crucifixion?

But unto them that believe, both Jews and Gentiles, the power of God and the wisdom of God. So, the power of God did it and the wisdom of God said that was the best and only way for "Peace" to come to me. In our mind most events are uncertain. But in God's mind, foreknowledge, all things are sure and steadfast.

When a young man, a Bible infidel told me that God did not nor could make all things. Then he said God could not make two hills without a "holler." That, he said, was one thing He could not make. I asked him, What is a thing? When He would not answer, I said it must have existence. So that two hills without a "holler" is not a thing.

If David's wrath praised God and the remainder was restrained, that part that praised God was made manifest, and the restrained part existed in David, but was not allowed to break out. Anti-Christ is where sin comes from. He is against God and Christ who are right and good, so he must be wrong and evil. That is all we find in him. Great is the mystery of iniquity. And we cannot explain it. Why or how God created a being in His own opposition I cannot tell. But surely anti-Christ is the opposite. But that opposite power will be destroyed. All to God's glory and the good of His people.

If Christ learned obedience by the things He suffered, He must have learned by the persecuting anti-Christ. It is needful that, and necessary that offenses come, but woe unto him by whom they come.

Brother Denny, I have been trying to finish this letter, but have not. I cannot do all the things I would. But some keep telling us that man acts freely and is not compelled. Still if there are two in him that are stronger than he, is the man his own? Two questions in my mind, if you will please answer in a letter or in the Landmark. Herein is a stamp if you send it to me.

First: Are events and actions of men more certain if God purposes them than if they are permitted or allowed to come?

Second: How can a full gospel, which is Christ and Him crucified, be preached and leave out the wicked crucifying and slaying of Christ? I ask these questions because it seems to me that some are

trying to have that done for the sake of peace. I cannot get the purpose of God any more in Christ's death than in His crucifixion. It was not by man's wisdom. "For had they known it they would not have crucified the Lord of Glory."

Eccles. 3:15: "That which hath been is now; and that is to be hath already been; and God requireth that which is past." Christ asked according to the Father's will and He was heard. He prayed that if it was possible to let the cup pass. The cup did not pass. But Christ drank it all. So we see it was not possible to pass by the cup. I feel like I would pray the same. But today is my 83rd anniversary and I will soon have need to drink the cup. May the Lord be with us at that hour.

Yours in hope,

E. G. Webb,

Hooker, Okla.

A GOOD LETTER.

Mr. M. R. Goodwin,
Craddock, Va.,

My Dear Brother in Christ
and Esteemed Friend:

Your good letter of August 31st gladly received. I truly appreciate your very kind expression and thoughtfulness. It really must be the crowning glory of life to be as you are, an angel of mercy, love and affection, through the good long years that our Heavenly Father has deemed proper to visit your life with the guardian angel of His care and protection, all these eighty one or more years you have lived.

It is a great favor that He above has put the urge and blessed hope of

salvation and the greater hope of His second coming to gather up His jewels, and we still have that steadfast waiting and watching for that day when He will arrive. Then the whole air will be like the beautiful snowflakes thick and fast, filled with the spirits of all who believe in Christ coming back with Him be reunited with their resurrected bodies, and like His, the bodies out of the grave, and to be caught up and with Him, away from the vicissitudes and horrors of all the "great tribulation." This blessed hope of Divine blessing, of escape from death, "that the cup might pass," was in the mind of our Saviour in the Garden of Gethsemane and also with Paul who was taken up to the third heaven alive."

Elijah, Enoch and Moses, St. John the Divine of Patmos, they were witnesses, verbal, natural, human eye witnesses of that blessed hope, a "Great Hope," that they might not be clothed in or see death, but that they might be blessed to live in the body of this life to see the return of the King of Glory, that His will be done in heaven and earth the same, and that they and we, you and I, and all who love Him and look for His appearing should not taste death but be transfigured, changed in an instant and then go to glory with the resurrected saints, martyrs, believers and the Bride of the Lamb, the church.

However, they were all of them cheerful in the faith, that even though the deep rest and long sleep of death would not deter or doom or be late or thwart; for in the resurrection all who die in the faith

would be raised and be not late but on time for the glorification and event.

You well know there is another view to behold and to consider, for our "passover," even by the route of death, if needs be, that route, for us is provided for you and me instead of the Blessed Hope of His second coming here or before we die, for He is at the right hand at the right time, making intercession for His little ones, who trust in His power and in Him, for He was and now is a good expert carpenter and is still serving His trade up there building a home, a place up there for you and old Granddad, a perfectly suitable home up there for you, and one that will be pleasing and to your perfect convenience and liking. Your "cup" or home will be to your full satisfaction to offset all your sorrows and disappointments of all this long life you have spent below, and to repay you for the many thoughts and meditations and blessed hope of Him, the Lamb of God, the Saviour.

How very good and well do you know that a home is, a good home, here. A better one there, and really what a home! What is home without a mother? You know somehow, some way, sometime our Heavenly Father just feels kindly, just the same way about it, and here He bends low, the sweet Christ of the Passover, and plucks a tender bud, a sweet baby to put in that mansion up yonder above, and again He plucks a wife, a sister, a brother or mother to bedeck that heavenly home, and then, at last, our good old daddy, and then too at

His own appointed time and in His own appointed way and when He can no longer wait.

Our merciful Heavenly Master then has a great desire for a full blooming rose, arrayed in its full beauty, full of the sweet incense of faith and hope and freighted with the load of His cares, so then He just somehow—we don't understand now, but will understand better by and by—He needs that rose just before the heavenly fragrance is gone and the petals dropped. He needs that good old rose that has stood the storms of the season to take up yonder to the place in a golden phial to bedeck that heavenly mansion up there. He will come for you some day, if you stay faithful to Him as you do.

Our Good Shepherd knows His sheep and will gather them in and ever care for them. He has never failed yet, and when the Holy Spirit shall come for you He will reach out His hand and pull you in shore up yonder, and when on that Heavenly Shore up there, your dear ones, who have gone before, will see and recognize you and say, "Thank God, that's Grandpa." Then you and your loved ones can sing and really shout all over God's Heaven in your mansion with your family, in your God's Heaven and with all the Redeemed of God. This is the earnest prayer of your friend, and may I again thank you for all past favors, and may I solicit the prayers of all God's little ones that He may keep me as against that day.

Believe me I desire to remain

your friend,

Orpie J. Nye,
1204 Park Ave.,
Norfolk Zone 6,
South Norfolk, Va.

There is preaching every third Saturday at 2:30 P. M. and every third Sunday at 11 A. M. The church is on Cottage Toll Road, Norfolk, Va., in the residential section. Call Mrs. Irene Manning at 48th Street, Norfolk, and she can tell you where the church is.

DUTIES OF THE MINISTER.

A minister is not a mind reader and it is not his business to delve into hidden things. When it comes time for conference it is usually the custom for the pastor to serve as Moderator. Certain conditions may arise that it would be best for him not to serve. Certainly he should never serve if it is not unanimous with the church. Customs differ with locality but to me it seems the Moderator should first call for the peace of the church. If in peace, all moves along smoothly, but if not how careful he should be. It is hard to be talked about, but how careful we should be to see that it is without cause.

A Moderator is not the boss. He is, during the conference, as much a servant of the church as at any other time. While he is not boss, it is his place to see that order is maintained. After he has done the best he can there will be much said against him, especially if trouble arises in the church.

Many time a minister is called on to serve as an official in his association and in other places that the

church may send him. Personally, it has been my conviction for years that preachers should not be put in such capacities. But if he is put there he is not the boss.

An association is still the church in action and the preacher is still a servant here. It is his business to keep good order or to serve as best he can whatever position he is placed in.

Dear yoke-fellows in the ministry, may God give us grace and needed strength for the many and varied trials that we are to face. Oh that we might quit ourselves as men and stay on the battle line, constantly fighting the good fight of faith. Times have come when we questioned the wisdom of ever making another effort. They will come again but the captain of our salvation suffered many things for us, and in love tonight I pen to you this little message and beg you to let's continue on together. May I have the leading and guiding of the Spirit to look over you for good and not for evil. Here in the solitude and quietness of home, with no sound but the movement of my pen, I'd pour out my soul in gratitude to God for His matchless and boundless care for us up to now. But feeling as poor and barren and destitute as I do, and knowing that if I have ever manifested a spirit of forbearance towards my precious brethren that it is only a fruit of His forbearance towards me, then, if I know how to pray, I'd ask him to continue to bless me in that same way, that I might praise Him for all the many sweet and precious things that I behold in my brethren, and that I might just forget anything else I

see or better still that I just not see it at all. Let me beg each of you not to be a fault-finder. If you think you have been sent to clean, adjust, reform and lubricate the church, may God give you and me grace to start at home. If you preach peace (not pieces) and look after your own conduct not one time will you come over in my state to meddle in my affairs or my life. You have a twenty-four hour per day job to keep yourself in line. The apostle felt himself falling behind in that job and brethren I'd rejoice to know that like me you FELT to be behind so much that we could keep lamenting over our condition instead of over our brother's condition.

Not so far distant we shall be called to lay our armor by. Brethren, my we be kept so that we have no carnal weapons to be grounded, but when that time comes that our labors in the kingdom shall cease, may we look back without a regret that we have gone day and night, winter and summer, youth and old age, to comfort and console the household of faith, but may it be our happy lot to welcome death and to look upon it as a release and a stepping stone towards home and immortal day! It will be easy, if kept in this good way, to ground arms then. It will be dying in the full triumphs of living faith.

Go on, brethren. Preach this doctrine for the Christian to live by and die by. This terrible carnal conflict may end in the far-flung corners of the earth, but yours will only end in death. Warfare is not pleasant in one sense, but there is some sweetness at least in this one

because you are suffering with the King. It is sweet to be with Him, even through trials.

Written in love and fellowship.

W. D. Griffin,

Fayette, Ala.

AN EXPERIENCE.

Dear Readers of the Landmark:

I want to write a little of my experience with the Lord. Hope it will be a comfort to some dear one. I am alone and it bears on my mind so I feel as if I must write a few lines. You all know how it is when you are low and feel like you are one alone and no one to care for you. That is my feeling lots of times.

Well, in 1939, I was taken real sick and for 12 months there seemed to be no hope for me. I had to go to the hospital and have another operation, but still I was very weak. But one day as I was lying on my bed the Lord came in my room and stood by the foot of my bed, as natural as I ever have seen His picture, and He had on a long white robe with a crown on His head, and a doctor dressed in white with a gold watch chain by his side, came and bent over me and said we have come to carry you to the hospital, and I broke down and cried and said, "I don't want to go to the hospital. I want to go with the Lord. There He stands by my bed and I want to be baptized before I go." They lifted me up and carried me to the water and baptized me, and I was so happy when I awoke. All the family was standing around me crying. They thought I was dying, but the dear sweet Lord saved me, for I felt bet-

ter. When the children asked me how I was, I said, "I am better," but still I had that heavy burden in my breast and could not be satisfied, and the doctor came and gave me some resting tablets, and I fell asleep again, and I dreamed that Brother Ransom Gurganus and my dear cousin and sister in Christ I hope came in, Sister Nannie Gurganus, and said, "Come, let's go to church," and I got up and we went walking on hand in hand. I was in the middle and we went to an old house and there was a preacher there preaching, but there were only five there and they kept making remarks every time the preacher would preach and when he knelt to pray I could hear it all, but Brother Gurganus said, "Let's go home," and we three started back, hand in hand and I was just rejoicing. I felt so good. When I awoke I told the children I had had a sweet dream, but I never told them about it. On a Sunday after that I dreamed another dream about the front room all strewn with flowers, and my boy's wife was in there combing her hair, and I said, "Ethel, what are you doing in there?" When I awoke I wanted to sing to Jesus, so I began to sing,

"Amazing grace, how sweet the sound,

That saves a wretch like me;
I once was lost, but now am found,
Was blind, but now I see!"

And I was crying to the Lord for I felt like He had saved me and that is all that keeps me still, for I am perfectly deaf, and I feel like I don't have a friend in the world and

the Lord is all the friend I have. He helps me to bear my burdens, for it is hard to bear. No one but God and He alone knows what I am going through. I never have a pleasant word at home as I am deaf and they all don't seem to care for poor old weak and sinful me. I know I am a poor sinner, but God is good to me and in Him I put my trust, and I try to pray day and night that I can be prepared to meet my Lord and Saviour when I am gone from this world of trials and troubles. Well, I could write a whole book full, but I know I must stop as my letter is getting too long now. God bless every one that reads this and all pray for me. I am, I hope, a poor weak sinner, saved by grace, if saved at all.

Mrs. Mary E. Justice,
Snead's Ferry, N. C.

P. S.—Dear Mr. Gold: Have this put in the Landmark. If you don't think it is worth it, just throw it away. Hope you and family are better by now. I have been sick all the summer, hardly can keep up. With good wishes to you. A friend, Mrs. Justice.

DO NOT GET DISCOURAGED

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am enclosing two dollars to extend my subscription to Zion's Landmark from Nov. 15, 1943 to Nov. 15, 1944.

You have my sympathy because of the difficult problems and sometimes seeming abuse you have to encounter in keeping the dear old Landmark going, but I hope you will not become discouraged, but be

blest to continue writing; and keep this cherished link of communication going among the poor anxious children of the Heavenly King to whom in some instances it is almost the only preaching they are ever privileged to enjoy.

Your charitable replies to all seeming criticism should be a deep, rich, indelible sermon to all. We feel no doubt the Lord is leading and dealing graciously with you. May He lead us all and forgive our mistakes and fill our souls with Christian love and fellowship: that the fruits of our endeavors may be charity.

Submitted in love and good wishes to all Landmark readers.

Mrs. Clida Lee Langdon,
Benson, N. C.

MEMBER FOR 40 YEARS.

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed you will find two dollars (\$2.00) for which please send me the Landmark for one year, if that is still the price. If not, let me know. I have been a member of dear old Pine Meeting House for forty years. I went before the church on Saturday before the second Sunday in November, 1903, and was received and baptized on Sunday by our beloved pastor, Elder J. A. Burch.

Our church is in peace, for which I hope we can thank the Lord, who is the giver of all good and perfect gifts.

Yours in hope of eternal life,
Mrs. H. A. Williams,
Route 5, Lexington, N. C.

THE FELLOWSHIP OF SAINTS.

Dear Mr. Gold:

Feeling so low down this eve, the thought came to me to write you. I do not know of a better way to occupy my time than to commune with brethren and sisters in Christ. We know that the union fellowship of saints center in the love of God who has given His dear Son, to die for poor sinners. All of God's chosen people are called into the fellowship of the saints. What a blessed and holy union it is. How precious is this fellowship and love when realized in these low grounds of sorrow. I often think how glorious it will be when all the dear children get home to dwell with Jesus forever, all swallowed up in the ocean of God's love. It is only by faith that the dear saints can behold the far off land of rest. I feel very weak and helpless in myself. More and more do I feel my need of the strong arm of Jesus to hold me up.

Elder Herndon spoke so sweetly about his having to speak of old things, that he had nothing new. This is what we desire to hear about in regard to the kingdom of God. It is old and new, it is one golden chain linked together by God's eternal predestinated love. These are old things, yet wonderful. They bring us down to the gospel day. Blessed are those eyes that see, and those ears that hear of Jesus. It cannot be taught by men. The spirit alone can teach and reveal the things of God. I hope my brother will be enabled to continue to preach about the old things, and the new treasures that dwell in Christ Jesus. Eternity alone will unfold

the wonders of redeeming love. It is an ocean without bottom or shore. My own thoughts and experience live much in the past, for which I have to give God thanks for all the way He has led me down to the present moment. Dark and cloudy deserts often appear, which makes me tremble, as I go. I wish I could write and express the emotions of my soul. I hope I do love the Lord, His cause, and His dear people, but I feel I am far behind, although my journey is nearly ended. I am weak and feeble, but the Lord is good and perfection alone dwells in Him. May your mantle of charity cover my imperfection. I hope in the midst of your cares you will remember a poor sinner.

With Christian love and fellowship I remain, your aged sister in hope,

Mrs. Henry Fox,
Roxboro, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

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

Dear Mr. Gold:

Please pardon my delay in sending money to renew my subscription to The Landmark, but I have been away from home part of the time and sick for some time.

I am enclosing a check for three dollars; two dollars to pay for subscription and one dollar for somebody who isn't able to pay.

I am wishing for you and family the best of New Year's.

Sincerely,
Alma Hall Brooks,
Roxboro, N. C.

ZION'S LANDMARK

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

Editor

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

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ANSWER TO E. G. WEBB'S QUESTIONS

Mr. E. G. Webb,
Hooker, Okla.,

Dear Brother:

Your good letter to hand, and I am not taking time to properly trace all Bible references to the word PERMIT and its derivatives and as to the word PURPOSE, and its derivatives. I am writing you direct and may send your letter to Zion's Landmark later and invite others to comment on your two questions.

Your first question: "Are the events, and actions of men more certain if God purposes them, than if they are permitted or allowed to come to pass?" To my mind, there is a distinct difference in the word, PURPOSE, and the word PERMIT.

Webster says, in part, "PURPOSE;" design; end or aim desired; object kept in view; that which one desires to obtain, etc.

Men may appoint; but God often disappoints man in his desires. Ecclesiastes, chapter 3, says: "To everything there is a season, and a time to every purpose under heaven." Note this refers to things under heaven, and not in heaven. "A time to be born, a time to die; a time to plant; and a time to pluck up that which is planted, etc."

Men may purpose to do certain things, go to certain places; but are often compelled by things, or powers, over which they have no control to do otherwise. As proof, see Acts 27:13-43.

The natural man, with regard to the natural things in life, are often turned about and prevented from carrying their purposes into effect. Not so with God. He speaks, and it is done; He commands, and it standeth fast." "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His. (2 Tim 2:19). Paul said to the church in Rome, "For we know that all things work together for good to them that love God, to them that are the called according to His purpose."

Man's purposes fail; but the predetermined purposes of God never fail.

So, whatever are in the purposes of God, never fail.

Now, as to the word PERMIT, and its derivatives. The word permit is not used in the Old Testament scriptures. Paul used the word only twice in the New Testament. No other inspired writer used it at all. See (1st Cor. 16:7 and Heb. 6:3). Paul uses the word PERMISSION only once. (See 1st Cor. 7:6). He had a letter from the

church at Corinth, apparently, asking about proper relations between husband, and wife, and he being unmarried, gave council; but said "I speak this by permission and NOT by commandment."

The word PERMITTED is used only twice, first by Agrippa, who said unto Paul "Thou art permitted to speak for thyself." (Acts 26:1) and in (1st Cor. 14:34). Paul taught that women were not to be PERMITTED to speak in the churches.

Webster says, "PERMIT" to consent; to grant liberty to do something; tolerate; a permission; a warrant, a license, etc.

God hath not licensed men to sin. He does not sell to men the right to sin. He hates iniquity. He loves righteousness.

We read, "God is light, and in Him is no darkness at all." "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

On the other hand, "If we say we have no sin, we deceive ourselves, and the truth is not in us." "If we confess our sins (Not to an earthly priest, but unto God), He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. "If we say that we have not sinned, we make Him a liar and His word is not in us." (1st John 1st ch.)

John said "My little children, these things I write unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and He

is the propitiation for our sins, and not for ours only; but for the sins of the whole world." (1st John 2:1-2).

Paul taught, and so did others, that: "We both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men, especially of those that believe." (1st. Tim. 4:10).

Read the 4th chapter of 1st John, all of it, and may God give us all a proper understanding of the truth.

I will try to answer your second question later. With highest respect for your age, 83, for your ability to thank God for your Faith, which is the gift of God.

Yours in hope,

O. J. Denny.

Mr. E. G. Webb,

Hooker, Oklahoma,

Dear Brother:

In regard to your second question, to which you ask an answer, I can only give my own conviction in regard to what it takes to constitute a "full gospel." I think it is necessary for us to have an understanding of the condition, from which men are saved, and the remedy for sin, which is in Christ alone, as well as to have a God-given faith as to the reality of the glorified state of the redeemed family of God.

In the eternal mind and purpose of God, who is all wise, and who saw the end of earthly things from the beginning; the remedy, Christ, and Him crucified, was all in the eternal mind and purpose of God, and to say that He was to be crucified, put to the ignominious death upon the cross of Calvary, with no provision in the eternal mind of God, for one

to serve as the crucifier, as well as to prepare, the sinless offering, through the life, death, resurrection and glorification of Christ, the one and only Saviour, would be a true story half told.

It is not my purpose to enter into an argument, or to stir up controversies, but I beg leave to say, in my opinion, all the events that led up to the crucifixion of Jesus, are embraced in a full gospel.

Paul said, "For I am not ashamed to preach the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, also to the Greek." There cannot be salvation, if there were none in bondage. Therefore, all true believers in Christ hath come, doth come, and will ever come with the conviction and the cry, "Not unto us, not unto us, but unto Thy name be all the glory."

John beheld by faith, and by divine revelation, the innumerable hosts come from every nation, kindred, people and tongue, and they came singing the song of Moses and the song of the Lamb, Jesus. And, if they sing the song of Moses, the law-giver, and the song of Jesus; the one who came to satisfy the laws demands, it would be a meaningless song if those who sing the song of redemption did not know the condition from which they were redeemed, as well as the glorified state, to which all true believers in Christ are redeemed. Redemption through Christ, is not for time only; but to all eternity.

If any do not agree with me, remember I have no quarrel with any

man over things of this kind for in the words of the late Elder P. G. Lester, "Let me not be too sure that I am right and others wrong, for it is possible I may be wrong."

Yours in hope,
O. J. Denny,

LARRY BRYANT BOYETTE

Whereas God in His great wisdom and power has seen fit to remove from our midst, and his loving family, Brother Larry B. Boyette. He was born March 5, 1875, and departed this life March 15, 1943, making his stay on earth 68 years and 10 days. Was married Oct. 12, 1904 to Mary J. Thompson. To this union was born three children. All the children survive, with their mother to grieve his departure, Mildred Boyette Brown, Maud Boyette Jones and Worth Boyette, two brothers, Stephen and J. L. Boyette of Kenly, N. C., several grandchildren, besides a number of nephews and nieces.

He united with the church at Old Beulah, August, 1915, and was ordained deacon of said church, June 16, 1916, which place he filled as long as he lived, and was as one of those spoken of in the scripture, as holding out faithful unto the end. He was faithful to attend his meetings, and also to look after the things necessary in regards to the church, both spiritual and natural. He was ever watchful for the things in the church that make for peace, and seemed willing to sacrifice as much as needs be of his own in order to help and sustain the brethren and sisters.

Funeral services were conducted at Old Beulah Church by the pastor, Elder W. E. Turner. Nephews acted as pall bearers, nieces as flower girls. The many beautiful flowers were tokens of the esteem that his friends held for him.

He was road commissioner for twelve years, also served as school committeeman in the Glendale School District twenty or twenty-five years. He was always a progressive leader in the cause of education, morality, good roads and in whatever field he could make his community a better place in which to live.

He was modest in appearance, moral, deliberate in conversation, rarely ever mentioning the faults of others, and peaceable in the church, his neighborhood and home, thus making a model husband and father, and useful man in the vicinity. He labored with his hands and provided well for his family. I have heard he passed away as he had lived, sweetly and gently as the sacredness of God's love can make a dying hour. His wife and children were indeed attentive, doing all in their power to alleviate his sufferings and, if in

the providence of God, to restore him to health, but His call "Come home" was given, and they could not stay the cold icy hand of death. We feel the gate was ajar, and he entered into that land where they never grow old, where faith is turned into sight and where sorrow is lost in eternal rest.

In the passing of Brother Boyette, the unworthy writer feels the church has lost one of their best members, the wife a faithful husband and the children a good father, and if it is in the Providence of God, may each of them be led by the same spirit that guided him through life. We pray heaven's blessings to rest and abide with each of them. We feel that he died in the triumphant faith of the Son of God and today while his remains are in the silent tomb, we believe his spirit is with God who gave it, awaiting the resurrection of the body in perfection, there to praise God forever and ever.

We feel when one of God's elect leaves this world, they enter the very gate to life, and life eternal, simply an exchange from a life of sorrow and grief, sickness and sufferings, to one of sweet peace, and endless life, eternal rest, and glorious immortality, a disrobing of the mortal garments, and taking on the beautiful and imperishable garment of eternal life. Keep pressing onward, loved ones, following in your loved one's footsteps, and when the time comes when we have to cross over the dark river of death, may we meet our loved ones, waiting to welcome us home. May the dear Lord bless you, Sister Boyette, in your sad and lonely hours. I know from experience they are going to be many, and you have my very deepest sympathy in this sad hour. My desire is that the dear Lord may visit you, and cause you to be reconciled for His will to be done.

There is a vacant chair in your home tonight—

The one your husband occupied.
He made your home, a home of light
And love, and hope, and faith and pride.

Life is hard to face, without you here—

It's so hard to face reality,
We miss you so, Father dear,
That nothing seems right or real.

May we ever be humble and submissive to His will, and pray that we will ever strive to live and copy the virtues so radiated in his life, so that when the summons comes to us, we can meet him from whom we have been parted for awhile.

Sister Boyette, may God see fit to comfort you and children in your great loss, that you may feel your loss is his eternal gain, and say God's will be done. Blessed be the name of the Lord.

Written by request, and much love for the family.

Mrs. Elgie Lee Collier.

MANY THANKS

Dear Mr. Gold:

Please find enclosed two dollar (\$2.00) money order to renew my Zion's Landmark from February, 1943 to February 1944. God bless you in your work and in your health and in the good humble spirit you have to the ones that say hard things to you.

I enjoy reading the Landmark so much.

Mrs. C. W. Giles,
R. F. D. No. 2, Danville, Va.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pireway, Saturday and fifth Sunday in January. The church is about 15 miles S. E. of Tabor City.

M. Meares.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at seven mile on Saturday before the fifth Sunday in January 1944. The church is located about two (2) miles from McLamb's cross roads in Sampson County. All lovers of the truth are invited. Many thanks for publishing same.

Yours truly,

Elder L. A. Johnson, Mod.
Bro. W. V. Blackman, Clerk,
Lester E. Lee, Asst. Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Mount Lebanon beginning Saturday before the fifth Sunday in Jan., 1944. Elder A. L. Holloway was chosen to preach the introductory sermon. Elder T. W. Walker, alternate.

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

Clyde Satterfield, Union Clerk.

WHITE OAK UNION MEETING

The White Oak Primitive Baptist Union Meeting is appointed to convene with Maple Hill church, Saturday and fifth Sunday in January, 1944. Maple Hill Church is located near Maple Hill Post Office in Pender County, N. C. We extend an invitation to all in order to be with us if so have a mind.

Elmond Pollard,
Union Clerk,
Jacksonville, N. C., R. 3

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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JANUARY 15, 1944

NO. 5

THE TRIUMPHING OF THE WICKED IS SHORT.

FEB 28 1944

"Then answered Zophar the Naamathite, and said,
Therefore do my thoughts cause me to answer, and for this I make haste.

I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

Knowest thou not this of old, since man was placed upon the earth,
That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

Though his excellency mount up to the heavens, and his head reach unto the clouds;

Yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?

He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

The eye also which saw him shall see him no more; neither shall his place any more behold him.

His children shall seek to please the poor, and his hands shall restore their goods.

His bones are full of the sin of his youth, which shall lie down with him in the dust.

Though wickedness be sweet in his mouth, though he hide it under his tongue;

Though he spare it, and forsake it not, but keep it still within his mouth;

Yet his meat in his bowels is turned, it is the gall of asps within him.

He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

He shall suck the poison of asps: the viper's tongue shall slay him."

—Job. 20:1-16.

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.

\$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

LIFE OF JESUS AND HARMONY OF THE GOSPELS.

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385 Madison Avenue, New York, N. Y.
(If any of our readers want either Bibles or
a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

Part 3

Childhood of Jesus

Taught at home and in the village school, Jesus at five would begin to read the Scriptures; at ten to study the Law; at thirteen He would be "bound to the commandments," and become a member of the congregation. He may have learned some Greek and Latin, but He spoke Aramaic. Latin was the language of the conquerors, Greek was spoken by the cultures, and Aramaic by the common people; just as now Turkish, French and Arabic are the languages of conquerors, of diplomatic and educated circles, and of common people respectively.

Visit To Jerusalem

Luke 2:41-42

At twelve He for the first time went to the Passover at Jerusalem. Absorbed in discourse with the doctors of Israel, "both hearing them, and asking them questions," for Him all else was forgotten.

In The Temple

Luke 2:44-47

Pilgrims returning northward from Jerusalem usually start late in the day, and El-Bireh, some nine miles distant, near Bethel, is a common halting-place the first night.

Old tradition says that here Joseph and Mary missed Jesus. With what fear and "sorrow" they retraced their steps in search of Him, while they thought of the beasts of prey and of the fierce men of blood who infested the country. When at last he was found in the Temple, His first recorded words hint that they had forgotten much of a still recent past, which might well have haunted every thought of theirs forever: "Wist ye not that I must be in my Father's house?"

Youth In Nazareth

Years of obscurity in Nazareth followed, wherein He learned to shape the implements required by the rude husbandry of the day—the plough, the yoke, the "tribulum," the "fan." In the still evenings that fall over these uplands, or in the earlier watches, before the brightening east had kindled the splendours on Great Hermon, we can fancy Him wandering among sequestered vales, or along these rocky hills, conversing with the great Spirit that in all things spake to Him. Freed from the bench, laying aside the sacred scroll He loved and knew so well, He sought acquaintance with the other roll of revelation spread out in God's word.

Man and nature He studied deeply and lovingly. These were the sweet idyllic days of the Saviour's life, wherein a great store of knowledge was acquired, which made His

teaching in future days so luminous to the people of the land. This was the Gift that mountain city, neither insignificant nor supremely wicked in itself, but only associated in the Jewish mind with the reproach of its province, was destined to give the world.

John The Baptist

Matt. 31:17; Mark 1:2-11;

Luke 3:2-22; John 1:15-36.

When Jesus was about thirty years of age, the country was startled by an Elijah-like prophet from the southern deserts. Rough in aspect, clad in the garb of the wilderness, nurtured on its scanty fare, his stern soul braced by years of solitary communion with God, passionately earnest, with fiery directness of speech, he shook the land to the core with his preaching of repentance. A strangely mingled company surrounded him on the Jordan. Wild tribesmen from Bashan, shepherds from the glens of Gilead, peasants from the rich vales westward, fishermen from Galilee, merchant, money-changer, tax-gatherer, soldier, Pharisee and priest, were there, drawn by the irresistible attractions of "a man sent from God," receiving the baptism of John.

Baptism of Jesus

Matt. 3:13-17; Mark 1:9-11;

Luke 3:21-22; John 1:29-36.

At the very height of his fame, John suddenly lifted his hand, directing every eye, and exclaimed, "Behold the Lamb of God." Jesus had come, and had been baptized of John, who, recognizing his Master, at once made way for Him; with heroic self-effacement thenceforth taking the second place. He who

came to the river as "the carpenter" ascended the bank as Messiah, and the voice of God from heaven proclaimed Him His beloved Son.

(To be continued)

GOD LOVES HIS CHILDREN.

Mr. John D. Gold,

Wilson, N. C.

My Dear Friend in Zion:

After reading Zion's Landmark dated October 15, 1943, I have a mind to write you of the Zion's Landmark editors, who have rendered great confidence in poor unworthy me. I appreciate all the kindness of mankind, especially those whom I dearly love. These are the true believers of God and His precious words of truth and grace, the Holy Bible, "the book of all books."

I've read most all of the Zion's Landmark of October 15th, and it is a great comfort to me. I find witnesses throughout the Zion's Landmarks I read of how the God of mercies, power and grace deals with all His chosen elect family, his precious children of grace, who love God as their supreme and spiritual Saviour above. God has people in every nation, kindred and tongue, and He is with them always, even unto the end. They will never perish, but shall have everlasting life and a home in heaven when they die and go hence. God loves His children of grace supremely. God loved them before the foundation of this world. Christ Jesus, our Saviour, gave His life for them, on the cross, because He loved them. Every one that was chosen out of the world before the world began, all

the Holy Father gave Him, Christ, He in no wise will cast out, but all shall be saved from the least to the greatest of His precious elect family, whom God loves with an everlasting love. They shall all return and give God the glory.

I read the soldier's piece, written to Elder E. L. Cobb, viz. Jasper Howard. This soldier failed to give his present postoffice address, but this is a wonderful evidence of a hope through grace, to me. I can witness with Him, in the U. S. Army services and elsewhere. He writes excellent, and well. I enjoy and rejoice in reading after him. It is true God has mercy on Him and all who love Him with an everlasting love, trusting no man or set of men, but God, our precious Saviour, Christ Jesus.

When I was a small child of eight years of age, the good Lord of heaven visited me in a dream, and He comforted me and caused me to love Him and fear Him, and gave me a hope through grace. Again the God of mercies, power and grace visited poor, unworthy me, a sinner, in France. On July 28, 1918 Christ Jesus came to me in the firing lines of battle, in the Soissons Front, France, in a vision, not a dream. I was awake, not asleep. Christ Jesus came to me, took me by my right hand, and He said to me, "Come and go with me." I arose and followed him, Christ, in a small path as white as snow, with just room for two to walk. I saw a light at the end, or as far as I could see. This was the brightest light I have ever or since seen. Christ Jesus led me to this light, and it

appeared to me Bethsaida church in Harnett County, N. C. There I met with the church in service. I asked them for a home to live with the church. They granted me a home, received me with the right hand of fellowship. I was baptized by Elder Xure Lee, who is now pastor and was then. When I had this vision I saw many dear brethren and sisters and Christian friends in Zion, whom I dearly love, if I'm not deceived. I loved them before and I do now, and will unto the end. Viz.: I saw my dear mother and step father, Jonas Reaves, Brother James G. Turlington, Cornelius Hodges and many more of our dear saints in Christ Jesus, who have gone on to meet our Heavenly Father in glory and in peace. This vision all left me and I saw no more, but I saw many dangerous acts of wars the remainder of the nights and days until I was wounded with gas on August 29, 1918. Then I was taken to Paris, France, to the Red Cross hospital for treatment. After six days I was removed to Base Hospital, Blois, France. There I regained some strength. Then I was taken to Mesves Hospital Center, Mesves, France, for exercise and treatments. Then I rejoined my company in Longwine, France, after the Armistice was signed November 11, 1918. It was about November 20, 1918 when I joined my company.

But I was still burdened with an impression to join the church at Bethsaida, the church I saw in this vision. I was blessed by the precious sweet mercies of God's love to come back home in the U.S.A. and

ask the church of Old Bethsaida for a home, of which they gave me a home on the first Sunday in September, 1919. I didn't then, nor do I now, feel worthy of a home with the Primitive Baptist church. But, God bless your souls, if not deceived, I love you all, every one of God's children for whom Christ Jesus died on the cross, those whom God gave His Son, Christ Jesus, before the world began. I've always loved God's elect chosen family, but how can they love and fellowship a poor sinner like me? I feel to be the least of all, if I'm one at all, but I love them everyone, that have been wrought upon by the Holy Spirit of God's grace, those that feel the need of a Saviour. May God bless you all in Zion. Remember this poor sinner, saved by grace, if at all. In love to you all in Christ, our Saviour.

Your little brother, I hope, in love,

Jason Allen,

Dunn, N. C., R.F.D. 3

A SHORTAGE OF PAPER.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Bro. Denny:

I have for some time been seeing an account of your illness in the Landmark, and have had a mind to write you. But feeling my unworthiness to take up your valuable time with such trash as I might be able to pen down, have put it off until now. Since seeing your suggestion in a Landmark for a sanction from the readers, I somewhat feel it my duty to try and write you.

It has been some time since I have seen you and heard you preach. I want to assure you I regretted very

much to hear of your afflictions, for I like to hear you preach, and I like your writings so much. The first thing I do when the Landmark comes is to look through it and see who is the author of all the articles. And I seem to think if I find O. J. D. or B. S. C. and others too numerous to mention, they are good. I sometimes think I'll try and write something for publication, but I feel it will crowd out better reading matter, so I just leave it off and don't write. But since you have called for a sanction, I would be glad to see a Bible dictionary in the Landmark. Also I would be glad to see the history of the Kehukee Association from 1803 to 1833 run in the Landmark along as you have suggested; say two pages in each issue. I would gladly pay double the price of the Landmark of \$2.00 per year, make it \$4.00 and double the size of the dear old paper. The only fault I find with it, there is just not enough of it. Most of the time I read it through before I put it down, or before I sleep any after it comes.

My subscription expires January 15, 1944, and if all the readers will agree to four dollars per year, in order to include the Bible Dictionary and history, let's hear from you readers. I don't see how, owing to the advance in the price of everything, material and labor, how Mr. Gold can continue it at its present price anyway. While I know there are many of the readers that are not able to pay the present price. But God has blessed some with a mind to help send it to those unable to pay, and I feel like those unable

to pay would still be blessed to get it, for I feel like those that have been blessed with health and strength and carnal things of this life, would continue to contribute to the less fortunate. I don't feel like Mr. Gold should have to publish the paper at a loss. I don't know that he is, but I can't see how he can make ends meet.

Brother Denny, I don't think this is fit for publication, so you can, if you wish, cull out the substance, if there is any, and see if there is anybody that is willing to enlarge the paper.

Brother Denny, I am in possession of two very good letters, I think, from Sergeant James G. Smith, Company 4, Kecoughtan, Va. I am sending them to you for your approval. If you think them good reading matter, I would be glad to see them in the Landmark. I fear my judgment is not sufficient to pass on them. So I am submitting them to your judgment. I have never seen this man, but I have a reason to believe he is a child of God.

Submitted in love,
J. A. Ward,

1902 County St.,
Portsmouth, Va.

It is impossible to think of enlarging the Landmark before the war is over. We are unable to secure more cover paper, and it may be necessary to include a part of the first page of the 16 pages inside the cover as a part of the cover page. Paper is hard to get and all material is short. We are doing the best we can during this emerg-

ency and hope every one will bear with us until the war is over.

John D. Gold.

My Dear Mr. Ward:

Your letter received Thursday and was glad to hear from you. I would have answered that day but our company commander was taken sick and of course that made my hours of duty longer, and not feeling well enough to do anything myself, has made it right much harder for me. I am not in the Army, but the Soldier's Home. I spent 15 months overseas in the first World War, and have been here in the Home since May, 1941. My trouble is a dislocated stomach, ulcerated stomach and nervous trouble. I have been in many hospitals since my discharge from the service, but temporary relief is all I have been able to get so far. However great the pain is I know there is One that has all power, and can give relief when every other source fails. For it is He that wounds and heals; kills and makes alive, all glory to His name. For some unknown reason I have been spared to live in this world nearly 51 years, during that time I have experienced a great many things. It is good that we don't know what is in front of us; the revealed things belong unto us, while the secret things belong to God. There are none here that I can talk with concerning spiritual things, for their minds seem to be filled with the ways of the world. So I keep that matter to myself until such time as I can be with those that see, witness, and believe as I do. It has been over five years

since I was privileged to meet with those Dear People that I believe constitute the church of Christ. For that length of time I haven't been able to go anywhere, but I do hope it is the Lord's will for me to be with you before very long. I can't help but feel that when the right time does come the Lord will make a way for me, and until that time, I want to be patient. I was shown in a vision not long ago which was the right Church—the Primitive Baptist, and I desire a name and a home with them, but I don't feel worthy to be around them.

Mr. Ward, I wish I had time and felt like writing more, but I must stop for this time, try to work a little more, for it's beginning to pile up on me.

Please pardon my delay, and when you have time and a mind I would be glad to hear from you again. As soon as I feel able to make the trip I'll go to your house and go with you, for I don't believe I would be able to find the church by myself. Will try to let you know know beforehand. Please remember me in your prayers.

Your unworthy friend,
(Sgt.) James G. Smith,
Co. 4, Kecoughtan, Va.

My Dear Mr. Ward:

Will try and answer your welcome letter received a few days ago. Was glad to hear from you again. I thought I would be able to be with you yesterday and today but my work was of such a nature that I couldn't leave it off. My mind and heart was with you all just the same and wish I could have been there. I hope it will be so I can be with you

next meeting time. Your letter was so comforting and I enjoyed it for it came at a time when I felt, and still feel, very low in spirit and it gave me new strength and courage to bear my load of trouble and affliction. I haven't felt well enough to do anything for the last three or four weeks, but the Lord has blessed me to stay up most of the time, and I am glad everything is as well with me as it is. I have been unable to attend church for nearly five years, but there are times when I hear the sweetest music and the most comforting words. One Sunday afternoon about two weeks ago, I was sitting in my room wondering if I would ever be permitted to hear preaching and those songs I have so often heard, any more. It happened to be on a Sunday, services were being held in my home town. Suddenly I heard a choir singing "Amazing Grace." Tears filled my eyes while they were singing that hymn. When it was over, the verses found at John 14:1-6 came into my mind with such force that I took my Bible and looked them up. I was given to know that it is Christ that prepares the way, for He is the way, the truth and the life. In mine own self I can do nothing. There are many that know they are saved, but if I'm saved it's by the grace of God. Many know they are Christians, I know I am a sinner and desire to be a Christian. If I knew that I possessed the richest of all gifts, eternal life, what more could I desire? My hope is that He will account me worthy to stand before Him at His appearing for He that shall come will come, and He

will not tarry.

I want to tell you about a vision I had nine years ago. I lost my mother on March 1, 1931, and of course her death was a severe shock to me. She was my guide and counselor in all things. I wanted to know if she was at rest, and for two or three weeks I prayed God to show me in some way. One morning I got up early and went to the river on a fishing trip. After setting my lines I sat down at the foot of a pine tree. I have no idea how long I had been sitting there when I saw a bright light shining around me. I looked up and saw a city coming down from God from Heaven. Its streets were of pure gold and there were twelve gates. I got up and started toward the center gate and found a lake of black looking substance resembling tar. It was boiling hot and tongues of fire were shooting up through it. It was so wide I knew I couldn't cross it, so while I was wondering how to get across, the lake began to narrow down in width. In a short time it was so narrow that I stepped across and started for the city. On arriving at the gate I started in but there stood mother. With her right hand raised against my entrance she spoke and told me, "You can't come in now—you have more suffering to do before you can enter here." Oh, how beautiful she did look dressed in white with a crown of pure gold on her head. After the city vanished away and I came to myself I made my way home and told my sister what I had seen. She said I did have a lot to suffer in this life before entering that gate, and

that if the Lord had begun a good work in me He would perform it. Mr. Ward, I don't feel worthy of any of His blessings, or the notice of any of His dear children, but I love them and want to be constantly with them. I am hated here, no one to confide in. I am forced to keep all things to myself. I am planning on going to my old home the 23rd of this month if it is the Lord's will and attend services there the fourth Saturday and Sunday. I may be gone about 15 days, and if you would care to write me, my address will be: P. O. Box 1008 New Bern, N. C. Hope to be back to Kecoughtan by December 7th.

Yes, we are strangers in the flesh but not in the spirit. Philip knew nothing about the Ethiopian ruler until the Spirit of God made them known to each other. The Lord works in mysterious ways His wonders to perform. I have written only a part of my feelings but I can't see where any part of this could be the least comfort to you or any one else. Though if you should see any good in it at all you can do with this as it may please you.

I must stop and try to finish my work. Write me when you have a mind and time, and remember, when you feel to be less than the least, there is another that feels that way, too. Please remember me in your prayers.

Yours in Christian love, I hope,
James G. Smith,
Co. 4, Kecoughtan, Va.

PEACE IN JESUS.

Dear Mr. Gold:

It seems to me that even in a world of distress, where people are

complaining about conditions that exist and even the nations of the earth are fighting one another, there is still a peace that exists that brethren and sisters and Christian friends can meet and enjoy. I have attended several associations this year, and they have been peaceable and unusually good, well supported and the brethren and sisters seem to be so humble and submissive, esteeming each other better than self, looking over each other for good and not for evil; seeing their own faults and failings so much of the time that the rest of the time they are satisfied with their brethren. I am glad to see this manifest because if ever the people of the living God should be united it is now, for the world is organizing against them.

It seems to me, as far as that is concerned they have always been against the true church of God, because, when the Saviour was here in the world they hated Him without a cause. They did not know Him and they felt He was against them, and so they nailed Him to the cross to get rid of Him and thought they had. They put a watchman at the place where His body was laid. But lo! and behold, He came forth in spite of all they did and is alive forevermore. What a victory for the people of the living God! No wonder they meet in peace today and can sit in heavenly places and sing a new song.

When you talk with them about the wonderful blessings that are bestowed upon them, they will tell you they have nothing to boast of, and that all honor and praise belongs to God, and that they feel to

be less than the least, which was Paul's experience. We all realize it is by the atoning blood of Jesus Christ that we have hope, and that not of works of our righteousness, which we have done, but it is the gift of God, for by grace are we kept, and that we are His workmanship, created in Christ Jesus before the world began.

If we be His people, for a little hope is all we have to cling to, because if we had the whole world and could put its riches to our natural use, they would not be ours, because God created the world and the fulness thereof, and it still belongs to Him. When we come to realize these things I believe it will be best for us not to grumble too much, and realize that God has promised to supply our needs and not our wants.

We would be glad to see this war end. But on the other hand, let us still realize that the same God that delivered Daniel from the lion's den, and stood the test in the fiery furnace and delivered the children of Israel across the Red Sea is still ruling and will deliver us.

Just remember Daniel had to go in the lion's den before he was delivered, and the children had to go in the fiery furnace before they were delivered and we will have to go through this conflict before He delivers us, but He will deliver. I don't know why I have written this, only I had a mind to write, and you may publish this in the Landmark or throw it in the waste basket, whatever you think best. Hope you are still enjoying good health and all your family well. Would be

glad to read some more of your writings in the Landmark. May the Lord continue to bless you and yours and supply your every need, is my prayer for you, and that when you have come down to die, may the God of all grace be with you in that hour, and at Jesus' coming the second time may you be among the number that shall hear the glad tidings "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A friend in Christ, I hope,

Lester E. Lee,

Route 5, Dunn, N. C.

GOD'S MERCY AND KINDNESS.

Mr. John D. Gold,

Editors and Readers of

Zion's Landmark:

Dear Beloved and Kindred

in Christ:

After some months of silence, I again take up my pen to write you, and give some account of our general welfare in these parts. Our general health is good, and have had fair crops in return for labor spent. We have had some unusual weather during the spring and summer, but God has been merciful and kind to bless us in health and strength so far, and we have now harvested sufficient for our winter needs and coal for fuel to keep us warm. For this we are most grateful and humbly trust we may ever be mindful of our Heavenly Father's watch care over us.

I had planned and hopefully expected to visit again down your way for the Association held with Juniper Church in October. Unforeseen events came up to hinder

me from realizing this joy, and other things intervened about the same time that brought me to fully experience the sayings of the Prophet Isaiah, in 55th chapter, 8th verse. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Our disappointments bring us to realize our weakness and inability to do that we would, and thereby made to look upward unto the hills from whence cometh our help. We are so prone to forget God and His blessings that we must suffer loss and reverses to remind us we are the created, and not the Creator. These experiences bring us to humbleness and our dependence upon God for His divine guidance, and help. Then we can join with Paul: "Now no chastening for the present seemeth to be joyous, but grievous. Nevertheless afterwards it yieldeth the peaceful fruits of righteousness unto them which are exercised thereby." It is that which follows that gives us joy and gladness. To be humbled in self is to be exalted in the spirit of Christ. It is contrary to the ways of humanity to become humble and ask for help. Man's ways are to rule and govern rather than take orders and obey. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Saul of Tarsus was going in the way which he verily thought was doing God's service, but found the way he thought to be unto life was the way unto death. Hence he was made humble, falling unto the ground, crying out, "What will thou have me do, Lord?" He no longer went in his

own strength and wisdom, but sought the Lord to be both strength and wisdom to him.

Abram went into a strange land at the command of God, separated from his native country and people, in faith that God would perform for him all he (God) had promised. Therefore this faith was accounted unto him for righteousness. Though rebellious is man, yet God's Almighty power can and does conquer and bring him into submission at His will. It is written, "He speaks and it is done; He commands, and it stands fast." "Faith is the substance of things hoped for, the evidence of things not seen." It was by this faith Abraham left his country and kindred and received the gift of his son Isaac. By the same faith he offered him, (Isaac) up as a sacrifice unto God, and by that faith another sacrifice was provided so Isaac was spared unto him, (Abraham). All through the days of prophecy, it was by faith they prophesied for, and beheld the coming of Christ as the one sacrificial Lamb who would make complete atonement for sin, and redeem those chosen in him, (Christ) from before the world began. In due time and season, all this was fulfilled as prophesied, not one word of prophecy ever failed to come to pass. Jesus said on more than one occasion, "Thus must it be that all prophecy may be fulfilled." Paul said: "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Hence to be made sons of God, we become heirs of God,

and joint heirs with Christ, to an inheritance, incorruptible, undefiled and fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Wherefore, seeing we also are compassed about with so great a crowd of witnesses, 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; who for the joy that was set before Him, endured the cross, despising the same, and is set down at the right hand of the throne of God."

In this life, dear brethren, we must have tribulation, and meet many disappointments to cause us sore distress perhaps, but God is faithful who promised, and will with the temptation provide a way of escape, that we may be able to bear our cross and glorify his name. Thus we sing: "God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea; He rides upon the storm."

God bless beloved Zion with peace and brotherly love for one another.

Most humbly yours,

C. E. Benson.

Clark's Summit, Pa.

LANDMARK IS \$2.00 A YEAR.

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

I am sending you money order for \$1.50. I know I am behind, but don't know how much. I don't know what it costs me, for when I

subscribed for the paper, Elder Crawford let me have it at \$1.00 a year, as I was old and a widow, so I don't know if you do that or not. But I will pay as I can. Thank you for sending the paper as long as you have.

My health is bad and I don't get to go out very much and the paper is like a visit from some good Old Baptist. Wish you could write more. I enjoy your writing and I think you answered Elder Gerrard so Christian-like.

I feel like you are one of God's little ones, and I really did enjoy your father's reply to Dr. Hooper. It was so good. I like good writings, but when they begin to throw insults I don't appreciate it one bit. But we have to take some bitter to get the good in most everything, all through life.

Well, I hope you and yours are well and will have a happy and prosperous New Year. Thanking you again for the paper.

As ever,

Mrs. R. W. Wray,

428 Glovinia St.,
Leaksville, N. C.

Thanks for your kind letter. I don't deserve all the good things you say about me. I, too, wish you a happy year and all the mercies of God, who showers His blessings upon all of us far more than I deserve.

The Landmark is \$2.00 a year. We are not sending the paper at \$1.00 a year to any one except ministers, but we are giving you credit for one year from the kindly donations of friends who are paying into a fund to send the Landmark to some one unable to pay. We want

every one who desires the Landmark to have it, and we wish we could send the paper to every one unable to pay, without charging anything for it, but if we did we could not keep publishing it. So the best we can do is to split the cost with kindly brothers and sisters who are helping us to send the paper to those unable to pay, by donating a dollar to the fund set aside for this purpose. We match every dollar donated, with one from our pocket and that is the best we can do. The Primitive Baptists are good to us and we appreciate it.

J. D. Gold.

**COME, FOR ALL THINGS ARE
NOW READY.**

This scripture will be found in the 14th chapter and 16th verse of Luke. This was a parable of the Great Supper, spoken of by the Saviour Himself. He often used such parables of natural things to explain spiritual things. He said a certain man prepared a Great Supper and sent his servant to invite the guests for the supper. We often have a well prepared supper and invite our friends and relatives to come and partake with us in a natural feast which we greatly enjoy. This is nothing compared to that spiritual feast which Christ has prepared for all that love Him and praise His Holy Name. Those that were bidden began to make excuses. One said, I have bought a farm and have to go and see it, so please excuse me. Another said, I have bought five yokes of oxen and I must go and prove them, so please excuse me. Another said, I have married me a wife and I cannot

come. They were natural excuses and in nature we feel they are very reasonable. We are going to be called to die sometime and will you make excuses and say I will not come? Excuses will do you no good then. Christ has prepared that Great Supper in the eternal heaven and says come for all things are now ready. He has done it all for you. He says take up your cross and follow me in the liquid grave and go your way rejoicing. But those on the outside of the church, who love His appearing, begin to make excuses. Some say I am too great a sinner. Christ died to save sinners and cleanse them from all unrighteousness. Others say, my experience is not good enough to tell the church, so excuse me. Others are too busy with their farms—so excuse me. The last one had married a wife and could not come—so excuse me. Why didn't he take his wife with him to feast on the good things the Lord has prepared for us?

You don't know the good things you miss by not doing your duty. Come now and don't wait until tomorrow, for it may never come. I see the love of God and His dear Son shining in so many that are on the outside and make excuses. I shudder to think about it. Seek first the kingdom of God and His righteousness, and the worldly blessings will be added to us in due time. Don't be ashamed of the Saviour now or He may be ashamed of you when the eternal supper in heaven will be served to all His dear people, where they can sing His praise forever and forever. There will be no need of a natural sun there, for

God and His dear Son will light the city. How beautiful Heaven will be to all that have their names written in the Lamb's book of life. There will be no wars there as we are having on earth today, but all will be peace and love. Peace and good will to the children of men—what we would like to see on earth once more. Let us all pray that it may come and bring our dear boys back to our loving embrace to sing and praise God, who has done so much for us, and gave His only begotten Son to die on the cross that we might be saved from our sins. Cast all your burdens on Jesus and he will carry them safely to the end of the journey, where you can rest from your labors and be satisfied. That will be wonderful, dear sinner. So come, for all things are now ready. Come unto me all that are weary and heavy laden and I will give you rest. My burden is light and my yoke is easy, so come for all things are now ready.

I have written as it came on my mind. I hope it is of the Lord. May the Lord bless all of us is my prayer.

W. H. Worsley,

Rocky Mount, N. C.

**SENDING LANDMARK TO
SOME ONE UNABLE
TO PAY.**

Dear Sir:

Enclosed you will find \$3.00, for which please send me another year's subscription to the Landmark, and there's one dollar for some one who is unable to pay.

Respectfully,

Mrs. O. C. Hill,

318 Queen St.,
Wilmington, N. C.

**COMMENDS HOOPER-GOLD
ARTICLE.**

Mr. John D. Gold,
My Dear Sir:

I am enclosing one dollar (\$1.00) for which I would like to have as many copies of the Nov. 15th issue containing the Hooper-Gold controversy as it will pay for. I feel it is the best exposition of the subjects treated I have ever read. I would like to distribute a few copies of it to some of my friends who are not advised fully of the difference between the New School and the Old.

I also feel you have had quite a schooling in the things of a Christian welfare. Your labors in publishing the Landmark have been heavy and burdensome to bear. Not from a financial standpoint, but in the criticisms and complaints raised against you in the work of sending it out. Surely you are one of much patience and forgiveness. Could all of our dear people manifest as much, one toward another, there would be a much greater peace and joy among the churches of our faith. None would dare say this is not true; but the trouble seems to be that, "Others are wrong, and I am right." This attitude finds no peaceful solution. The God of love inspire and teach us to see our own guilt, and enable us to pluck out the beam from our own eye, that we may see more clearly how to pluck the mote from our brother's eye. When we are thus blest, we shall have peace, and perfect love and sweet fellowship in the gospel of saving grace through and by our Lord Jesus Christ.

May you and those near and dear

to you have a prosperous and joyous New Year.

Most humbly yours,
C. E. Benson,
Clark Summit, Pa.

**HELPING CIRCULATE THE
LANDMARK.**

Dear Mr. Gold:

You will find here with enclosed my check for three dollars (\$3.00). Two is to be credited on my subscription to the Landmark, which expired January 1st. The other dollars is to be used to send the Landmark to some worthy Primitive Baptist not able to pay—you to be the judge.

With all good wishes and trust you will have a prosperous year, I am,

Sincerely yours,
W. A. Hall,
Yadkinville, N. C.

Brother Hall is president of the Bank of Yadkin, and is still hale and hearty and daily attending to his work. On May 10th he will be 84 years old. May he live to make 100 or more.—J.D.G.

LIKES THE LANDMARK.

Dear Mr. Gold:

Please find inclosed \$2.00 to pay for my Landmark, which was out in May (last). Am sorry to have gone over, but at times it was not convenient to send same. But I am still enjoying it, and like your writing very much. I always look in my new book to see if you have an article in there. Best wishes.

Sincerely,
Sue Duke,
Reidsville, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

VOL. LXXVII.

NO. 5

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WILSON, N. C.

JAN. 15, 1944

ANSWER OF ELDER HARRIS.

Dear Brother Denny:

In answer to your invitation to become an associate editor of the Landmark, my reason for not accepting the position is, first I feel that if I have a gift at all it is very limited. Second, I have never felt impressed to write for the columns of any paper. I appreciate your confidence in me in asking me to write for your paper. I have felt that to write comfortingly for God's humble children the writer must have the guidance of the Holy Spirit and feel the manifestation of God's love in his heart at the time he is writing.

I have been a reader of the Landmark for the past twenty years, but I don't feel that my gift is sufficient (if I have a gift) to be an associate editor. I enjoy reading the good pieces from by brethren. The gifts that God gives His servants are

for the benefit of the household of faith. When Jesus ascended up on high He led captivity captive, and gave gifts unto men. He gave a variety of gifts for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Whether we are blessed to write or preach, I think it is good for us to follow the admonition that Paul gave Titus, "Speak the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience, for healthy flocks need pure wholesome food."

When Christ spoke to Peter to feed His sheep and lambs He said to Peter, "Lovest thou me more than these?" (earthly things) And when a poor servant of God is blessed to feed the flock, either by writing or preaching, he must have the love of God manifest in his heart, for God and His people, which is superior to the love of all earthly treasure. I long to see more of the manifestations of God's love among us. When we can feel His love in our hearts we can look over each other for good and not for evil, and we can pray for our enemies when our hearts are filled with God's love.

You ask me to give the names of the associations that we were in fellowship with. I desire it understood that I feel that it is only by the grace of God that I have been given fellowship with any of the household of faith. In the past few years I have been invited to all of the following associations and have visited mos of them: Elk Horn, Smith River, Pig River, Zion, Laurel Springs, Lower Mayo, Upper and

Lower Country Line, Staunton River, Abbott's Creek, Salem, Bear Creek, Little River with Elder Pierce as Moderator, Seven Mile, Black Creek, Contentnea, Kehukee, Baltimore, Salisbury, White Oak, Mill Branch, Virginia Corresponding Meeting, the Covenant Baptist of Canada, Lexington Roxboro of N. Y. and many others.

We enjoyed so much having you with us at our association and the comforting sermon that the Lord blessed you to deliver. I hope the Lord will bless you to come among us many more times.

May the God of all grace bless you to continue to feed and comfort his dear people.

Yours in hope,

L. A. Harris,

Indian Valley, Va.

To the Household of Faith:

I am sending Elder L. A. Harris' answer to my letter to him in regard our recent invitation for him to write for Zion's Landmark, or, if it meet with his approval, to become an associate editor to our paper. In doing this we have not meant to take part in local divisions, nor to set up one man over another; but at Elder P. G. Lester's funeral, Mr. John D. Gold asked me to put a New River man on the staff, in honor of the Association and especially in honor of Elder Lester, who served the paper for, I think, about fifty years. Knowing as I did, that division was in the offing, and dear Elder Lester felt it was coming and talked with me about it, I took about two years, in corresponding with a number, in regard to a proper selection of Elder Lester's successor.

Mr. Gold would say occasionally, "You have not selected a New River man." Finally, D. Smith Webb, a close friend and admirer of Elder Lester, wrote me that since the Association had continued to call Elder Marshall as Moderator, (and this was prior to an actual division) that Elder Marshall will probably be the nearest acceptable to all; but added, he will do you little good for he will not write much if any. He also said no one man will suit all, since he knew there was a growing unrest among the members and ministers of the New River Association. Later division came, and I am not at this writing, saying who is right or wrong at all times; but I do say, I think mistakes were made, and perhaps on both sides, and I have living witnesses who heard Elder Webb say the matter which brought a division was not handled right. He was sick at the time and not present at the Association. But Elder Webb said, after the division came, perhaps there could nothing be done to correct the errors made. Now in asking Elder L. A. Harris to become associated with us in writing for the paper, I had not thought of his writing as being interpreted as a slight to any other church, man, or association, and I want all liberty loving, peaceful minded readers to read Elder L. A. Harris' letter, in his declining to write, and read his reasons given. The sooner our people, the Primitive Baptists, see and acknowledge the independent church, as the very foundation stone of the church of God, and quit running to associations to put up bars, and lord it over God's heritage, the church of

God, the better off all of us will be. Associations are fine as a means of getting together, and worshipping God; but when they resolve themselves into Supreme Tribunals to try causes of fellowship etc., as has been done in many cases, they become a curse to the cause of love and peace in the churches.

We admire Elder Harris no less because he has not felt to write, and hope in the years to come to meet him and others of his fellowship in the different sections of N. C., Va., etc. I wish every Old School or Primitive Baptist in the U. S. A. had a copy of a recent issue of Zion's Landmark with the Hooper-Gold correspondence. Elder Gold's exposition of the doctrine, his personal experience and the order the true church of God is superb. I hope to preserve it for life.

When the Sandy Creek Association was organized in the seventies in the seventeenth century as I recall it, they were so strict in not letting the Association lord it over individual churches that they held some associations with no Moderator, for they felt if they called a Moderator from one church it gave him some exaltation over the individual church.

Let us all remember that God does not call or qualify men to preach enmasse; but God calls and qualifies individual ministers, each of whom should abide in his own gift and not become strikers trying to put some forward and condemn others. Let each servant of God be under His own master, the Lord Jesus Christ, who is over all, in all and thru all to the glory and honour

of God.

This is not meant to criticize any, but I do greatly desire to see more unity among the children of the great eternal king.

Many years ago, C. B. Aycock, honored governor of North Carolina said to his wife, "Cora, I dreamed of being with your father, Elder Wm. Woodard last night and had a long talk with him, and he, the departed man of God, said, "Charley, tell the brethren to preach more love and charity." Great counsel, and how blessed is the thought, that all the strife, trouble and divisions that sinful men may bring, not one of the redeemed shall fall, for God and His Christ is able to save to the uttermost all that truly love His appearing and believe in Him to the saving of the soul.

O. J. Denny.

ENJOYS LANDMARK

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

I am sending a two dollar (\$2.00) money order to renew my Landmark from February 15, 1944 until February 15, 1945. I enjoy reading it so much I don't want to miss a single copy. I look forward to its coming every time. Just finished reading my last one today and it was good. I think it is well worth its price. Of course it is a little behind time, but in such times as we have now we should be satisfied for there are lots of things behind now. I hope you had a nice Christmas and hope you have lots of good luck in the New Year. Please send to the same address.

Mrs. Alma Blalock,
Oxford, N. C., Route 2.

286.7

ZION'S LANDMARK

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--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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FEBRUARY 1, 1944

NO. 6

THE PORTION OF A WICKED MAN FROM GOD.

"He shall not see the rivers, the floods, the brooks of honey and butter.

That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

Surely he shall not feel quietness in his belly, he shall not save that which he desired.

There shall none of his meat be left; therefore shall no man look for his goods.

In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

He shall flee from the iron weapon, and the bow of steel shall strike him through.

It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him.

All darkness shall be hid in his secret places; a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.

The heaven shall reveal his iniquity; and the earth shall rise up against him.

The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed unto him by God."—Job 20:17-29.

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS.

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(If any of our readers want either Bibles or
a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

PART 4

The Temptation In The Wilderness.

(Matt. 4:1-11; Mark 1:12-13;
Luke 4:1-13)

Westward from Jericho Jebel Karantal throws its forbidding height against the sky, overlooking the patch of greenery at its base and the wide level wastes of the Dead Sea plains. These dreary uplands have never known inhabitants save the hermits who have dwelt at intervals in its caves. Haunt of fierce beasts and birds of prey, this lonely wilderness has long been identified with the scene of the temptation. Its stones, resembling in shape the rough bread of the country, may have suggested the form of the first temptation.

From the mountain top you can see the tower on the crest of Olivet. Just beyond this, on the brow of Moriah, stood the sanctuary of His people. There the hope had long been cherished that the Messiah, the Lord, would come suddenly to His temple. From the sunny skies a vision of brightness and power should descend, and startle the amazed worshippers into swift recognition of their promised Deliver-

er. Why not thus descend in their midst, and secure at once what must otherwise be sought through pain and weariness? Because that were presumptuous venturing. The promise of upholding "in all His ways" could not apply if He capriciously went out of His way to tempt God.

Again, Jesus aims at world-wide dominion. From this mount, Moses-like, He viewed His promised land. He also saw a vision of that sorrowful way to Gethsemane, Calvary, the tomb; the centuries of toil and battle, suffering and martyrdom before His church ere the end could be realized. Why not with His supernatural genius and power take command of the armies of Israel? Tomorrow the world would lie humbled and submissive at His feet, and He might sway its destinies at will. But how dearly were the triumphs bought!—at the price of homage to the god of this world, the dark spirit of war and violence. The dream of earthly glory is thrust aside; the path of obedience, suffering, and shame is His final and irrevocable choice.

First Disciples

(John 1:37-51)

Jesus returned to the scene of His baptism, where John continued to labor. Some of the Baptist's disciples, directed by his testimony, followed Jesus. Andrew and "another," possibly John, were soon joined by Peter, Philip, and Nathan-

ael. "We have found the Messias," said Andrew to Simon. Every Israelite knew what he meant.

The Messiah

The Messiah represented the Jewish hope, as El-hady does that of the Druze, and El-Mahdy that of Islam, both being from the same root, meaning "to guide" and signifying "the well directed One." Even so, but with great eagerness, did Israel hope for "the Anointed's" coming. Having once met Him, ordinary avocations might be resumed for a time; but His final call found them ready to leave all and follow Him.

Cana of Galilee

(John 2:1-12)

To Nazareth was an easy three day's journey; past Shiloh or Shechem and Engannim if the hill road were taken, or following the valley by way of Bethshean and up the vale of Jezreel, Nazareth might be reached early on the third day. Cana was about seven miles distant on the north edge of the plain of Asochis, and could easily be reached in time for the marriage festivities in the evening, to which He had been invited. The name of Kana el-Jelil may still be heard on native lips; it is the exact Arabic equivalent of our "Cana of Galilee." It is now an utter ruin; near by are rock-cut tombs; ancient cisterns have been found, but no spring. The old Hebrew name Kanah ("the reedy") suits this place, which overlooks the marshy, reedy plain. It does not at all fit Kefer Hennah, which has long claimed the honour, on the south border of the plain,

three miles from Nazareth on the Tiberias road.

(To be continued)

THE BLESSED GOSPEL.

My dear kindred in Christ:

My silence has been caused by things too numerous to mention. I have just been thinking of what the dear Saviour says, "In the world ye shall have tribulations, but in me peace." Everything our great King says we know will come to pass, and how consoling to our doubting, sinking souls, it is to meditate upon it. "Though heaven and earth pass away," says Jesus, "not one jot or tittle of my word shall fail till all be fulfilled.

When the heart is filled with emotion, either sad or joyous, how inadequate seem all words to express our feelings. So it is with me, Sister Bachelor, since reading your good piece in the December 15th issue of the Landmark.

What happy emotions were awakened, and I thought, O, if I could write like that, or if I could but see you, if I could but hold your dear hand and tell you how much I love you. You wrote so beautifully about love. Surely the spirit of that heavenly love was in your heart.

For several long days and nights I have been made to cry out as one of old and say, "My God, why hast thou forsaken me?" But this afternoon the goodness of God seems so sweetly made manifest. Jesus seems so near, so precious to my soul, I can see so much love and unity between His people and Himself, that my soul seems sweetly uplifted, and my heart goes out in

praise to His name and in love to His people everywhere.

So many sad things are taking place, (nothing is taking place, or coming to pass, but what our dear Lord knew about before now) especially since our nations are at war, one with another, our noble men and boys are being marched off in defense of our country. All is changed, save the blessed gospel. That, oh, thanks be unto our God, cannot and will never change; and we are sweetly assured that neither life, nor death, nor principalities, nor powers, nor any other creature shall separate us from the love of our living, glorious Redeemer; and that nothing, not even the powers of Satan, shall pluck one of the least of his little ones out of His hand.

Oh! the security, the restfulness to be found by those who, like the gentle, humble maiden Ruth, have come to trust, and to rest under the wings of the Almighty.

Our afflictions, sorrows and trials are often hard to bear, and we exclaim as did Jacob, "All these things are against me," forgetting the while that He will try us as gold is tried, and that in the furnace of affliction He has chosen us.

It is indeed hard to bear, for "no chastening for the present seemeth to be joyous, but grievous." But do we not sometimes sweetly realize that it yieldeth even to us the "peaceable fruit of righteousness?" Is it not one of the terrible things by which He answers us, as well as among the all things which work together for our good?

May we this beautiful day, by faith, behold the babe of Bethlehem

as the Messiah, and recognize in Him our Saviour and Redeemer, and with one of old say, "Mine eyes have seen thy salvation!" Oh, dear children, is it any wonder that those "wise" men of the east, after many days of travel, were very glad when they saw the star. How it chastens one's soul to trace the footsteps of this dear one, "Meek and lowly in heart," born in a stable; his childhood spent amid poverty. In His manhood scoffed at and called a gluttonous man, a wine-bibber; later on mocked, spit upon, crowned with thorns, and forced to carry the heavy cross until He fell beneath its weight. Then in the Garden of Gethsemane, sweating as it were great drops of blood, in anguish more deep than human tongue ever could utter, crying, "Father, if it be possible, let this cup pass." Yet in holy submission saying, "Thy will, not mine, be done." And then upon the cruel cross, nails driven through His hands, thorns piercing the dear beloved forehead, suffering all those three long hours, and then saying, "My God! My God! Why hast thou forsaken me?" Then in the very last to say, "It is finished!" What was it He had finished? The work His Father gave Him to do, the saving of His people from their sins by giving His life for them.

Wonderful, indeed, is a love that will make such a sacrifice. But, wonder of wonders, does it seem, when we apply it to ourselves, when we read that Jesus, whose name is called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace," suffered all this to redeem poor sinners, of

whom we feel to be the chief. Oh, how wonderful, that God, in all His wondrous attributes, His wisdom, holiness, infinity, omnipotence and omnipresence, is it not wonderful, indeed, that He, like a tender parent, can look upon poor, vile creatures; such as we, with infinite pity and love? to make us fall at His feet and, whilst we wonder and adore, cry, "Unholy, unholy, and unclean?"

Oh! that the sweet tender pity of God's love may sweetly flow into each of our hearts, making us also pitiful to one another, causing us to cheerfully help to bear one another's burdens, quieting each murmuring thought, warming our affections, and bringing the peace of God, which passeth understanding, to our poor hearts, filling us with gratitude and thankfulness to the Giver of all good and perfect gifts. O, the depth and breadth, the great wonders which are presented to our limited, finite perception when we enter the unexplorable channels of infinity. So deep, so great, are its mysteries, even Paul, who was exalted to the third heaven, and saw things not lawful for a man to utter, was made to exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Dear children of God, don't you feel sometimes as though you are brought to the very brink of Jordan's stream; that you can almost hear the waters wash the shore, while angels' voices beckon you to the other side, where all is joy and endless peace. At such times a

sweet solemnity pervades our being, that nothing, not even the raging billows and earthly trials, can very greatly disturb; even nature in all its glory and beauty seems touched with the magic wand of decay, and over everything is a voice crying, "What is life? It is but a vapor that soon vanisheth away." And as the flower of the grass, soon shall we all pass away. Truly man in his best state is but vanity. But the soul can never die. How solemn is the thought. "Black as the tents of Kedar" is the soul, unless it has been plunged in the fountain of that blood which alone can cleanse it from its blackness and make it "whiter than snow." Can it be that I have had that precious blood applied to my sin-sick soul? Was its sin cleansing power ordained before the foundation of the world to save my poor soul from everlasting punishment? I can only answer by the witness I trust I feel within, the love I have for His dear people, the hating of what I once loved, the loving of what I at one time hated. But over all is the felt sense of His dear pardoning love as it comes unmerited and unbidden into my poor heart, causing me to cry with rapture, "My Lord, and My God!" and in the midst of darkness and doubt, and fiery trials within and without to say "I know that my Redeemer liveth."

It is said "flowers from pressure yield a sweeter perfume." So I believe when the child of God is bowed down with afflictions and trials too heavy of themselves to be borne; Jesus drawn near, becomes more sensibly the Burden-bearer

and the sweet influence of His blessed grace, the rare perfume of His pardoning love, are more manifest. Even in all the darkness, the pain, the sorrow of my poor life, how many of God's choice blessings fall, how His goodness and love shine through the darkness, causing me to see beauty. Amid the thorns and brambles, many radiant and fragrant flowers spring up, which proclaim the goodness of God, and show forth His praise. But it seems, when I set about to write, I paint my pictures all dark and leave out all the radiance and beauty and gleam of sunlight. They seem so much like myself, so full of self, that I can but cry out, "Oh, what have I done?" Why have I allowed any of my imperfect letters to appear before the public? At such times I think I will never write again. I will hide myself in seclusion of my room, and never more write a line of either praise or complaint, but such resolves are made only to be broken, and I write, it seems, dear ones, not because I so much want to, but simply because I feel compelled to write. When some one writes like Sister Bachelor it touches a responsive cord in my breast, and then it is I feel that I can't resist to write.

May we all be blest to look over each other for good and not evil.

Submitted in love,

Elgie Lee Collier,

Smithfield, N. C.

THE CHURCH AND HER WORK.

The church is the handiwork of the Lord. It is His building erected for His pleasure. I want to reaffirm again that without and apart

from Him there would never have been a church. To Him and to no one else is homage and adoration to be given for its having been set up here in the world. Building a house of God apart from Him is vanity. All the world, even though honestly and sincerely, are laboring in vain if they think for a moment that Wesley, Calvin, Campbell or any man had anything to do in building the church. But that is not the full extent of vanity. Vanity is a disease that, like measles, the church has not been immunized from taking. No less vain is it to believe that keeping the church is in men's hands than building it is in their hands. Each part of it, one not more than the other, is in the hands of the Lord. Calling Methodists vain because they look to Wesley for their founding is foolish if we look to Elder John Doe for our keeping. This thought being uppermost in our minds, we may talk of our wrongs; make an effort to rectify our mistakes; encourage one another and exhort, admonish, rebuke and reprove.

In the first place, I want to say that the church, as a unit, is a self-governing body. I do not think she has any shade of right to change the laws of the early church, nor to enact new laws. She is independent and yet as dependent as a new born babe. I do not believe the churches of Alabama are independent of those in North Carolina. I do not believe we have any right down here to construe the laws of our Saviour and the Apostles in such a way that it is an open violation of those laws. If a law is given by the head of any government it is

given to them for their welfare. We are not, let it be remembered, dealing with earthly governments and their leaders. This is a Governor. A governor is given to govern. The eternal decree is that he shall govern.

A church is not a house made of wood or stone. The Lord gave no directions as to how to build a place of worship. It is true that directions were clearly given as to the erection of the Old Testament churches. But this was the type of the New Testament church. At this writing many things crowd upon my mind that I'd like to say, but I do not want to write on that at the present. I want to urge that a building has nothing whatever in a spiritual way, to do with a church. She is as much the church in a den as in a costly edifice.

Furthermore, at this time I'd drop this thought. The church does not cease to be the church because a majority goes out from her. If the language of the New Testament is worthy our consideration it inevitably follows that the church is identified by her doctrine, practice and order and walk. It does not follow that the church (in name) that gets the most publicity is the true assembly of the Lord. It does not constitute church identity to howl and whine and berate the other side. The body that signifies her dependence and trust in God is ready to quietly wait and hope in God for salvation. Not "quietly waiting" has but one alternative. It is to be noisily on a stampede. Brushing aside every atom of decency and fair play they start out to

"show" how much they have been wronged. Waiting will not do. Being quiet will not do. A noise must be started. Attraction must be gained. To the praise and adoration of the Lord, let it be said that such noise usually gets the sympathy and notice of some one else who is just as noisy about some pet hobby of their own.

The church, whether in minority or majority, goes forward in the duties given her. Her attitude about the other fellow is not known. Her prayer to her Husband is one for help from Him to her. Her prayer and her labor of love is not to keep the other fellow straight. She acknowledges her sin by begging for mercy. She is not so proud and dignified and so holy as to lift her garments everytime she comes in contact with humanity for fear she will become soiled. She is not thankful to Him that she is not like other men, but that he has saved her and called her with a holy calling.

W. D. Griffin,
Fayette, Ala.

80 YEARS OLD.

Dear Mr. Gold:

I'm sending you \$2.00 for the Landmark. I hope that you and your wife are getting along fine. I'm getting along very well. I was eighty years old yesterday. I thoroughly enjoy reading your paper.

Wish you and Mrs. Gold a pleasant Christmas. My husband is in the army and will not be home for Christmas.

Sincerely,
Mrs. Fannie E. Cooksey,
Durham, N. C.

LANDMARK A BLESSING.

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

Dear Mr. Gold:

Enclosed you will find \$3.00 for the Semi-Weekly Times and the dear old Landmark for one year. I have been reading the Landmark for 40 years and the most of them were given me by the Baptist people. The reason I haven't taken the Landmark is I have had to move from place to place, and now I feel that I have settled down to stay and I want to have that dear old paper come to my home and I trust it may prove a blessing as well as a great pleasure to me to have it to read. So I will close, praying God's blessings on all of our people and especially our darling boys in service. Pray for them, Mr. Gold. The only child I have in the world is on Sardinia Island.

Love to all the Old Baptists everywhere.

Mrs. Tinnie Pulliam,
R. 4, Chatham, Va.

**SENDING LANDMARK TO
SOME ONE UNABLE
TO PAY.**

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

Enclosed find five dollars (\$5.00) for which please send Zion's Landmark for one year to Miss Flora Whicher, Route 1, Walkertown, N. C., also renew my subscription one year from January 15, 1944 to January 15, 1945, Mrs. Carrie S. Hopkins, Route 1, Kernersville, N. C.

Please use the other dollar for some one unable to pay for it.

Thank you,
Mrs. Carrie S. Hopkins,

ENJOYS THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find two dollars to pay for my Landmark from Jan. 1, 1944 to Jan. 1, 1945. I enjoy reading it, but I am getting old. I was 76 this past November, 1943, and if I live I hope the Lord will bless me to keep on reading the paper. I saw the piece you wrote in the Landmark about Christmas and I enjoyed it. Write some more. Wish you a happy New Year.

J. T. Hudson,
401 East Queen St.,
Edenton, N. C.

READING LANDMARK 50 YEARS

Dear Mr. Gold:

Enclosed you will find a check for two dollars (\$2.00) to renew my subscription to the Landmark. I hope you will be able to continue to publish the good book as I enjoy reading it so much. I have been reading the Landmark for at least 50 years and hope to be able to do so the rest of my life.

Very sincerely,
Mrs. Ora S. Lancaster,
Air Point, Va.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

Dear Mr. Gold:

Enclosed you will find check for \$5.00 to extend my subscription from Dec. 1, 1943 to Dec. 1, 1944, three dollars to be applied on the fund for those unable to pay.

Please accept my thanks.

Yours truly,
W. M. Green,
Box 173,
Robersonville, N. C.

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY
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JESUS PRAYED.

St. Luke 22d. Chapter.

Just before His crucifixion Jesus said to His disciples, "Pray that ye enter not into temptation," and was Himself drawn from them about a stone's throw, or cast, and He knelt down and prayed, "Father, if thou be willing remove this cup from me; nevertheless, not my will, but thine, be done."

At that period of His great sorrow there appeared an angel from heaven strengthening him, and in a great 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 His prayer, and was come to His disciples, He found them sleeping for sorrow. And He said unto them, "Rise up and pray, lest ye enter into temptation."

No man can know the depths of sorrow suffered by the Lord. He

called it the hour of His enemies' triumph and the power of darkness. With His beloved disciples withdrawn from Him, and the powers of sin and Satan encamped against Him, Jesus bore the cross alone, made to die, the just for the unjust, with none to watch with Him or to give to him even a drink of water to cool His parched tongue. He must tread the wrath of His Father's winepress alone. (Isaiah 63). Jesus said by the prophet some 800 years before His birth, "I have trodden the winepress alone; of all there was none to help, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me," etc.

The cup could not pass from Jesus, for, to this end was He come, that He, the sinbearer of His people, that they might become the righteousness of God through Him, alone. Thorns and thistles may, and do, beset the pathway of His children. Jesus alone bore the crown of thorns on his sacred brow. "In all things He must have the pre-eminence." He, alone, died that we might live, that His people might have the more abundant life. It is through and by Him, that all the family of God shall be sanctified, justified, and glorified.

Though He said, "If it be possible, let this cup pass from me," yet He was obedient unto the death of the cross, for "He was brought before His shearers dumb, so he opened not his mouth." (Isaiah 53:71). He knew the hour had come, that the

penalty for sin must be paid. And by His offering of Himself, He became their sin bearer, and they are kept by the power of God unto salvation. (1st. Peter 13th verse.)

The children of God, saved by His grace, are still subject to the temptations of sin and Satan. Peter, Paul and other godly men of old left evidence of this fact. Yet He is their advocate before God. Jesus said to Mary, after He had drank the cup of bitterness, and had arisen from the tomb, "Touch me not for I am not yet ascended to my Father and to your Father, to my God and your God, yet said, "Go to my brethren and say to them, I ascend unto my Father, and your Father; to my God and your God." He had triumphed over death, hell and the grave, for Himself, and all His people. He said "As I live ye shall live also." His people shall live with Him in blissful happiness in glory.

O. J. Denny.

SEEKING THE LOST.

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Luke 15:4.

If he lose one of them by straying from the flock, doth not leave the ninety and nine in the wilderness upon the common where they are feeding, and go after that which is lost till he find it? By which parable Christ vindicates His conduct in conversing with sinners, and neglecting the Scribes and Pharisees; for if it was right for an owner of a hundred sheep, when he had

lost one of them, to leave all the rest, and go in search after that one till he has found it, then it was right in Christ to do what He did.

The Jewish nation seems to be designed by the hundred sheep, who are frequently represented as a flock of sheep, Psalms 77:20, and 95:7, which are divided into ninety-nine and one: for by the ninety-nine left in the wilderness, cannot be meant angels as some have thought; for angels are never called sheep; and besides, the one lost sheep is of the same kind with the ninety and nine; and according to this sense must design an angel or angels likewise; whereas none of the fallen angels are sought up, recovered and saved.

Moreover when Christ became incarnate He did not leave the angels; they accompanied and attended Him in His humiliation; and much less in a wilderness, and still less can heaven be so called; to which may be added, and the angels in heaven are distinguished from the ninety and nine as well as the one lost sheep, as in verse 7, 10, nor can elect men be designed by them, who are already called by grace, whether they be in heaven or on earth; for though they in heaven are the spirits of just men made perfect, and are in a state that needs no repentance, yet it cannot be said of them, that they went not astray, as in Matt. 18:13, for all God's people have been like sheep going astray, and were as such considered when Christ was here on earth, and bore their sins; and especially those could never said to be left in a wilderness; nor the saints

on earth: for though they are just persons, being justified by the righteousness of Christ, yet they daily need repentance; nor can it be said of them that they went not astray; or are they left by Christ in the wilderness of this world; nor can there be more joy in heaven over one repenting sinner, than over these; but the self-righteous scribes and Pharisees that murmured at our Lord's receiving sinners, are meant.

These were sheep, at least were in sheep's clothing; they were nominal professors, and belonged to the Jewish fold, or national church state; their number was ninety-nine to one; which is not to be taken strictly, as though only one in a hundred were saved; but it shows that the greater part of the Jews were of this sort. The dividing of a hundred after this manner, into ninety-nine to one was usual with the Jews; and this way of speaking also prevailed in other eastern nations, as in Arabia as in the Alcoran of Mahomet there such an expression as "this; this my brother had ninety nine sheep, and I had only one ewe." The lost sheep in this parable, though it may include all the elect of God, and be accommodated to a single elect sinner, yet chiefly respects the chosen of God among the Jews, which were very few, a remnant according to the election of grace: and which lay among the profane part of them, the publicans and sinners; who are particularly pointed out here, as appears from the context, these are called sheep even before conversion; not because they had the agreeable properties of sheep, for they were all the re-

verse; nor could some things be said of them before as after, as, that they heard the voice of Christ and followed Him, nor because they were unprejudiced against, and predisposed to receive the gospel, but they are so called by anticipation, because they would be so; or rather in virtue of electing grace, by which they were chosen, and separated from others, and made the care and charge of Christ, the Great Shepherd and were the sheep of His hand: these are represented as going astray from the shepherd, and from the fold, and out of the right way, and who being like sheep, stupid and insensible of danger, wander about, and never return of themselves, till they are returned to by the great Shepherd and Bishop of their souls. And in their unregenerate state they are lost sheep not irretrievably and eternally lost, as the world's goats; for though they are lost in Adam, but not in Christ; and lost in themselves, so there is no possibility of their recovering and saving themselves; yet as they are preserved in Christ, they are recovered and saved by Him: who is the owner and proprietor of the whole flock, of all the hundred sheep, of the whole body of the Jewish nation; who were His by creation, and by being chosen from and above all nations, and were distinguished by peculiar favors, had the Shekinah and the presence of God among them, and His worship, word and ordinances. Christ was peculiarly promised to them and borne of them; and was a minister of the circumcision, being sent only to the lost sheep of the house of

Israel; though the ninety and nine were not His sheep in the most peculiar sense, or in such sense as the one lost sheep, which were His by His Father's gift, as all the elect are; hence He knows them, calls them and receives them, keeps them and highly values them: He had them, they were put in His hands, He took the care and charge of them, He undertook to bring them in, to feed them, to die for them, and save them; and they are His by purchase, and He asserts His right to them, by calling them by His grace, and will distinguish them as His own at the last day: and now because of the different interest Christ in the ninety and nine and the one, different regards are had to them; the ninety and nine, the self-righteous Scribes and Pharisees, He leaves in the wilderness, in a state of unregeneracy; so called, in those that are in such a state, nothing is sown or planted, what grows there is natural; there is no seed of grace, no plants of pleasure, no ingrafted word, no fruit of righteousness, nothing but thorns and briars, of sin and corruption: and also for want of provisions; no bread of life, no water of life, no sincere milk of the word, on breast of consolation; nothing but husks and bread of deceit; and it is like a wilderness because of solitariness; such as are in this state are alone, without God and Christ; they are aliens from God, and converse with none but wicked men, compared to savage beasts of the desert; moreover, it may be so called because of the various perplexing cross ways in it; the ways of sin are many,

crooked and dark; and indeed such are the religious ways of unregenerate man; to which it may be added that it bears this name, because of the danger of it for such as are in it, are exposed to beast of prey particularly to Satan, the red dragon and the roaring lion; to pits, gins and snares, to hell-fire destruction and misery. Christ's leaving persons in such a state, supposes they were in it antecedent to their being left there: man was originally placed in a garden; sinning against God, he forfeited his happy situation, and was driven out from it, and wandering from God, he fell into this wilderness state. Christ does not lead any into it, but leaves them in it; which is done in consequence of His Father's act of preterition, or passing them by when He chose others and this He does when He does not call them by His grace, as He does others; does not measure, till and cultivate them as He does His own husbandry and vines makes no provision of food and pasture for them; leaves them to themselves, without the enjoyment of Himself; to follow their own ways, without a guide, and to beasts of prey without a guard. Now the persons He thus leaves are such as the Father has left out in His choice and covenant; and who left Christ, rejected and despised Him; and were persons who made great pretensions to religion, were righteous in their own eyes, and in their own account never were astray, nor needed repentance. On the other hand, the one lost sheep, the chosen of God among publicans and sinners, a special regard is had

to them: Christ goes after that which is lost till He finds it: not after all mankind; for though they are all lost, yet they are not all redeemed by Christ; nor are they made sensible of their lost condition nor effectually called by grace; nor brought home: nor does He go after the ninety-nine, for Christ came not to call the righteous; though these were lost, and irretrievably too, yet they were not sensible of their condition: but God's elect among the Jews are the persons here said to be lost; to show their common condition with the rest of mankind; to express the love of Christ to them the more; and to magnify the riches of His grace in their salvation: these He went after in redemption, He came forth from His Father, and came down from heaven for their sakes; He died to gather them together, and represented them in all His suffering and death; He bore all their sins, and made reconciliation for them, and procured the full pardon of them; He satisfied the law and the justice of God, wrought out an everlasting righteousness, and obtained eternal redemption, and a complete salvation for them: and He went after them in effectual vocation; before conversion an elect sinner is without Christ, and goes astray from Him; nor does he ever come to Christ till Christ comes after him, and lays hold upon him; He send His ministers after such, and His spirit into them, and comes Himself and takes possession of them.

To find His lost sheep by redeeming grace, He came into this world, a world of wickedness, sorrow and

trouble, of cruelty and barbarity; and the reason of His coming here was because His sheep were here; He came after them, and on their account: and to find them by effectual calling, He still comes into the world by His word and spirit; God's elect are in the world, Christ sends His gospel into it, and by His Spirit and grace comes and separates them from the men of it. In Matthew 18:12 He is said to go into the mountains after His lost sheep; which, with respect to redemption, may denote the difficulties that lay in the way of it; such as His incarnation, obedience, suffering and death, and the many enemies He had to grapple with and subdue; and with respect to calling grace, may express the state and condition God's elect are in by nature, being on the mountain of sin, of Sinai, of the law, and of their own righteousness. Now Christ goes after them till He finds them; which denotes continuance, His indefatigable industry and diligence, His resolution, courage and success. The reasons why He goes after them is are not their number, for they are the fewest of all; nor their nature, which is no better than others, nor any previous disposition, or good character, for those designed here were publicans and sinners; nor any future improvement or service by them, for they were the base and foolish things of this world; nor because near at hand, and so easily looked up, for they were afar off; but because of His love for them, and the relation between them as Shepherd and sheep; and because of His Father's will and His own obliga-

tion by covenant; and because of
His own interest and glory.

John Gill,
(Selected by B. S. Cowin)

IN MEMORY OF MY MOTHER

I will attempt to write of the death of my mother, who died December 29, 1943. She was born August 21, 1874, making her stay on earth 69 years, 4 months, and 8 days. She united with the Primitive Baptist Church at Lower Black Creek the second Saturday in June, 1890. Preacher A. J. Moore baptized her and also her father and mother.

The funeral services were held in the Lower Black Creek church. Elder E. L. Cobb conducted the services. The words he spoke were beautiful and comforting to the loved ones. Three songs were sung: "While Sorrow Encompass Me Round," "We Shall Sleep, But Not Forever," and "Rock of Ages." They were sung by some good friends of my mother.

Mother stayed blind for several years. She always had good faith in hoping to see again before she passed away.

She was laid to rest beneath a mound of lovely flowers to await the resurrection morn.

Sleep on, dear mother, and take your rest,
We loved you here, but Jesus loved you
best;

He took you where there'll be no pain,
Up to Heaven with Him to remain.

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. Thurman Bass.

ELDER R. B. PARRISH

Whereas it has pleased our Heavenly Father to call from our midst our beloved pastor and brother, Elder Renzie Parrish, who departed this life Feb. 3, 1944, making his stay on earth 43 years, 8 months and 26 days.

He united with the church at Fellowship the first Sunday in July, 1935.

He was ordained jointly with Elder Shepard Langdon to the ministry first Sunday in August, 1939. Then they were called jointly, as pastor of Fellowship church the first Sunday in December, 1940, which place he filled until death.

He possessed a wonderful gift in preaching and also very sound and faithful in admonishing his church in discipline, and a man in whom we all felt safe when we were guided by his wonderful counsel.

It is with great sadness of heart we attempt to write a few words in remembrance of our dear pastor, one we all loved so much. Words are inadequate to express the loss we feel. He was indeed a most loyal neighbor and friend and most thoughtful and loving companion and father, and best of all a faithful and zealous pastor and church member. He was ever ready to speak a word of encouragement and sympathy to all those around him.

We judged by the fruit he bore that he was a Christian. We feel that he "fought a good fight, kept the faith, and there was a crown of righteousness laid up for him." As Paul felt when he was ready to leave this vain world of sin and sorrow.

Loving to talk of his hope in His imputed righteousness and His loving mercies and grace, and like Job his sore trials

and afflictions never weakened his faith, but caused him to come forth as pure gold, tried in the furnace, pressing onward toward the mark of the prize of the high calling as it is in Christ Jesus, ever looking to Him, the Author and Finisher of his faith.

May the dear Lord see fit to comfort all of his bereaved friends and relatives, and enable the heart-stricken family to say: "The Lord giveth and the Lord taketh." Blessed be the name of the Lord; for He doeth all things well.

Now, therefore, be it resolved, First: That we, the Church at fellowship in Conference first Saturday in February, 1944, desire to bow in humble submission to the will of God who doeth all things well. And while we miss Brother Parrish, we trust God in His grace will fill the vacant place in our church with whom He will have to fill it.

2nd, That we desire to thank our Heavenly Father for the gift of this dear brother to us in fellowship.

3rd, That a copy of these resolutions be sent to the family of Brother Parrish; a copy sent to Zion's Landmark for publication, and a copy be recorded upon our church record.

Done by order of the church at Fellowship in its Conference meeting on Saturday before the first Sunday in February, 1944.

Elder Shepard Langdon, Moderator
J. C. Langdon, Clerk.
Elgie Lee Collier, Committee.

MRS. J. D. FLY

To the Readers of Zion's Landmark:

I have waited quite a while, hoping I would get to feeling like writing an obituary of my dear companion, but the longer I wait, the less prepared I am.

My dear wife was the youngest child of the late John Hardy Joyner and Christcheney Joyner of Nash County, N. C.

She was born February 1, 1889, and was married to Joseph D. Fly, December 20, 1905. To this union were born three daughters, the first one and the last one preceding her to the grave. I have the second daughter and her daughter living with me now, and have been since my granddaughter was just a few months old. They are so sweet and good to me, taking care of the home in the most wonderful way. I would not want to live were it not for them.

I can't find words to express the wonderful life she lived, always putting her loved ones and friends first.

I feel to know that she had a precious hope in her Saviour, for we have part of it, written in the year of 1926. She went through Park View hospital in this year, and it was in these trying times that the

dear Lord made himself known to her, as the Chiefest among ten thousand, one altogether lovely.

I feel to know she was prepared of the Lord to fill the duties of a wife in every way. She knew the trials of a minister, if indeed I am one of them, for she always had words of encouragement. She was so much afflicted for the last several years, but took it with the most grace, always looking for a better day, which I am sure she is now enjoying, for it is sweet to rest in that true faith of our Lord and Saviour which she had.

She never joined the church, because she would always say, "I'm not fit to join. I don't want those good people to think I am anything, when I know I'm nothing."

She always said Mill Branch church was her church.

No one knows, but the God of all grace and my poor self, how much I miss her. I feel she is at rest, away from all her afflictions, sleeping that blessed sleep, to await the morning of the resurrection when she will hear the Saviour call the sleeping dust to arise in that glorified state, see Him as He is, and be like Him, and be satisfied, to sing in that better and upper kingdom, world without end.

Written by her dear husband who feels his loss is her gain.

J. D. Fly,
Rocky Mount, N. C.

MRS. KATE McBROOM

(1) In the passing of Sister McBroom we feel that the Primitive Baptist Church of Roxboro has sustained a great loss as we know we will miss her pleasant smiles and hearty handshake.

(2) We wish to extend to her husband and daughter and other relatives our deepest sympathy with their loss, and we hope the Lord will give them grace to trust in Him and to say, "Thy Will Be Done, not ours," as we feel that she is now resting in the Paradise of God's love.

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

By order of conference February 5, 1944.

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

UNION NOTICE

The next session of the Skewarkey Union is appointed to be held with the church at Robersonville, Martin County, beginning Friday before the fifth Sunday in April. Elder R. B. Denson is appointed to preach the introductory sermon and Elder A. B. Ayers to be his alternate.

All lovers of truth are invited and especially ministering brethren.

A. B. Ayers, Union Clerk.

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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VOL. LXXVII.

FEBRUARY 15, 1944

NO. 7

WHEREFORE DO THE WICKED LIVE?

"But Job answered and said,
Hear diligently my speech, and let this be your consolations.
Suffer me that I may speak; and after that I have spoken, mock on.
As for me, is my complaint to man? and if it were so, why should not
my spirit be troubled?

Mark me, and be astonished, and lay your hand upon your mouth.
Ever when I remember, I am afraid, and trembling taketh hold on
my flesh.

Wherefore do the wicked live, become old, yea, are mighty in power?
Their seed is established in their sight with them, and their offspring
before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.
Their bull gendereth, and faileth not; their cow calveth, and casteth
not her calf.

They send forth their little ones like a flock, and their children dance.
They take the timbrel and harp, and rejoice at the sound of the organ.
They spend their days in wealth, and in a moment go down to the grave.
Therefore they say unto God, Depart from us; for we desire not the
knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit
should we have, if we pray unto him?

Lo, their good is not in their hand: the counsel of the wicked is far
from me.

How oft is the candle of the wicked put out? and how oft cometh their
destruction upon them? God distributeth sorrows in his anger.

They are as stubble before the wind, and as chaff that the storm carrieth
away."—Job 21:1-18.

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
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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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(If any of our readers want either Bibles or a separate Concise Bible Dictionary and Combined Concordance, order from the above concern at the above address.)

PART 5

Cleansing of the Temple

(John 2:13-25)

In the Orient even a poor man may entertain a great company on the occasion of a marriage. Failure of viands, which need not be expensive, would disgrace the host. From this shame Jesus saved His friends. The wine gave out, and He changed the water in the pots to excellent wine.

A brief visit, perhaps His first, paid to Capernaum, Jesus went up to the Passover at Jerusalem. Dealers in cattle and doves for sacrifice, and men who, at exorbitant rates, changed the current money of the provinces for the shekels of the sanctuary, in which the Temple dues were paid, pursued their nefarious traffic within the court of the Temple itself. Deeply resenting this slight upon His Father's house, He drove them out, conscience making cowards of them all.

Their methods are pursued today in the holy places; the devotional feelings of men being "exploited" for material gain.

Nicodemus

(John 3:1-21)

Fearing the hatred of the Jews

against free inquiry in religious matters, Nicodemus came to Jesus by night. He learned the condition of entrance into the kingdom of God—viz. the new birth; and also the truth, that God loves Gentiles as well as Jews, for He "loves the world." At the very outset is struck the note of universalism which gives the religion of Jesus its pre-eminence among the religions of men.

Baptizing Disciples

(John 3:22-25)

Descending again into the river country, Jesus also, by His disciples, received men into fellowship through baptism. Greater numbers gathered to Him than to John; this gave a new opportunity to that brave, true man for spontaneous witness to his great Successor. "He must increase, but I must decrease"—an eternal rebuke to the spirit of professional jealousy. John's public work, indeed, was nearly done. In the fearless spirit of his great prototype he denounced the illegal marriage of Antipas, and speedily found himself in prison, hated by a wicked and unscrupulous woman, who would be satisfied with nothing but his blood.

Woman At Jacob's Well

(John 4:1-42)

Going again into Galilee, Jesus with His disciples took the road which passes between the twin mountains Ebal and Gerizim. At the foot of the latter, by a wayside

well, He sat to rest, while His disciples crossed the vale to Sychar to buy food. Here occurred the memorable interview with the Samaritan woman, Jesus revealing His divine mission to those not only outside the pale of Judaism, but hated as mortal foes. The well is empty now. A house is built over it, and the surrounding land is planted as an orchard. Gerizim rears its frowning crags close by the well, crowned by the ruins of Justinian's fortress.

The Samaritans

Near these are the holy places of the Samaritans. They claim that Gerizim is the most ancient sanctuary in the land; that they, not the Jews, are the true custodians of the Law of Moses. The hatred of Jew and Samaritan was about the most perfect thing of its kind the world has ever seen. The Samaritan temple was destroyed by John Hyrcanus. The Samaritans were in part avenged when one crept into the Temple at Jerusalem on the Passover night, and polluted it with human bones. Hushed are the priests' voices on Moriah; the smoke of sacrifice ascends no more; but on the bleak heights of Gerizim the yearly sacrifice is offered still, and the prayers are chanted that for millenniums have echoed along the rocky summit.

(To be continued)

PRECIOUS MEMORIES.

Dear Brother Gold:

The Jan. 1, 1944 issue of Zion's Landmark to hand, and the date on the label reminds me that I am due since September 1943. I am enclosing herewith my check for \$1.00, your price to ministers to

cover another year.

Under the caption "Member For Forty Years," "precious memories" are brought quite vividly to mind. This letter signed by Mrs. H. A. Williams, who, by the way, married a first cousin of mine, brings to mind the date on which the church of which she united, and in which I had been lovingly received two months prior, gave me liberty to exercise my gift in a public way wherever I felt the Lord had directed.

Four years after this, I felt directed into the field in which I have since labored in Georgia. The dear old church that meets at Pine meeting house, received me into fellowship at the water's edge on the banks of the Yadkin River, where they had met to baptize a brother who had joined the Sunday before. My oldest brother, J. E. Monsees, and I were received at the same time, and the three of us were baptized by Elder W. T. Broadway, and he and Elder J. A. Burch laid their loving hands upon me in ordination to the full functions of the gospel ministry 3rd. Sunday in November, 1904.

The following poems we have recently written, and have set them to music, and we hope to publish them in "Our Little Hymnal," a new song book of about 150 songs of sounds sentiment, (This book we hope will appear about the middle of April) gives some expression of the way we've been led during these forty years.

The Name of Christ Extol

There's much in life to bring me low,
As on this pilgrimage I go.
There's cruel foes within, without,

That often make me fear and doubt.

I doubt myself but not my Lord,
Who e'er upholds me by His word;
For me He drank the bitter cup,
And when I'm low He lifts me up.

He is the source of all my help;
And from all harm I have been
kept;

By faith I go from day to day;
As He sustains me on my way.

And when the last long mile is run,
And when the trials here are done;
I'll bid farewell to every fear;
To meet my Lord up in the air.

Tho' we've been there ten thousand
years;
We'll have no more sad doubts and
fears,
And while eternal ages roll,
We will the name of Christ extol.

Christ The Way of Truth

Sixty years have passed away,
Since I came to light of day.
Forty years have come and gone,
Since I was of Spirit born.

These last years are best of all,
For I trust am raised from fall,
And been blest since in my youth,
To preach Christ, the way of truth.

Ev'ry thing of this sad life,
Pass away with sin and strife;
But the truth, I'm glad to say,
Never will it pass away.

So while I am passing thru,
I would like to say to you,
Whether now in age or youth,
Let us now walk in the truth.

It will comfort you when sad;
Feed your soul and make you glad.
It will lead you thru the night:
Turn your darkness into light.

With apologies for consuming
your time, I am,

Your friend,
J. A. Monsees.

P. O. Box 93
Northside Br.,
Atlanta, Ga.

LOVES THE DOCTRINE OF SALVATION BY GRACE.

Dear Brother Denny:

I have been impressed to write to you recently, feeling my inability to write anything that would interest any one, I have hesitated to do so. I so often feel as I have heard you express it so many times, as water spilled upon the ground that cannot be gathered up. It is then that I am made to cry "Lord, undertake for me or I must perish."

Entering in your thirty-first year of so faithfully serving Reidsville Church, I must say that I feel the Lord has so wonderfully blest us to hear such an humble Christ-like servant as you have been, of which I hope I am very thankful. I have been going to hear you preach since I was a child and I feel it was through you that I have been made to rejoice in these unsearchable riches of Christ. I have never been able to express myself on these things as I would like, because they so deeply touch me that I cannot keep back the tears.

I love this wonderful doctrine that I have heard you so beautifully proclaim. You have so often expressed my feelings. I have so many times wanted to talk to you and tell you this, but I cannot talk for crying on these beautiful things which come from above, but I want you to know that I love the doctrine

of salvation by grace and it is all the sweeter when you can hear one express it as you are enabled to do in your usual child-like simplicity and sincerity.

May the Lord enable you to continue as our pastor. We all enjoy hearing you preach so very much. This blessed truth never grows old. All I can do is cry for mercy.

Your sister, I hope,
Louise P. Kopley,

Reidsville, N. C.

Mrs. Kopley is one of the five Page sisters, all of them lovers of gospel truth. Three of the five are beloved members of Reidsville Church. Sister Aldridge and Bradner are not strangers to Landmark readers.—O. J. D.

WE ALL PRAY FOR PEACE.

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

I will, after a long time, get around to sending in my subscription for the dear old Landmark that I dearly love to read and which I have read so long. I am late, I know, but so many things come up to hinder my good intentions. I guess I could say it's the war which is so fierce I hardly know whether I am coming or going. While I have no boy to go, I have one daughter, three sons-in-law, one grandson, and four nephews. I am nervous all the time and can't do one thing except to try to pray in my weak and sinful way that the blessed Lord will in His own good time let this trouble pass and we can have better and quieter times than we are having now. It is

trouble to have your own children and grandchildren somewhere and don't know where they are or how they are fareing. I will close, hoping you will excuse my negligence, and thank you for your patience in waiting without a murmur.

Miranda E. Sawyer,

1339 Perry Street,
South Norfolk, Va.

A GOOD EXPERIENCE.

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

Dear Friend:

I am sending to the Landmark for publication the experience of Sister Myra Jean Morgan, who united with the church at Fellowship, first Saturday in December, 1943. May it be a comfort to those who read it.

A servant in hope,
Shepard Langdon,

Angier, N. C., Route One.

Dear Brother and Sister Langdon:

If the Lord is willing, I will try to write some of my experience, since you have asked me to. I don't understand why any one should be interested in it, but there are a lot of things we don't understand.

As long as I can remember, I have had a great love for the Old Baptists. To me, they are God's people. Their love is worth more than the world or anything in it. If it were not for their love, I don't think I could live. I get to the place when sometimes I feel that if I don't get to see some of you all I surely would die.

Lying on my bed many nights I have cried because I wanted to see some of the members at Fellowship

and talk with them.

As you all know mother and father are members at Hickory Grove. I had always thought if I joined a Primitive Baptist Church anywhere it would be there. I have learned that our minds can be changed, for I was impressed to go to the church at Fellowship on the first Saturday in December, 1943, and asked for a home with them. I could not express my feelings to the church that day. I am hoping this will relieve me and express to the church my feelings.

I can't express the love I have for Fellowship and its members. My love for Old Baptists was drawn to Fellowship in the spring of 1943. I have never been there before then but twice that I can remember. Something told me that some day I would ask for a home with them, even though I didn't and still don't feel worthy enough to be with them. I did not know how soon or how long it would be.

I guess almost everyone has their choice of preachers. I think it is natural. I also believe that some are drawn to a certain church. I know I was.

Brother Langdon, you have been and always will be my choice of preachers and Fellowship will always seem like my home church. I feel like if I had joined at any other Primitive Baptist Church, I would not have been satisfied; for my love is there.

It was my desire for you to baptize me, too. Not that I had anything against Brother Parrish or any other preacher, because I haven't, but because I hope I was made by a higher power to have

that desire. I feel like Old Baptists understand.

December the fourth is one day I will never forget. To me, it is the happiest day of my life; for it was on that day I was carried beneath the water by you. In that water I left a burden, I hope I will never have again. When I came out of the water, I had a feeling I can't express. I was so happy I don't even remember hearing the singing as I came out of the water. I was not even in this world, for those few minutes. I could not feel the cold water and wind; it was a wonderful feeling. I could hardly wait until I could get in the water, which was not cold at all to me.

Since I am only fifteen years old, dear Old Baptists tell me that I will have a lot of temptations, but I will never forget what you said. That Jesus promised us, "In this world ye shall have trials and tribulations, but in me peace." I thank God that He promises us peace in Him, for if He didn't, what would we do.

Brother and Sister Langdon, I have been turned against the things of the world; I have no desire for them. When one loves the Old Baptists as much as I do, how can they? I used to desire to go to a good clean picture show, but now I hope I never go to another one. I have no desire to go to see one, and I am glad that I have been turned against worldly things, because I believe they are the cause of a lot of sin in this world.

Brother and Sister Langdon, I have tried to write my experience for you and express my love for all

my brethren and sisters, but I can't express it like I feel it. I hope I am one of God's children and that He will be with me always.

Before I close, I would also like to thank God for my great love for His people, the Old Baptists. May He bless them to rejoice in Him always.

May God bless you and your family, is my prayer.

A sister in hope,

Myra Jean Morgan,

Smithfield, N. C.

JOHN 6:38-39.

"For I came down from Heaven, not to do mine own will, but the will of Him that sent me, and this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."

As Jesus Christ was sent to do the will of the Father and the Father's will was clearly stated, "Of all which He hath given me, I should lose nothing, but should raise it up again at the last day."

The word "should" means obligation. Christ has that obligation placed on His shoulders by the Father. God knew the objects of His love (the elect) could not do what was necessary for them to escape wrath. Now anything that is necessary to be done cannot be left undone, and the children be saved from wrath.

The children given to Christ could not redeem themselves, so Christ came to do that Himself. He entered in once into the holy place, having obtained eternal redemption for us.

Redemption was necessary, and Christ by His blood obtained it.

They stood by Nature condemned; but Christ justified them. Much more than being now justified by His blood, we shall be saved from wrath through Him. Therefore justification was necessary. Christ accomplished it Himself.

They could not make themselves righteous, so by the obedience of one (Christ) shall many be made righteous.

Christ satisfied all the claims of the law, and it is imputed to the children which He represented. In regeneration they partake of His divine nature.

The children could not give themselves eternal (spiritual) life.

So, as thou hast given Him (Christ) power over all flesh, that He should give (not offer) eternal life to as many as thou hast given Him.

Christ said, I give them eternal life, and they shall never perish, so He will not lose any of them.

God was offended and they could not reconcile God to them, neither themselves to God. "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."

Christ atoned for all the sins of all His people. The angel from heaven said, "He shall save His people from their sins."

It is said the child must believe. Unbelief is a sin, but Christ died for the sin of unbelief.

"He shall save His people from their sins." It is said the child must accept Christ as his personal Saviour. Not doing this some say is a sin. This is acknowledged, but

Christ died for the sin of disobedience. "He shall save His people from their sins." Not a part of their sins, but from all their sins.

"Unto Him that loved us and washed us from our sins in His own blood." Everything necessary to be done for His children to be in heaven, God sent Christ to do it. He shall not fail, nor be discouraged, but shall accomplish that whereunto He has been sent. God sent Him, so He would lose nothing, but raise it up again at the last day.

Christ is coming back to earth to raise the bodies of His children from the grave, and when they are all raised and presented before the Father, then Christ will have done what the Father sent Him to do, in full, and the will of the Father is done.

Getting to heaven, depends on what Christ died for.

Now the things Christ and the apostles set forth for the child of God to do, are necessary, and some things depend on it, but that is not getting to heaven.

So it must be something while they live here, and that servant which knew His Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.

It is necessary for the servant (a child of God) to do something in order for him to escape wearing the stripes; but not to escape eternal damnation but he escapes the rod here, in this life, by obedience.

Christ said, "Take heed that no man deceive you." Many are following different doctrines and practices. Many are not doing anything, just standing around idle.

The children who are rendering obedience to the law of Christ are the happy children.

"If you know these things, happy are ye if ye do them. If ye keep my commandments ye shall abide in my love." Abide means to rest, to dwell, and the child that does what His Lord said, finds rest and dwells in peace.

He also said, "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."

There is a rest given when the child is delivered in the new birth, and there is a rest found in obedience. Many of the children never enjoy this found rest, for they never take the yoke of service. It is necessary for God's children to obey, in order for them to enjoy the Kingdom here, (His church).

Getting to heaven depends on the doings of Christ alone. What you get out of your religion here depends largely on what you do. If you enjoy preaching, you will have to go where it is, or the preacher comes to you. Christ will do the Father's will. So victory is sure in Him.

Your little brother in hope,

C. M. Mills,

109 W. St.,

Charlotte, N. C.

A GOOD LETTER.

Dear Mr. Gold:

We have a good letter here from Sister Cora Mabe in Virginia, and we have enjoyed it so much we want you to print it in the Landmark, so others can enjoy it with us. so, please print it, if you will. Sis-

ter Mabe takes the Landmark and is a reader of it, too.

From a little brother and sister,
W. E. and Alma Jarrell,
Lexington, N. C., Route 2.

Dear Brother and Sister Jarrell:

As I have been thinking of writing you all for a long time, if it is the Lord's will to guide my feeble hand, I will try to write now.

This leaves me with the flu. I have been sick for three weeks. It was two weeks this morning since I had my foot on the ground. I stir around in the house, but am very weak and so hoarse I can hardly talk. I hope you are all well. Edgar has had a cold, but he stayed up to do the work, and his mother and father are both sick. He has to go to see them almost every day.

I just read your letter in the paper, and how I wished I could have been with you all in some of those good meetings, Brother and Sister Jarrell. I wish we had you all up here to go to see Edgar's mother and father. They are old and can't get out. It is awfully bad to be in and can't get out to see the children of God. Oh, I just wish I could see you all coming to see poor me, but don't suppose you will come any more.

We are poor, but God knows my heart. I love the Old Baptists and wish I could be with them more, but the Lord knows best. I haven't been able to go to meeting since the second Sunday in December. I hope it can be the Lord's will for me to be able to go Sunday to Spoon Creek, but I have got to get lots better than I am now, but you know that I know God is able to make me well by

then, if it is His Holy Will. I am one who looks to my Lord for all my help and strength. Without the Lord's help I can do nothing. Brother Jarrell, you can preach it better than I can, but you can't believe it any more than I can, and how I long to hear you pray and preach once again. If I am not deceived, my soul is hungry and thirsting after righteousness. That is what I feel the Lord spoke to poor me when I was just a child; in these words, "They that hunger and thirst after righteousness shall be filled." Oh, how good I did feel.

Oh, the Lord only knows how much moaning and groaning I have had to go through, and He only knows how much. Oh, pray for poor us here at home alone, it seems, and come soon. I hope it can be the Lord's will to stir you all up to come this way soon. Now don't forget us. I can never forget that prayer at my house. I feel that will follow me as long as I stay here.

This is from the least sister in the Lord,

Cora Mabe,

**WE HOPE HE WILL SOON
BE BETTER.**

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

Inclosed find check to pay my subscription to the Landmark to January 15, 1945. Was sorry to be late, but have lots of trouble as Mr. Williams is sick most all the time. Remember us when at a throne of grace. As ever, a well-wisher for the Landmark.

Mrs. R. N. Williams,
R. 1, Pelham, 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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NO. 7

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WILSON, N. C.

FEB. 15, 1944

CHRIST, AND SIMON AND THE SINNER.

(Read Luke 7th Chapter)

Simon, a Pharisee, invited Jesus, the Christ, which means anointed of God, to come and eat with him. We do not know why he wanted Jesus as his guest; but Jesus went into the Pharisee's house, and sat down to meat."

"And, behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment."

The Pharisee, self righteous, was displeased, and he spake within himself, saying, "This man, (Jesus) if He were a prophet, would have known who and what manner of

woman this is that touched Him; for she is a sinner."

We have no evidence that he said a word to Jesus; but Jesus knew what was in his mind, "And answering, said unto him, Simon, I have somewhat to say unto thee. And Simon said, Master, say on."

Jesus said, "There was a certain creditor who had two debtors; the one owed five hundred pence, and the other (owed) fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most. And Jesus said, Thou hast rightly judged."

"And he turned to the woman, and said unto Simon, Seest thou this woman?" And Jesus continued, saying, "I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, nor did'st not anoint my head with oil; but this woman hath not ceased to kiss my feet, and hath anointed them with ointment. Wherefore I say unto thee, (Simon) her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

"And he said unto her, Thy sins are forgiven; thy faith hath saved thee; go in peace."

Whether the sinner is guilty of breaking the least of the divine laws of God, or like Paul, said of himself that he was the chief of sinners, nothing but the blood and righteousness can wash away their stain.

And this blood was shed on Calvary by Jesus alone, that can cleanse from all unrighteousness.

It is no wonder that Toplady sang,

“Nothing in my hand I bring,
Simply to Thy cross I cling,
Naked come to Thee for dress,
Helpless, come to Thee for
grace.”

Let us observe the gracious manner which Jesus adopted in manifesting Himself, in pardoning all the sins of this poor woman and causing her to rejoice in His name.

Her salvation did not rest on her manifestation of her love; but it was the gift of God that had been wrought in her heart, as the cause, and she received the blessed effects. Jesus said, “If ye love me, it is because I first loved you.”

Paul, in describing the great sinfulness of many, said, and such were some of you; but ye are washed, but ye are sanctified, but ye are justified; but ye are glorified, in the name of the Lord Jesus, and by the Spirit of God. (1st. cor. 6:2)

O. J. Denny.

WONDERFUL DELIVERANCES

I spend much time meditating upon the past. Indeed I am comforted often when I recall the wonderful deliverances I have in time past experienced to my soul's satisfaction, even at times when it seems that the Lord has forgotten to be gracious.

During the summer of 1917 I was sorely afflicted with typhoid fever, and was confined to the bed for seven weeks. I suffered bodily, but the most of the time I was rejoicing

inwardly. The Lord has never manifested Himself any more plainly and feelingly to me in all my life than He did during my sickness.

After the first two weeks, during which time I remained in a semi-conscious state, and remember but little. But eventually I came somewhat to myself, I had a portion of the 91st Psalm, which says: “A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” I knew this was the word of God to me, for my soul was filled with the sweetness of God's love and mercy, and was perfectly composed as the tears of gratitude flowed down my cheeks day after day for several weeks. But I did not start out to write about this, but something that took place with me after my fever was all gone from me, when I was apparently well, but was too weak to sit up, and the doctor had quit coming to see me.

I was in my room all alone. I was looking out the window admiring the beautiful world which God had made, and getting a glimpse of the beautiful crops growing in the field, the lovely sunshine with which the world was flooded, and thinking of the goodness of God in so wonderfully comforting me during my sickness; for while the sweetness of the first scripture given me had somewhat faded, I was blessed with another which was equally comforting, and I spent day after day repeating it over to myself, and praising God for the gift of it to a poor sinner like me. The second scripture was, “Not that we are sufficient of ourselves to think

anything of ourselves; but our sufficiency is of God." 2 Cor. 3:5. These words were with me during all waking hours.

One day when I was all alone repeating especially the last clause, with everything very quiet, not asleep, for I did not sleep but very little at night, and none in the daytime, especially in the morning, and it was in the morning I saw the most wonderful scene of all my life.

A man passed by me. He was walking, not riding. He was clothed in the plain garb of a shepherd. His clothes were brown; he had a scarf over his left shoulder and fastened on his right side about the waist; his face was bearded, which was short and dark brown; he had a staff in his right hand made of the coarsest grained wood I had ever seen. He went by me not more than three yards away. He never spoke to, nor even looked at me, but walked along a narrow path and straight ahead, and never turned to look in any other way, as nothing seemed to attract his attention. I can still view him just as he looked that day, as I did not see him then by natural eyesight, neither can I now. There was nothing about him that was attractive, no beauty that I should desire or admire him, but he was what appeared to be just an oriental shepherd. I never saw his face but once, that was when he was passing. It was solemn, not sad, without a smile or any discovery of emotion. While he was passing I said to myself, "He is my sufficiency, and if I follow him all will be well and no harm can befall me." I walked right behind him as near as possible, ever saying to my-

self "He is my sufficiency." I felt perfectly safe and was satisfied to be there, although he never looked back at me nor uttered a word.

We went down the hill, across the valley and as we were going up the hill on the other side, I was still walking behind him all the time, repeating the same words.

The path was narrow, but straight, and was lined on each side with a thick growth of small trees and bushes; and as we were nearing the top of the hill all manner of guns of every kind, all sizes and caliber began to shoot this man I was following. The air was filled with missiles of every size and description; I could hear them as they would go by what seemed to be dangerously near, yet I was not the least bit afraid, for I was saying to myself, "He is my sufficiency."

This man never changed his gait, turned his head, or appeared to take the least notice of what was going on.

Not long after the shooting all ceased and everything was perfectly quiet, not a sound could be heard, but the woods were filled with dead men, and there was not any sign of life to be seen anywhere; all their guns were idle with not a living thing in sight.

The vision ends here, and is a fulfillment of the Apostle Paul. Thes. 2:8. "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

I saw this 27 years ago. The Lord gave me the scripture to comfort and assure me, and then proved it so that I could know that He was,

is, and will be the sufficiency of all that he has called to glory and virtue, that all the worldly powers, sin, satan and hell, will not, cannot hinder Him in His great work of salvation, but will do what the angel said to Mary: "He shall save His people from their sins."

B. S. Cowin.

SALLIE B. HOLLAND

Sarah Elizabeth Hodges, our mother, was born May 20, 1858, daughter of Hiram Harvey Hodges and Mary Mankins Gray, his wife, and was baptized into the Primitive Baptist Church July 13, 1883, by Elder B. L. Stultz, being a charter member of Old Cow Branch Church, near Cascade, in Virginia.

She was married November 15, 1891 to James T. Holland, who preceded her to the grave 25 years ago. To this union were born four children, Harvey H. Holland, J. Norman Holland, Mary G. Holland and Arthur B. Holland.

On January 2, 1944 the death angel came and took her from our midst to dwell with her Saviour in the home He has prepared for her. I don't feel that words can express the love, appreciation and admiration I have in my heart for my loving, kind, Christ-like mother, her life being hidden with Christ in God, which was the secret of her successful life.

She began reading the Bible at seven years of age, because of her loneliness perhaps, her father having been mortally wounded at the Battle of Seven Pines, near Richmond during the Civil War, leaving her an orphan at the age of three, without the luxuries that many children have, but her loneliness and sorrows drew her ever near her Saviour for comfort and guidance through all her days of pilgrimage here, which were 85 years, 7 months, and a few days. I haven't know anyone better read, or, as I think, given more understanding of the Bible or one that followed the teachings of Christ more devotedly.

Her faithfulness to Christ and to her church, which she attended for so many years whenever possible, has been an inspiration to all that knew her.

She was a devoted, self-sacrificing mother, a kind, loving wife, a well-wishing friend to all her neighbors, and to all she contacted, and she had friends whom she loved of other demoninations, always setting forth a high example of Christian living by a forgiving, kind and forbearing spirit in her dealings with all mankind, Christian or non-Christian.

Our mother suffered much with cancer, but with much patience, and was anxious to lay down her suffering body and go home to her Saviour, to the home that He prepared for her.

I, her daughter, miss her sweet smile and precious words, but it is sweet to know she is resting safely until the judgment morning, and heaven seems sweeter and nearer because mother is there. May God grant that we, her children, may join her there.

Submitted in love by her daughter,
Mrs. Russell Davis,
Axton, Va.

IN MEMORIAM

Mary George Pippin Sadler departed this life early on the morning of December 19, 1943, at Mercy Hospital, Baltimore, Md. The immediate cause of her death was angina pectoris. She had been in declining health for several years, and for the year before her demise she had been confined, first to her home, and later to her bedroom.

Born on her father's farm, in Edgecombe County, North Carolina, near Tarboro, February 13, 1866, she lacked but a few weeks of being 78 years old. Like her father and mother, Joseph H. and Sarah E. Cherry Pippin, she was a devoted member of the Old School Baptist Church, having united with the church as a very young woman, under the ministry of Elder Andrew J. Moore, pastor of Hopewell Church, Whitakers, N. C., which her father and mother aided very materially in building. Later her church membership was transferred to Ebenezer Church, Baltimore, of which she was a member at the time of her death, Elder Topping being her pastor.

Mrs. Sadler's early education was at the hands of personal tutors in her home, and later at the Wilson Collegiate Institute; and finishing at the Richmond, Va., Female Institute. Mrs. Sadler's father died a comparatively young man, but her mother lived to the advanced age of 92 years.

On March 30, 1892, Mrs. Sadler was married by Elder Andrew J. Moore, to Ryland O. Sadler, D.D.S., and they chose Baltimore as their future home. Removing to that city, they lived happily together for nearly 52 years. One daughter, Mrs. Elizabeth Sadler Hinrichs, three grandchildren, and Dr. Sadler are left to mourn the passing of this splendid Christian woman. Her faith was firm and her hope was in the Dear One who said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

Mrs. Sadler's remain were removed to Enfield, N. C., and there, in the presence of a host of relatives and friends, and after a most fitting and impressive funeral ser-

vice conducted by her lifelong friend, Elder Julius C. Moore, of the Hopewell Church, were tenderly laid to rest in the family burying plot in the Enfield cemetery.

1st Thess. 4:14. "Them also which sleep in Jesus will God bring with Him."

Written by her bereaved husband,
Dr. Ryland O. Sadler.
Baltimore, Md.

IN MEMORIAM

I will try with a sad heart to write a few lines in remembrance of my darling companion, A. L. Simmons, who died the tenth day of August, 1943, in a local hospital. He would have been 77 years old the last day of August.

He joined the Primitive Baptist Church in 1897 and was a faithful member until death. He was deacon of Sandy Level Church. He loved to have the preachers and members to visit in his home.

He leave a wife, eight children, twelve grandchildren, one brother, one sister and lots of friends to mourn their loss. He was a good father and worked hard to raise his children, and loved them dearly. It was his pleasure to see them come home.

Oh, it is so sad to live without him in this sinful world, where we never can see him come any more. I know he lived his time out here on earth, and had to suffer and die. We hope he is an angel with God, where he will never suffer any more, but live with the family of God to have a reunion with Jesus and His angels forever. We hope he will come with Jesus at the resurrection, when Jesus will call his sleeping dust to come from the grave to meet Him in the air, and be like Jesus and be satisfied, and go home with Jesus and His redeemed to live with God in heaven, which is prepared for them, where there will be no sickness, sorrow, wars and death to fear. In Heaven all will be joy and love with Jesus.

He was so kind to me, it seems there is a link broken in my poor heart, which never can be healed. Oh, can I meet my dear husband and live with him with Jesus, where we will never part any more, but always be with the angels of God to praise Him forever and ever.

This old flesh would keep our loved ones in this old world of sin forever. But, bless God, He knows best. He loves His people with everlasting love, that will call them from a world of sin to go home with Jesus, who died on the cross and shed His precious blood for them. They all will be there. Jesus will raise them all up the last day, no matter where they are, in the grave or sea. He will call, and all His elect will come. They will know His voice. All His sheep will go home with Jesus, where God prepared for them a home in

heaven, where no tears will ever come. Oh, if I could live the life my dear darling did, I would feel sure I could meet him with Jesus. Oh, I was born a little sinner in this world of sin. I know I can never enter His rest, only by His grace. Jesus is my only hope to meet my darling. I am helpless without Him. Dear Jesus, bless me to meet that loved one with you at the resurrection, and go home with you to heaven, and be like Jesus and be satisfied. All you redeemed with your precious blood, their names are written in the Book of Life. So we are only in God's hands to do His will. We must be still and know He is God, that gave me a darling husband, and knows that He called him from this world of sin. I hope his spirit has gone to God to dwell until Jesus comes to call His loved ones to go home to heaven, and His work will be complete, and all will be well.

Written by his broken-hearted wife,
Mrs. A. W. Simmons,
Hardy, Va.

F. B. ROBBINS

By the request of his dear companion I will try to write in memory of dear Brother F. B. Robbins. He was born October 9, 1860, died April 3, 1943, making his stay on earth 82 years and six months.

Brother F. B. Robbins was married to Jane O. Womble, December 29, 1878. To this union seven children were born, three boys and four girls. All are living now. She was a faithful wife and a loving mother and a kind neighbor. She was a member of the Falls Church for many years. The writer does not know just how long. She was faithful to fill her seat as long as she was able to do so. She was a good woman.

Brother Robbins was a smart man and provided for his family, and raised a nice family of children, all of them being smart.

Brother F. B. Robbins united with the church at Nashville, N. C. in 1896, and was baptized by M. B. Williford. He was a true believer in salvation by grace. He was true to attend his church meetings, and was a big hearted man, willing to share what he owned with his friends. The good Lord saw fit to take his good, loving wife to Himself in glory, to ever share in His loving praises in that world that has no end. Brother Robbins was married to Sister Lou Hales, August 29, 1927. She was a good companion, lovely woman, and highly esteemed by all that knew her. She was a loving wife to her husband. She did all she could for him in health and in sickness, until the good Lord called "Child, come home." Then, why should we lament or weep if God has thought it best to take his soul from earth away, to take him home to rest from all his labor.

His funeral was conducted by Elder J. T. Williams and Elder A. B. Denson. His body was laid away beside his first wife at the Falls Church, where he and his wife had their membership. The service was largely attended and the floral offerings were numerous and beautiful. All of his dear ones were present.

Written by request,

Elder J. T. Williams,

Rocky Mount, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, Almighty God, to remove from time and from our midst our precious sister, Laura Hall, born 1874 and passing away Dec. 12, 1943 at her home at Blairs, Va.

Be it resolved, that we desire to bow in humble submission to the divine will of our Master, knowing and realizing that He doeth all things well. Oh, for grace to own His hands in all our little trials.

Resolved, that in the passing of our dear sister she will be missed in her church, in which she has been a faithful member for years.

Resolved that we extend to the bereaved family our sincere sympathy and that a copy of this be spread on the record of Malmason Church and that a copy be sent to the family, and a copy sent to Zion's Landmark and Signs of The Times.

Done by the order of the church at Malmason.

D. V. Spangler, Moderator
R. S. Williams, Clerk.

RESOLUTIONS OF RESPECT FOR BROTHER R. T. BOWES

Whereas it has again pleased God to remove by death another of our faithful and highly esteemed members, Brother R. T. Bowes, who was born, 1869, and departed this life, January 15, 1944, making his stay on earth 73 years. Brother Bowes was truly a good man and we feel he bore a good name, that is rather to be chosen than great riches, and that name we feel is Jesus.

Resolved 1st: That the church at Wheelers bow in humble submission to the God of all grace. Though we will miss him much, for he always filled his seat if not providentially hindered. Though we feel sure that he is far better off than we, for he is out of this world of troubles and turmoil and we feel that he is sweetly resting in the arms of Jesus. Resolved 2nd: That the Church of Wheelers extend to Sister Bowes, and the rest of the family their heart felt sympathy, hoping that God will comfort them in their troubles and give them grace for their every trial. Resolved 3rd: That a copy of these resolutions be spread on our church records and a copy

be sent to the bereaved family and a copy to Zion's Landmark for publication. Done by order of the church in conference March 11, 1944.

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

JOHN A. HINES

In memory of our brother in the flesh, I will try in my weak way to say a few words about my brother, who departed this sinful world on the 12th of November, 1943. He was born November 10, 1873, making his stay on earth 71 years. He was married to Nellie Stokley, and to this union six children were born, Mrs. Lillie Smith, Messrs. Eddie and Bryant Hines, Mrs. Ethel Stax, Mrs. Pearl Koonce and Mrs. Edith Brown; also several brothers and sisters, all to mourn the loss of their dear father and brother, but feel it to be his eternal gain, for we feel he has taken his sufferings out here, and he has taken it with patience. He was confined to his bed five months with a cancer. Everything was done by children and doctors that could be done, but nothing seemed to do any good.

May the Lord bless his children and guide them in his footsteps, and make them feel to say the Lord does all things for the best and may we feel to say,

Our dear brother and father

Has gone to rest,

But we all feel that

It is for the best.

Although we hate to part with him,

We know that he is Christ within.

Written by a sister,

Ella Rhodes.

BEAR CREEK ASSOCIATION MEETING

The Bear Creek Association meeting will, the Lord willing, be held with the church at Crooked Creek in Union County, N. C., commencing on Friday before the first Sunday in May, 1944. Crooked Creek church is located in the northern part of Union County about fourteen miles north of Monroe, N. C., about ten miles south of Locust Bus Station on highway 27 from Albemarle to Charlotte, N. C., also about 20 miles east of Charlotte, just off highway 218 to the north. Those coming by way of Concord should travel 151 to intersection of 218 and turn east about 3 miles and those coming by way of Monroe should travel 151 highway, also turn east at 218.

Sessions will be held at 10 o'clock E.S.T. each day.

All wishing further information write Brother J. F. Williams, Midland, N. C., or T. A. Williams. A cordial invitation is extended to all orderly Baptists and friends to attend.

T. A. Williams, Ass'n Clerk,
Route 21, Monroe, 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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NO. 8

ALL ALIKE IN DEATH.

"God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

Shall any teach God knowledge? seeing he judgeth those that are high. One dieth in his full strength, being wholly at ease and quiet:

His breasts are full of milk, and his bones are moistened with marrow.

And another dieth in the bitterness of his soul, and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them.

Behold, I know your thoughts and the devices which ye wrongfully imagine against me.

For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?

Have ye not asked them that go by the way? and do ye not know their tokens,

That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Who shall declare his way to his face? and who shall repay him what he hath done?

Yet shall he be brought to the grave, and shall remain in the tomb.

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

How then comfort ye me in vain, seeing in your answers there remaineth falsehood?"—Job 21:19-34.

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

ASSOCIATE EDITORS

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

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Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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cern at the above address.)

PART 6

In Galilee

(John 4:43-54; John 5:1-15;
John 5:16-47.)

In Galilee Jesus was cordially received by the people, and His fame was confirmed by His healing from Cana the King's officer's son in Capernaum. Little is recorded of His work until we find Him again at the feast of the Passover. The pool of Bethesda, fed by an intermittent spring, was frequented by sick folk, who thought its waters had healing virtues. One Sabbath day Jesus healed a man who had long waited in vain for relief. He was at once charged with breaking the Sabbath. In His reply He said, "My Father worketh hitherto, and I work"; wherein the Jews rightly understood Him to claim equality with God. The charge of blasphemy, then first raised, was never lost sight of, and on this, according to Jewish law, He was finally condemned.

Rejection In Nazareth

(Luke 4:16-30)

Again Jesus journeyed northward, and went to the city of his boyhood. Preaching in the synagogue, He applied the prophecy of

Isaiah (61) to Himself and charmed His old friends; but His stern reproof of their unbelief so enraged them that they sought to hurl Him over a precipice on the hillside, possibly that behind the present Maronite church. Passing through their midst He escaped. The Jews drove Him forth from Nazareth; to-day no Jew finds a home there.

By The Sea of Galilee

(Matt. 4:13; Mark 1:16 ;
Luke 4:31-32.)

Thenceforward only in Capernaum, "His own city," is Jesus ever described as being "at home." West, south, and east of the Sea of Galilee stood such splendid cities as Tiberias and Gadara, where paganism dwelt in pride. Northward lay the Jewish towns Chorazin, Bethsaida, Capernaum; and Jesus "dwelt among His own people." An indescribable charm haunts all the shores of Galilee, girt round by lofty hills, now lashed to fury by the sudden tempest, anon reflecting in calm depths the flaming splendors of Hermon at morn or eve.

To the north-west the mountains retire from the beach, leaving an almost crescent-shaped plain between them and the sea some three miles in length. This is the land of Genesaret, once so fertile and beautiful that Josephus called it the "Ambition of Nature." The dark tents and lumbering camels of the Arab now dot the landscape. Patches

are cultivated, but great rich breadths run wild are plentifully covered with thistle, thorn and brier.

Capernaum

Capernaum was in or close by this plain. It was a customs station, held by a troop of soldiers, the residence of a king's officer. The very name is gone; nor can we distinguish its ruins among the blackened heaps that stud the shore.

**Teaching and Miracles
In Galilee.**

(Matt. 4:12-25; Luke 5:1-11;
Mark 1:16-42)

Residing in Capernaum, Jesus taught and healed the sick throughout the district. Preaching in the open air was not uncommon, and the sea-shore was a favorite resort. Sometimes He sat in a boat a little way from the shore. There is many a gentle bay along the coast, with grassy banks sloping from the water's edge, forming a beautiful natural amphitheatre, where many hundreds could hear. Before Him were the implements of fisherman and peasant, from whose work He drew such wealth of illustration. Once after such a discourse He bade weary fishermen, who had vainly toiled all night, let down their net: it was filled to the breaking. Improving the occasion, when mind and heart were moved by their display, He called them to be "fishers of men."

The scribes taught the Law, resting on the authority of the great masters of the past. The value of their utterances depended on their skill in tradition and precedent. Jesus claimed only the authority of

truth. His "Verily I say unto you" was like the "Thus saith the Lord" of the ancient prophet.

(To be continued)

WILL CHRIST ACCEPT ME?

Much is being said, among the orders of the day,
Over the radio, the press and every way,
About accepting Christ, if you will;
Has no place, in my humble heart,
to fill.

I, just wonder, if they ever look,
Inside of God's precious book.
That, when hungry sinners feel His power,
They accept Him, that same hour.

For salvation comes, by saving grace
And within the sinner, finds its place,
In the depths of the penitent heart,
Where the Spirit performs His part;
Not by works, that man can do,
But, by grace through and through.

So, why will mortal man attempt to change,
And preach a doctrine that is strange,
It must be, they do not know,
About the things, they try to show:
Put stumbling blocks, in the way of men,
And pull them down to deeper sin;
For they have no food for the hungry soul
And all is husk upon the whole.

But, the "elect lady" they can't deceive,

Because the "little flock" won't believe;

For they have something, from above,

In bonds of mercy, peace and love.
So, let us look to God, with praise,
For all His plans and righteous ways .

Emily and Will Stanaland,
Tampa, Fla.

BROTHERLY LOVE

Mr. F. D. Long,

Dear Brother:

I take the greatest pleasure in writing you. This leaves us all up at the present time, but we have had awful colds. We hope and pray, if the Lord wills, this will find you and family all well and enjoying your sweet lives.

Of course, none of us are enjoying our lives as when the Good Lord is blessing us in the spirit with His Holy Presence. We do enjoy our lives spiritually, but our natural life is not what it once was on account of the present times that are in the world today, but we are taught in the Scripture that we shall hear of wars and rumors of wars. But the Blessed Lord can, when it is His Holy Will, make us forget all of our troubles. He is able to make us praise His Holy Name, just whatever state we may be in, at His own appointed time. We cannot think we are praising Him unless He sees fit to make us think we are praising His name.

Brother Long, I would love to write all of you people in the Lower and Upper Country Line Associations if I could and tell you all how we enjoyed both the Country Line Associations; but tongue will not

let me tell it. You all in your homes, churches and associations always treat us far better than we feel to deserve.

So many people request me to write them about the good meetings and associations, but space and time will not let me write all that request it. The only way I can write to all in the Associations is to write to The Landmark. Then I'm always afraid that what I write is not fit to print, but I am sending you this writing and, if you see fit and think it will do to come out in public among those whom I feel to be so much better judges of writing than I feel to be, you can have it put in The Landmark.

I feel and hope that I love my God and His dear people too well for anything to be printed that would hurt or wound any of God's children's feelings. The Lord knows I want to speak and write something that is not bewildering to the children of God. Oh, how we love to come among you all and elsewhere meet and mingle our voices together with yours in song and praise. That is my life, my meat, and my drink to be with God's lovely children.

Where in the world could I go if I could not be with the Old Baptists? There is nowhere else for me to go. It is so sweet to be with God's children and praying and preaching and mixing our voices together and singing.

Dear Brother, if I ever get to where Old Baptists can't have me there is nothing for me to live for in this world. Our families and the family of God are what we have to live for here on earth anyway. If we don't love our brethren whom

we have seen how can we love God whom we have not seen.

We see the Lord in the Spirit sometimes when He presents Himself to us. But we do not see Him with our natural eyes. We only know in part, for we are looking through a glass darkly for a better world than this, where all but love will be done away with. Oh, Dear Brother, I pray, if the Lord wills, as much as He sees fit, to blend us all in love and peace with one another, to let us stop and think if we cannot say any good of each other let us keep silent. It is so sweet when we can speak well of each other, but it is not sweet except to the carnal mind to speak evil of one another.

The Spirit says speak good things while the carnal mind tells us to speak evil things. There is one good thing for us, when the Blessed Lord teaches it to us, and that is when it takes us half the time to attend to our own business and the other half to let other peoples' alone. It makes no difference what we do if we have not charity for one another, we are no profit to each other; because love is charity, and love covers a multitude of sins. If members of our family love each other sufficiently, we can bear with each other. That is better when a child or any of us do wrong, and it is the same way with the church. If we have charity sufficiently for each other, we can pity and bear with each other and beg each other's forgiveness and beg our blessed Saviour's forgiveness. As long as we can beg each other and beg the Lord there is not any danger of staying down so low, but if we are not blest to follow the

Scriptures, and if we see one going wrong, go to him or her and go alone. If we can gain the brother or sister we have been blest to do a good work. If we go to one and he will not hear us, we are told to take one or more with us, and then if they will not hear two or three then we are told to take it to the church. Then if they will not hear the church, let them be as the heathen or as a publican. This teaching will be found in the 18th chapter of Matthew. Then we find in the fifth chapter of Matthew, if a minister of the Gospel does a wrong and the brethren have aught against him, he is told to lay down his gift at the altar. The fifth chapter of Matthew and twenty-third verse tells the minister what to do. Therefore if thou bring thy gift to the altar and there remember that thy brother has aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift.

If a minister is in the right spirit, he will be willing to lay down his gift until he gets his troubles settled. When a brother or a church has aught against him, he should be willing to lay down his gift until he is forgiven.

The nature of man is generally the trouble when we are wrong. If the church tells me that I am wrong, I should beg forgiveness, whether they have seen it or not, because they know a lot more about it than I do. But our nature is prone to say, "I will never beg until I see it." We are all sinners, and all do wrong. But when we do wrong

ourselves, we are condemned over it. If we are blest to beg, we owe it to the church and to our brother. When we go to fighting against the church or an association we are melting down just like snow.

We are commanded to be a doer of the word as well as a hearer. The Lord begs us to follow discipline and to love the cause of Christ and the family of God.

Oh, if they will only give me a home at their feet, that is enough for poor me. Oh Lord, lead us, if it is Thy Holy Will, to talk about the mercy and goodness of our God and what He has done for us, instead of jesting and foolishness.

Be ye therefore followers of God, as dear children, walking in love, as Christ also has loved us and has given Himself for us. Ephesians fifth chapter, first verse says, "Stand for the principles and the doctrine of our Saviour and for the order of God's house, and preach Jesus, the way, the truth and the life of His people," for He is the protection of His children.

Corinthians, the fifth chapter and twelfth verse says, "Now if Christ be preached that He rose from the dead, how say some among you that there be no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." The thirteenth verse, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Fourteenth verse, Yea, and we are found falso witnesses of God, because we have testified of God and He raised up Christ." Fifteenth verse, "He is our life; He is our Salvation; He is all to His people for time and eternity. One sal-

vation, and that is our Saviour."

We are made to see this when He comes to show us and shows us He is all to us.

When Nicodemus went to Jesus by night, he did not see how these things could be. He did not know that Jesus was all of his salvation, but Jesus talked to him, and John in writing in Jesus' language in the third chapter and third verse said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Now to my understanding it was not just natural darkness he was in, when he met Jesus, but the kind of night in which Nicodemus was in when he could not see how man could be born again. Notice Jesus said, "A man must be born again." Jesus did not tell Nicodemus a part of a man must be born again, but a man must be born again. The whole man must be born again. I mean the man. I am not saying that the nature of people is born again, but the man or woman is born again. How could a man be born again, if it was not the whole man. When we were born, our natural birth in this world, we were all born, were we not? Well, if it must be again, it must be the whole man again. How could it be, if we were not born again? Let us take what our Blessed-Saviour said about it, "We must be born or we cannot enter the kingdom of God, which is to my mind the belief and the faith of the church of God.

"A city that is set upon a hill cannot be hid, the pillar and the ground of the truth." So, if it is not the man or woman who is born again, what is to be born again?

Jesus said a man. The spirit does not need any borning at all, because it is already from Heaven, as pure as Jesus Himself. We must be born of the water. What water? That water which comes from that heavenly fountain that never runs dry. So, we must be born of the water and the spirit, or we cannot see the kingdom, which is the church. We cannot see it in the Spirit until we are born again of the water and the Spirit. When the Lord is not with us in the Spirit, we have the same old nature; but the Lord by His Holy Spirit and putting our nature in the background, crucifies it and makes the man or the woman forget that old carnal mind which is not subject to the law of God neither indeed can be. It must be the man that is born again. What makes us poor creatures? It's the man or woman who asks a home with the church. It is the man or woman who wants to be baptized. If we did not want a home with the Old Baptists why did we ask for a home in fear and in trembling? If it was not us who wanted to be baptized? Why did we want to go down to the water and be put under it? I wanted to be baptized all over. When I went into the water, I said, "Bless us to contend for this doctrine." That is what Jesus said about it. Bless us to pray for one another and teach each other the truth. Oh Lord, have mercy on us all and our erring children wherever they may be. Oh Lord, have mercy on our poor boys who have left the country, and bless us and them to be looking unto Jesus who is able to keep us from falling and to present us before the Father with-

out blemish and without spot or wrinkle or any such thing. Oh Lord, bless fathers and mothers and the companions of the poor boys to pray on and on, looking to Jesus to bring them back home, or as many of them as can meet Thy Will. Oh Lord, go through this troubled world with us and carry our troubles for us, for we are not able to carry them ourselves. And then, when we are done serving out the days that Thou hast appointed us to live here on earth, carry us home to glory, where we will be included by the grace of our God to sing that one eternal song in a world that will not end, Amen.

This is from your least brother and sister,

W. E. and Alma Jarrell,
Lexington, N. C., R. 2.

LETTER FROM A WAR NURSE.

Dear Mr. Gold:

Enclosed is a sweet letter I received from our young sister who is an army nurse in Italy.

I would like for you to publish it in the Landmark so her friends and church members may get her address and write her. Also they will, I think, be more prompt about writing to all our service men and women overseas.

If there is anything in it that should not be published, please leave it out. I told her I was going to put one of her letters in the Landmark.

Please return my letter. I may be a long time before I get another.

Thanks,

Mrs. O. C. Hill,
318 Queen St.,
Wilmington, N. C.

Dear Sister Hill:

Have planned for days to write you, but we have to write, read, and etc., under such adverse conditions that it is rather hard to settle down and get things done. Certainly appreciated your letter to the utmost. You folks back home can't imagine how much each little word from home and loved ones means to the boys and girls over here, myself included. Day after day I watch the men in the hospital, the eagerness with which they wait for mail call, the look of happiness and satisfaction that crosses the face when their name is called seems to cheer everyone, but to look around and see the look of sadness on the fellow's face whose name was not called, sometime makes me feel like weeping. So often I'm one of those whose name is not called that I'm about to get use to it. I'm sure I'd appreciate Landmarks more than anything you could send me. I haven't been to church in so long. Often I feel as a little lamb that has strayed off from the flock and am completely lost. Often find myself wondering if I'll ever know the pleasure of attending church and worshipping with the children of God again. The many things that I have to do, in a position and land of this kind often makes me wonder too. If I could only sit down and talk to you or some one with such an understanding heart it would do my very soul good. Life as a chief nurse of a unit for over seas is not a pleasant job.

You wanted me to tell you about the people over here. I could never imagine that the majority of any

people could live like these people. They live in any type of dirty old house that has a cover. Of course many of them have lost the make-shift or lovely homes they did have. If you read September 27th Life magazine you can get more about the place over here than I can tell you.

The weather is very cold here now, snow covered mountains in the background, and the wind is like ice. This tent life is pretty rough when the wind is blowing so cold, or when it rains.

Think I'll go up to the chapel with the girls to Protestant service this morning, enjoy the singing anyway.

Write as often as you can. I'll get them sometime, even if it doesn't seem so.

Pray for me when at a throne of grace.

Love always,
Macie Emice,

32nd Field Hospital,
A. P. O. 464,
Care Postmaster,
New York, N. Y.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

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

Gentlemen:

Enclosed find check for \$3.00, for which please send me the Landmark for one year. The extra \$1.00 to be used for charity as you see fit.

Yours very truly,
R. G. Pittman,
Micro, N. C.

**THE SECOND COMING
OF CHRIST.**

Some people are very much disturbed over "the second coming of Christ." I met a man the other day who seemed greatly exercised over it. I was reminded of the sect called "Millerites." They had the day all set when He was to come, and some gave away their property, and made all preparations to leave this world. One old farmer climbed up on the barn, and sat all day watching the clouds. Late in the afternoon he called, "Here He comes, mother," but when the dark cloud reached him, it proved to be a hard thunder storm, and before he could get down off that barn he was soaking wet. That's all there was to it. He was mistaken, but several times the time has been set for His coming, and they were mistaken again and again.

Now it does not matter so much the time of His coming, as to whether we will be ready to go, or not. We have a good hope, through grace, that we have received pardon for our sins; been born again, and that God for Christ's sake has forgiven us our sins, for what God does is done forever.

We shall not come into condemnation, but are passed from death unto life.

"Jesus Christ is come in the flesh." The first time He came to us he made us know our lost, ruined state, and for a long time we strive to overcome those feelings of condemnation, till at last we had to give up all and cry "Lord, help me. I am a lost, ruined sinner." Then He came a second time, saying,

"Thy sins which are many are all forgiven," and I sprang from my knees and shouted, "Thank God, I am saved, I'm saved." Now if I am not deceived in this, and I have a good hope that I'm not, what difference does it make to me whether Christ comes today, tomorrow, next week, next year, or later. Sometimes I feel the sooner He comes the better. To me, the main issue is, am I ready for His coming, rather than as to when the event will occur. That is my greatest concern. Do not let us be turned from the main issue, and turn aside into vain imagination and speculation, for which we can find no proof in Scripture, but let us keep the main thought in mind, that in His own appointed time He will come again and receive us unto Himself, that where He is there we shall be also." Wherefore, comfort one another with these words.

Yours in Christian love,
Everett R. Kinney,

11 North Park St.,
Cambridge, N. Y.

LIVED LONG AND USEFUL LIFE.

Dear Mr. Gold:

I am sending you two dollars (\$2.00) for the renewal of subscription to Zion's Landmark, which expires Feb. 15, 1944. Will you please change the address from Mrs. B. W. Trott to (Miss) Ida F. Trott, Maysville, N. C. After a lingering illness of four years, on Sunday morning at 11:30 o'clock, October 17, at the age of 91 years and 13 days, our dear mother passed away peacefully, without a struggle. It was as though she had fallen asleep.

How sad and lonely we are since the departure of our precious mother, who was such a joy, comfort and inspiration to us. It is a beautiful thought that can comfort us that to the end of her life here she based her hope on Jesus Christ, the appointed and only Redeemer. She often spoke of her desire to depart and was resigned to the will of God. Her confidence in God, and his church here, was strong and unwavering, and her faith in the gospel of Christ was deep and abiding.

In the midst of our sorrow, we have much to console us. We have that sweet hope that our dear mother has entered into everlasting peace, and we shall ever cherish the memory of the beautiful Christian life our dear mother lived. We, who loved her in life so devotedly, love her in death just the same.

Sincerely,

Ida F. Trott,

Maysville, N. C.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Mr. Gold:

I am enclosing two dollars, payment for past amount due for Landmark. I am behind in mailing you this check. Have just neglected doing so.

My husband has been ill with a heart condition for more than a year now, but am thankful to say that he is up and around the house and yard now.

I am confined at home with him and enjoy reading the Landmark. I hope that it is more than a habit with me as I have been used to see-

ing them around since my earliest recollection.

Hope you and family are well.

With every wish for a year of better health for us all.

So many of our dear ones have passed that old friends of the family are dear to me. Wish I could see your three sisters, whom I knew when we were younger.

Your friend,

Bertha Harris Chamberlain,
Winston-Salem, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY.

Mr. John Gold,

Wilson, N. C.

Dear Sir:

I am sending you renewal for the Landmark for one year for S. M. Aiken, Route 5, Box 105, Durham, N. C., and \$1.00 extra to help some one that is not able to pay.

Sister Aiken called me over the phone the other night and asked me to send this in for her, so please give her credit for same.

Yours as ever,

J. J. Whitley,

Durham, N. C.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY.

Dear Sir:

Inclosed you will find a check for three dollars; two dollars to renew my subscription to Zion's Landmark from March 1944 to March 1945, and one dollar to pay for some one unable to pay.

Respectfully,

Mrs. Meta Herring,

Walstonburg, N. C.

CHURCHES IN PEACE.

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

Dear Brother Denny:

For some days you have been very much in my thoughts. I do not know just why, but I keep thinking about you. I hope you and family are enjoying the blessings of the Lord. I pray that peace and love may reign among the dear Baptists in North Carolina and over the rest of the country.

I have had my membership in Red Bird Association for four years. I preach practically every Saturday and Sunday. Am pastor of three churches, and Moderator of the Association. Red Bird has held 120 annual sessions and there has never been a division in it. All the churches are in peace and the ministers in love and harmony.

I am enclosing a booklet which I recently had printed. I believe you will enjoy reading it. Also enclosed find \$1.00 for which please send me the Landmark for six months.

In love,

J. W. Fairchild,

Brock, Laurel Co., Ky.

It is fine to hear from Elder Fairchild and note that his churches are in peace and abound in love. What a blessed situation.

Would that all of them were that way, and why they can't compose their differences and obey Christ's commandment to love one another has always been a mystery to us. His words along this line are surely known to all who read the Bible.

If one will note the wars and trou-

bles in the world between nations and individuals, their differences must ultimately be adjusted, for if they are not the resources of the world, both material and human, would be destroyed and this rule will apply to church as well if carried to a finish, and that should be clear to any one.

How brethren in the church can fall out and split the church to pieces it seems to us is like crucifying the Saviour over again, and we do not believe one of His children would purposely want to do that. All differences can be adjusted, if approached in the right way.

J. D. Gold

HOPE TO BE ABLE TO ATTEND ASSOCIATION.

Dear Mr. Gold:

Enclosed you will find my check for two dollars (\$2.00) for the Landmark from March 15, 1944 to March 15, 1945, for my wife, Mrs. Walter R. Mann, Newport, N. C.

Mr. Gold, the White Oak Association is to meet with the church at Newport the third Sunday and Saturday before, and Monday following, in October of this year. Hope you and yours can meet with us if you have a mind to do so. We will be glad to have you. We want you to write more for the Landmark. We like to read your good letters.

I retired January the 31st of this year. Am taking life more easy now. I was with the Civil Service for almost 37 years.

Respectfully,

Walter R. Mann,

Newport, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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THE EVANGELISTS.

The Evangelists, Matthew, Mark, Luke and John, their writings taken together, give a very complete history of the life of Jesus. Yet John felt the task was too great, for he wrote in his last verse, of John 21, saying, "And there are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written. Amen."

Of Him who is able to make sinful man wise unto Salvation, through Faith in Jesus Christ, we may truly say, with John, that the world, yea, the whole creation of God is not large enough in its bosom to contain all that might be said, if all were said of Jesus, since His riches and wisdom are unsearchable, and there is no end to His greatness.

"The Evangelists record the whole inspired records which God, the Holy Ghost, thought proper to give the church, concerning the ministry, the person, miracles, discourses, death, resurrection, ascension, and unchanging priesthood of the Almighty Saviour, whom truly to know is life eternal." Hawker.

If all that Jesus did and said, plus His sustaining grace, mercy and truth, the greatest effort of tongue or pen could but faintly describe the greatness and the goodness of God, and His Christ.

The Gospel is now called "The power of God unto salvation unto every one that believeth"; "Glad tidings"; "Good news from a far country."

True Gospel preaching, inspired of the Lord, is the greatest tidings of Christ and His salvation that has ever been proclaimed to sinful and dying men and women.

One of the prophets declared that the very feet of those sent forth to preach the Gospel were beautiful. (Isaiah 52:7).

Nay, the angels sang in unison, the Song of Redemption, saying "Glory to God in the highest, and on earth peace and goodwill to men." (Luke 2:14).

Let us not forget that glory was ascribed to God, and not unto men. God is over all, in all and through all, to His Glory and Honour. Men are only the recipients of His condescending love and mercy. To the Three One God is due all the praise and glory.

The name Matthew signifies a gift, or one given. He was truly given unto Christ. The Lord spake

of His people, His church. Jesus said, "My Father which gave them me, or unto me, is greater than all, and none can pluck them out of my Father's hand, and that none could pluck them out of His hand. Jesus also said that all that the Father had given unto Him, should come unto Him. And that they that came unto Him, He would in no wise cast out." (John 17:6-9). Matthew was also called Levi. (Luke 5:27). Though he was a publican as a tax collector, he was a Jew by birth. The Israelites, Jews, did not like tax gatherers, and Matthew being one of their own nationality, a Jew, he was no doubt very unpopular, as he was a descendant of Abraham. Yet, Jesus, the Christ, anointed of God, called him from the tax office, and made of him one of the four Evangelists, and he went forth preaching and writing of "The Lord of Life, The King of Glory." Many were, by the power of God, turned from darkness to light, and from the power of sin and Satan to the Living God."

I may comment on other Bible characters later. May the Lord of life have all the glory.

O. J. Denny.

THEY ARE THE SONS OF GOD.

"As many as are led by the Spirit of God, they are the sons of God." Romans 8:14.

When we were little children and went to walk we needed some one to lead us. This duty usually fell to father and mother who were proud of us as their children, and were glad we had reached that stage in childhood when we had sufficient strength to begin to walk,

and they were glad to lead us in order that we might learn to walk well, and not stumble and fall when the way was uneven.

When in latter years we had grown to manhood and womanhood, and were strong and vigorous, and felt ourselves capable of making our way through the world, could labor for our sustenance, compete with others in our vocation, and did not need to be led any more. But when the grace of God came, not because of any works of righteousness we had done, but as a free and unmerited favor from Him who had watched over us in our feeble childhood, and had allowed us to go on in our own way, and in our own strength, till the time appointed of the Father, that we should, like Solomon, in the midst of our strength find ourselves to be a little child again, and in great need of some unseen hand to lead us to a place where we might find rest to our poor tempest-tossed souls, which were traveling through a barren and unfruitful land, filled with stumbling stones and yielded no supplies. We who had previously boasted of our strength and ability to lead others, found ourselves wandering in the wilderness, where we found no city to dwell in.

Like Paul, who was both wise and strong, a teacher and leader, a persecutor and destroyer, when he was stricken down by Jesus Himself from his lofty state, he had to be led into the city wherein dwelt the very people he had come to destroy. When his eyes were opened he no longer trusted in an arm of flesh, nor the teachers of religion at Jeru-

salem, but by grace he ever thereafter sought and was blest with the leadership of Him he had sought to persecute. In the 5th chapter of Galatians Paul tells us to walk in the Spirit and we will not fulfill the lust of the flesh, and if ye be led by the Spirit ye are not under the law, and again, "If we live in the spirit, let us also walk in the Spirit."

He says the works of the flesh, (those who are not led by the Spirit) adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envying, murder, drunkenness, reveling and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5:19, 20, 21.

That which proceed from being actuated by the flesh he calls works—evil works, and what other kind of works can sinful man do when he is not led by the Spirit. He says again, "If any man has not the Spirit, he is none of His." Without it we cannot pray, it makes no difference what pretence we make; we cannot sing God's praise; we cannot have a reverential thought toward God unless we are led by the Spirit, for they that are led by the Spirit of God, they are the sons of God. He does not have any sons and daughters that are not led by His Spirit. He calls it the fruit of the Spirit which proceeds from the operation of the Spirit in our hearts and names them, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance: against such there is no law.

All those things mentioned as the works of the flesh are contrary to the laws of God, and we have a penalty attached to every violation even in our courts they are punished, but there is no law against love in God's law nor in the laws of any nation on earth, for love is above law.

If we love our enemy we have committed no crime, but have only done what is our spiritual duty as set down by our Saviour, who commanded us to love them and pray for them.

As we look back over our lives and the ways we have traveled, we see how many times the blest Spirit has led us to the fountain of living waters, and how many times it has consoled us in the hours of affliction, and many times bid us wait on the Lord for a renewal of strength.

It first showed us the church whose doors are never shut, it gave us a love for those who dwell there, it enabled us to tell them we wished a home there, it gave us the ability to come, inspired our souls with the spirit of praise and thanksgiving to Him who found us when lost, took us on His shoulder and gave us a pleasant home among those He has sanctified.

B. S. Cowin.

DELLA CARAWAN SPAIN

Oh that I were the pen of a ready writer so that I could speak or write words that would in some small degree portray the life and the death of a child of God. Yet there is one blessed assurance, if one lives right he is sure to die right, for God knows no changes, and when He brings one to the knowledge of the truth, yes, begins that work of regeneration, it is not finished until that one is ushered into the blissful presence of Jesus, clothed in His divine image. And every one that has been touched and tendered by the finger of God's love, their desire is to walk worthy and live worthy of that vocation

wherein and with which they have been called, for there should be daily, yea hourly, minutely, crucifying of the flesh-world and the devil, and they should, as much as in them lie, see that they have no more dominion over them.

While I know when tabernacling here we can't reach the line of perfection, yet we should shun the very appearance of evil, and watch as well as pray.

It is indeed true that the day of one's death is better than the day of one's birth, for in dying we live, but at birth we begin to die. So there is nothing here that should court one's stay that has ever tasted of the goodness of the Lord, and I feel that Sister Della had. She was born July 2, 1872, and passed on to her reward December 18, 1943. She was married to E. W. Spain on January 22, 1899, and unto them one son was born, and he left them all alone almost 16 years ago, a grown man, but the loss of him has been felt, and she mourned for him as long as she lived. And now her husband is left to mourn for both of them, yet for only a short while, and he, too, will be gathered with them, where there will be no more parting but a happy, reunited family.

Sister Della was my husband's sister, so in going she leaves a sad, broken-hearted husband, two brothers, nephews and nieces, who feel that their loss is her eternal gain. She professed a hope in Christ over 33 years ago, and united with the Primitive Baptist Church, was baptized by her beloved pastor, E. E. Lundy, and she lived a life worthy of her profession, for I feel sure she was in possession of that hope and faith that will at the day of resurrection give her a full and free entrance into that heavenly felicity where she will forever bask in the sunlight of that blissful fruition that is prepared for all those that love the Lord's appearing. I would say to her husband: Lift up your head and dry your tears and rejoice that the Lord gave you such a blessed helpmate and companion for 16 these many years, and that she is only gone before to await in that blessed expectation and knowledge that you will soon join her, with your son, and sing that song of electing love and redeeming grace. Dear one, I hope by the grace of God to meet you some day and be complete when we have looked on the pleasures of life and they have vanished away; when we have looked on the pleasures of nature and perceived that they were changing; on the monuments of art, and see that they would not stand; on our friends, and they have fled, while we were gazing on ourselves and felt that we were as fleeting. We can look to the throne of God. Change and decay have never reached that. The waves of an eternity have been rushing past it, but it has ever remained unshaken. The waves of another eternity

are rushing toward it, but it is fixed and can never be disturbed, for the God of heaven has willed it thus.

Written by her sad and sorrowing sister-in-law, one that loved her devotedly,
Effie H. Carrawan,
Swanquarter, N. C.

ELDER O. C. HAWKINS

It is with a sad heart that I attempt to write a few words in memory of this dear brother, who was born on June 7, 1887, and fell asleep in Jesus on February 20, 1944, making his stay on earth 56 years, 7 months and 14 days. He united with the Primitive Baptist Church at Wheelers on Saturday before the second Sunday in October, 1914, and was baptized, together with his wife, by Elder J. J. Hall on the following day. He was ordained Deacon of Wheelers Church on the second Sunday in July, 1931, and began to exercise in his home church. On second Sunday in February, 1934, he was ordained to the full work of the ministry, his ordination was called for by Flat River Church in Person County. He served that church as pastor until he was afflicted, which was one year before his death. He also served Harmony Church, in Orange County, as pastor until his affliction. Elder Hawkins was sound in the doctrine of Salvation by the Grace of God. His acquaintance was very extensive, for he visited lots of our corresponding associations. The doctrine that he preached was never questioned. The evidence of the esteem in which he was held, was manifest by the host of brethren and friends that were present at the funeral. There were seven preachers taking part briefly, after which his body was laid to rest in the cemetery of Wheelers Church under a beautiful mound of flowers, to await the Resurrection, when that body will come forth, a spiritual body, to be fashioned like unto the Glorious Body of Jesus, to ever be with the Father.

Be it therefore resolved, 1st: That the church of Wheelers bow in humble submission to God's will, though we will miss Elder Hawkins, as he filled his seat if not providentially hindered, and his great devotion to his church. Resolved 2nd: That the church extend to Sister Hawkins and the rest of the family their deepest sympathy, hoping that God will comfort them and cause them to become reconciled to His will, for we feel sure that he is far better off than we, and all was done that loving hands could do for his comfort while he was afflicted. Resolved 3rd: That a copy of these resolutions be placed in our church records, a copy be sent to the family and a copy to our religious publication. Done by order of the church in conference the second Saturday in March 11, 1944.

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

OUR PUBLICATIONS

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

MARCH 15, 1944

NO. 9

CAN A MAN BE PROFITABLE UNTO GOD?

"Then Eliphaz the Temanite answered and said,
Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest the way perfect?

Will he reprove thee for fear of thee? will he enter with thee into judgment?

Is not thy wickedness great? and thine iniquities infinite?

For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

But as for the mighty man, he had the earth; and the honourable man dwelt in it.

Thou hast sent widows away empty, and the arms of the fatherless have been broken.

Therefore snares are round about thee, and sudden fear troubleth thee: Or darkness that thou canst not see; and abundance of waters cover thee.

Is not God in the height of heaven? and behold the height of the stars, how high they are!

And thou sayest, How doth God know? can he judge through the dark cloud?

Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Hast thou marked the old way which wicked men have trodden?

Which were cut down out of time, whose foundation was overflown with a flood:"—Job. 22:1-16.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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bined Concordance, order from the above con-
cern at the above address.)

PART 7

The Demoniac.

(Mark 1:23-26; Luke 4:33-36)

Mental disorders in the Orient are attributed to demoniacal possession; the profession of exorcist has always been profitable. All disorders alike yielded at the word of Jesus. The man who came a raving lunatic into the synagogue went forth in his right mind. Even as a madman he recognized the "Son of God." Jesus forbade him to publish his discovery. These prohibitions in Galilee are striking. With the advent of Messiah, Galileans expect strange and calamitous events. A prophet of God they would hear gladly; from Messiah, if they knew Him, they might flee in dread. Perhaps He saw they were not yet prepared to receive the truth; its publication might hinder His mission.

Healing The Sick

(Matt. 8:14-15; Mark 1:29-32;
Luke 4:38-39; Mark 3:7-8;
Luke 6:17; Matt. 8:2-5; Luke
6:12; Mark 1:46; Luke 5:16;
Matt. 9:1-8; Mark 2:1-12;
Luke 5:18-26.)

Returning to Capernaum, He healed Peter's wife's mother, whom

He found tossing in the miserable fever-cold too well known from of old to the dwellers in Palestine. The concourse round the door you may see when the medical missionary goes abroad in Galilee today. From lonely upland village, from dark-spreading encampment in plain and valley, they bring their sick and suffering ones. The physician plies his gracious task, and words of truth are spoken to the waiting people. Thus from "every town in Galilee, Judaea and Jerusalem" they came. Even the leper, doomed to perpetual ostracism, to a lonely and weary death, gathered fresh courage in Jesus' presence. Nor was his appeal in vain. Observe the note of accuracy: "Judaea and Jerusalem." In Jerusalem centred the interest and pride of the nation. Judaea was divided into "the mountain," "the Shephelh," and "the Valley," "Jerusalem" being added as a separate district.

Jesus withdrew for rest, probably to some secluded vale of Naphtali; but the many-voiced cry of human need soon called him forth again. Hemmed in by anxious crowds, most likely in the liwan, or open-fronted reception room of a house, four men, carrying a palsied comrade, climbed to the roof, and breaking it up, let down the mattress and the man before Him. Their faith commanded immediate help. To the scandal of the Pharisees He said, "Thy sins are

forgiven thee." Easy to say, this might only be blasphemy. But in proof of His authority, to the confusion of His critics, at His word the helpless man took up his bed and walked out before them all.

Care For Outcasts.

(Matt. 9:9-17; Mark 2:13-22;
Luke 5:27-39.)

Objects of universal hatred and contempt to the pious and patriotic in Israel were the men who farmed and collected the imperial taxes. They were given up as lost—abandoned sternly to their fate. Jesus speaks of Matthew (or Levi), bids him leave his disreputable work, and follow Him. Used only to black looks and contemptuous sneers, Matthew heard the kindly word with joyful surprise. Some one hoped better things for him. It broke the spell of his old life, and Matthew the publican became Matthew the apostle. Christ's answer to cavillers at His care for outcasts was that He "came to call sinners to repentance."

(To be continued)

WORTHY DEEDS

Worthy deeds are worth while
Burdens are lifted, by just a smile;
And brings joy to the human mind,
By the simple thought of being kind.

Every good thing we truly give
Proves a blessing, while we live.
A true reward is laid in store
And enriches the giver, to give
more.

A helping hand in time of need,
Is like a sower, sowing seed.
When, out of love, we have found,

Find their way, to good ground.

Charity lives within the heart,
Hence, at home, it makes its start,
And goes forth to those we meet,
Whom we, with loving kindness,
greet.

So, let us live, each passing day,
In a gentle, kind and humble way.
Overcoming horrid, choking weeds
By good, wholesome, worthy deeds.

Emily and Will Stanaland,
Tampa, Fla.

98 YEARS OLD.

Dear Cousin George:

Your letter that just came is very welcome, and found us all up and doing our bit; sisters doing their morning work, and I sawing wood, and Vert filing a saw. We are pretty well over the flu, but have dizzy spells yet.

Your letter to Mr. Hubert P. Main is very interesting, and seems to stir me up to give you a few items on what I hope is a travel from nature to grace. My earliest conviction of sin was at eight years of age, while passing through a severe attack of scarlet fever. I had serious thought on the hereafter (as I heard a whisper that I might not live) and I asked my father to read the Bible, and he read about Joseph and his brethren, and I resolved that if the Lord spared my life, that I would live a good life as Joseph did, and by that merit eternal life. Well, I got well and soon forgot all my good resolutions, and was soon doing things and going in company that I knew to be wrong, and would make new resolves only to break them and make more and break them,

and so it went till I grew up and married, and when about 28 the conviction became so strong that I resolved to seek the Lord in earnest, and for two years I sought pardon with all my mind and strength.

In the mean time I united with the Missionary Baptist Church in Albany, where I was in business and living at the time, and I was in worse condition after than before. I was told to do this and that and I would be all right, and after doing all I was told, no deliverance came, until one day I gave up, and went home and asked my wife to pray for me again, and also my sister Emily who was visiting us, and they both prayed, and then my wife asked me to pray for myself, and I tried, and all I could say was, "Lord, save me, help me," and I felt myself sinking down in a horrible pit, and gave up all for lost in that dark, horrible place; when all at once these words were spoken, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast," and I sprang from my knees and shouted, "Thank God, I'm saved, I'm saved."

I went down to the preacher's study in the First Baptist Church, and told the pastor of what to me was a wonderful deliverance, and he didn't know a thing about it. He had never passed from death to life, knew nothing of a Christian experience at all, and he said, "Well, Brother Kinney, you have worried so much over this matter, that you have lost your mind." "Well," I said, "if I'm crazy I hope I never get over it, for I've never been so happy in all my life as I have been for the

last couple of hours." (I must skip a lot here.)

To make a long story short, I went out to Schoharie, N. Y., and united with the Old School or Primitive Baptists. They believe in election, predestination, the final perseverance of the saints, and that our salvation is all of grace from first to last, and not of works; just as it was spoken to me in my deliverance. I was put in a tank when I united with the Missionary Baptists, and they called it baptism, but when I united with the Old School Baptists, I was baptized through a hole about 12 feet square cut through 16 inch ice, and it was 2 below zero that morning in February, 49 years ago. So I found by experience "that it is not by works of righteousness which we have done" but all of "grace and grace alone."

To me the doctrine of "election" is quite clear. We are chosen in Christ before the foundation of the world, lost in Adam, in his transgression, and saved in the death, and resurrection of Christ; and all our righteousness is in Him, all our good works are in Him. We are at best, poor, hell-deserving sinners. The New Birth is little spoken of in these degenerate times, but it reads, "Ye must be born again, not by the will of man, or the will of the flesh, but by the will of God." So don't you think I have a reason of a good hope?

Paul said "hope that is seen is not hope, for what a man seeth why doth he yet hope for." No one obtains eternal life by "trusting," but one has trust after he passes from death unto life. It is not the cause, but the effect; so it is with our hope,

we don't receive eternal life by hoping for it, but because we now have eternal life we do hope; that is we "give diligence to make our calling and election sure," but we will never be able to say we are sure. The flesh, the world and the devil are always making us doubt like Thomas. "If" is in the way, and one said "there is nothing so uncertain, as a dead sure thing." So long as we live in the flesh we shall be tempted as Paul said, "to become at last a castaway."

What could the "conditions" be that one should be "born again"? The idea is simply out of the question, for the "dead know not anything," and one must surely be born again, else he "cannot see the Kingdom of God." There is not one thing that mortal man can do to "be born again" for it is "not by the will of man, but the will of God." Man has no more to do with his spiritual birth, than he has to do with his natural birth. Your great grandfather and mine believed this, just as I have told you. He was an Old School or Primitive Baptist, which I am satisfied is the church of the true and living God, exclusive of every other so-called religious denomination. They hold to salvation by grace and grace alone, and practice baptism by immersion in a living running stream, no tubs, or tanks, or sprinkling a little water on babies or adults, and passing it for a gospel baptism. That is all counterfeit, climbing up "some other way" and it is a trait of children to do other than what the father tells them to do, and this is where much of the trouble and distress is.

Our great grandfather, Elder Ephraim Crocker preached for one church 52 years, and now all through that section they have departed from the faith "giving heed to seducing spirits and doctrines of devils," and here it is just the same. I have not found one living child who testifies that "Salvation is of the Lord."

I am glad that you are improving. The 25th of February will soon be here and you will be 98 years old. I hope that you may reach 100. You have everything at hand, and Cousin Bertha to wait on you when you are sick. All this is a great blessing.

We are also quite comfortable. A warm brick house, with storm windows, and plenty of coal so far, as the miners are all working Sundays as well as week days. It looks like we won't run short of coal. I was glad to sell out and get away from Ashokan, for every time I went out I had to walk past the spot where my poor wife was so cruelly killed, keeping that dreadful scene ever before me.

Thanks again for your good, kind letter. Helen and Emily join me in love and best wishes to you and Cousin Bertha, and I hope to be a brother in hope, and hope I am already one,

Sincerely yours,

Everett R. Kinney,

11 North Park,
Cambridge, N. Y.

To Cousin George Stebbins, the noted hymn writer, who will be 98 years old February 25, 1944.

PROVIDENTIAL TYPES AND FIGURES.

Almighty God in heaven above, who spoke the world into existence by the word of His power, made heaven for His own divine habitation and the angels to reveal His majesty, might, love and dominion both in heaven and on earth, and at the word of His almighty power the sun and moon and stars into their distant stations flew and swung the earth in the boundless fields of space which rests upon nothing but the foundation of Almighty God, who "speaks, and it is done; commands, and it stands fast"; who made the earth for His footstool, and tells us even in His providence that He is God and we have no other God, and says in His written testimony, to-wit: the Bible, that "as I have thought, so shall it come to pass, and as I have purposed, so shall it stand." Therefore from the beginning and time immemorial I thought to reveal my heavenly designs of types and figures in my providence to whom I please for the joy and comfort and edification on earth, and purposed it for their good and my celestial glory. Then mortal man looked, and beheld the North Star fixed in its purpose, and is the central power of all magnetic force and gravity of the universe. This star governs the compass by magnetic gravity, by which all lines and courses are established and made legal and lawful; hence it typifies God Almighty on His throne executing His divine will in heaven and providential will on earth. And the seven pointers, or the Great Dipper, typifies the seven spirits before the throne of God. The seven stars

typify the seven churches of Asia. The big "A" typifies the foundation of the gospel, "A" being the first letter of Alpha, Almighty, All and in All and an All-wise, All-powerful and All-forgiving and All-loving God. The big Ellin Yards typify the Father, Son, and Holy Ghost, and the little Ellin Yards typify the three that bear record on earth in water, blood, and the written word, and Job's Coffin typifies death. The two little "wee-bitty" stars so close together, called Cat Eyes" typify the spirit of love and grace, God in His people and His people in God, and verified by the penitent tears so sweetly shed when God descends, the still small voice within the soul, and says, "Peace be still. It is I." here are a group of stars called Orion, commonly called the Man of War. I don't know them, neither have any light or revelation on them. If there are any fixed or stationary stars save the North Star I have never observed them. All the stars collectively represent all of God's people collectively, but some stars shine brighter than others, and some Christians are more faithful than others. Some stars twinkle all night, typical of God's called ministers, spiritually expounding the milk and honey of the gospel to God's humble poor being fed with the gospel. All the stars in their bright constellation make a revolution around their orb and celestial sphere every 24 hours except the North Star.

One glory of the sun, another glory of moon, another glory of the stars. The sunlight is a figure of spiritual light and revelation. The moonlight is a figure of the gospel

light and food for the church militant. The starlight of the night typifies the spiritual love and fellowship of each member of the church. Each member's love and worship dedicates the church to the glory of God. So does each and every star bequeath and bestow its small portion of light in praise and angelic glory to God for the salvation of the church.

This writer has twice in his life, while viewing the stars, seen every star in the element all at once lighted up with such a sparkling beauty that no tongue can explain the beautiful vision. The dark cloudy day typifies the "do and live" system and free agency of man by working his way to heaven by keeping the law. The dark cloudy night typifies man's doom for hell under the law of sin and death without God and hope in the world. About 20 years ago the big bright Morning Star just after the dawn of day, entered the moon and stayed in the moon until after 10 o'clock. It was beautiful to see Christ and the church so plainly in this vision. Hart Wright, astronomer, of Clearwater, Florida, says this star enters the moon now and then, always has, and always will, but the time cannot be figured out. The Morning Star always typifies Christ, the moon typifies the church, and the clouded looking portions of the moon typify false doctrine preached by false preachers. The Milky Way of the innumerable host of stars typifies all the saints of God that will eternally dwell with Christ in heaven above after the Judgment Day. The shooting of the stars typifies the death of Christians. The Christian

dies to live again. The star shoots but proceeds back to the same star again. The comet with its beautiful ensign of heavenly light jutting out from the bright star, typifies Christ and the church. The star is Christ, and the beautiful red expanse of light which always points toward the rising sun, I am just going to call it heaven's insignia and the banner of glory to wave over heaven throughout the ceaseless ages. The rainbow tells us there will never be another total flood. The water gall parallel with the rainbow verifies God's word true concerning the bow and the flood. The lightning typifies the sword of the Spirit, and the thunder is God's voice. The snow covered earth typifies the purity of heaven, and the burning volcano typifies the judgment and fury of hell after the Judgment Day. The total eclipse of the sun typifies Judgment Day and the total eclipse of the moon typifies the crucifixion, burial, resurrection and ascension of Jesus. The cyclone of storm, wind, and hail typifies God's righteous will and way, just as good and just in making hell as He was in making heaven. The mountains traverse all the continents of the earth, which reveals God's sovereign will and providential network in making the high and lofty mountain peaks to lift man up in the sky far above the rotundity of the earth to stand and view the Supreme Architect of all nature and with the floral kingdom all aglow with the heaven's blooms and nature's fragrance and every bloom typical of the sacred grandeur and beauty of heaven, and their fragrance the sweet savor

of God's eternal love. Then the sunny showers of the spirit descend upon the mountain and the voice of the turtle is heard in the land, and the bees collecting honey for their winter store. Hence the dove is Jesus Christ, the Holy Spirit, and the bees collecting honey is the gospel love, fellowship, union and communion of the saints on earth in the worship of the Lord. Then, merciful Lord, how unworthy I do feel upon this lofty mountain peak while the birds sing anthems of thy providential praise. The bees, their honey and their gum, is hope, faith and salvation treasured up in heaven for the saints bye-and-bye, and the gentle voice of the dove is, I hope, the blessed Jesus, who has, I hope, upon this lofty mountain opened my eyes to behold the world, the fullness thereof, the deep blue sky and all the heavenly planets and all a filling and fulfilling their decreed and ordained purpose and giving God complete providential and spiritual praise and has enabled me to write what I hope He has revealed to me to write upon His providential types and figures. And now, oh dear Lord, as the sun goeth down upon this heavenly mountain and night cometh on within my soul of sin, troubles, tribulations and blinding tears to think how thou had to groan and suffer for such a hell-deserving wretch as I. If I be thine, however, O Lord, I see the sunshine typical of heaven's light, the sun typical of Father, Son and Holy Ghost, and the bright and golden circle around the sun a type and figure of the New Jerusalem where Heaven encircles the realm of glory and maketh glad the City

of God with the blood-washed saints to join with Jesus in the holy sanctuary to see Jesus as He is and be made like Him and in the fullness of His glory and His sacred love join with the angel host to sing the sweet song of salvation and redeeming love and shout praise and glory to God and the Lamb through Jesus' loved and the Lord's decree for God in Heaven ordained it ever to be.

J. J. Thorne,
Elm City, N. C.

EXPERIENCE.

To The Readers of
Zion's Landmark:

I have had a desire for some time to try and write a part of my experience and call to the ministry. But I often feel that I have not sufficient proof to write on this subject. By request I shall endeavor to be brief on account of shortage of paper and mention some of the past which still lingers with me, which is an anchor to the soul both sure and steadfast. I cannot tell when I began to love the Primitive Baptists, neither can I tell any designated time or place when deliverance came to me. I want to say here that was one of my biggest troubles. I felt like I loved them and wanted a home with them. And one time I prepared my clothes for baptism one Sunday morning, but I just could not offer myself. I had often heard my father (Elder A. B. Denson) tell of his experience and deliverance and can today go to the spot where he was delivered of all of his troubles and was made willing to offer to the church and did so the next meeting, which was the same month I was born. I felt that

I should have a deliverance as he did before I offered myself, and kept waiting for that time to come. But in some mysterious way unknown to me, in September, 1930, I found myself before the brethren and father, who was pastor, expressing my love for them and desiring a home. I left home that morning desiring that I could offer, but saw no way possible. My intentions were to get there early and talk with father some before services and see what he thought about it. I had never mentioned it to any one. I arrived there in plenty time and watched for him to come. The time for service arrived and I yet had not seen him, so decided he was sick and would not be there, so I went in and he was in the stand. How he got there and I didn't see him is a mystery to me. He told me later he was glad I didn't talk with him, for fear some one would say that he persuaded me. After I was received, from then until I was baptized, I was in plenty of trouble. I really needed comforting and I trust that the comforter came to me in the person of Sister Emma Brake. She spoke a few words to me on the street, which built me up more than anything else in my experience.

One Sunday morning we met at the water for baptism and I still didn't feel much better and so weak physically that I had to sit on the running board of a car, yet I was in the best of health, naturally speaking. In the afternoon of my baptism I began to get better and the burdens began to leave me. I felt like then if I was before the church I could tell a better experience. On

the following day I was still rejoicing and several times during the day I would pass by the clothes line where my clothes were hung which I was baptized in. I thought that was the prettiest suit of clothes I ever saw in my life.

For fear I will get too lengthy, I will mention a few things in regard to my call to the ministry, if I am not deceived. I felt something of the burdens before I united with the church. I would attend associations and see the ministers in the stand, and just wish I could be one of them. I did not know what they had to go through with in order to be made a minister of the gospel. I truly hope I understand some of it now.

For a period of time I was satisfied of having a home in the church. But soon another burden began to impress me, and one night while asleep, the Lord showed me a large field which needed cultivating. He put me in it and said, "Cultivate this field in one day." I, being a farmer, knew that it was an impossibility for me to do so. After meditating upon the dream, the devil, I guess, said to me that ought to be sufficient proof that you won't have to preach. Another time I dreamed I was in the Falls church and father said to me, "Open the services and preach." I arose to the book board and reached to get the Bible, but it was so high I could not get it, neither could I see the congregation because I was so small behind the book board. I awoke and something said that should be enough evidence that you cannot preach, for you have tried it and made a

failure. I feel now that was to show me how small one must be in order that he be prepared to preach the gospel. In the year of 1936 I made the attempt which I am sure was a very poor one. And have often thought why the brethren let me continue on. For it seemed I was the most backward one that ever made the attempt. But my brethren bore with me very patiently, and on October 1938 they set me apart to the work of the ministry, of which I have never felt qualified.

At present I am trying to serve four churches, of which I hope I am thankful. I have never had any desire to travel and preach and so far have never had an appointment made for me. But feel safer around home and with my brethren that know my faults. I humbly pray that the Lord will so bless me to continue serving them in an acceptable manner. In reference to my experience, I feel that there are some others staying out of the church, waiting for more evidence, as I did. If there be such, to you I say, you will never get a sufficient amount to be sure of it. If you love them and desire fellowship, that is sufficient, and the Lord takes care of your unworthiness.

Submitted in love,

R. B. Denson,
Rocky Mount, N. C.

LOVES THE PRIMITIVE BAPTISTS.

Dear Mr. Gold:

I am sending \$1.00 for my Landmark, as I think my subscription is about out, and don't want to miss one copy. Since my husband, Elder

Luther Joyner was taken from me four years ago, I don't get to preaching very much.

If I know my heart, I love those I hope to be God's little children. When you can feel a spark of love, one for each other, and when you meet one who feels the least if one at all. I hope God implanted this love in my heart, and how hurtful to see so much confusion among what we claim are our family. I believe all God's children that have a hope in Christ are one family. Spiritually I want to be like Ruth of old. Let me live with them, and die with them.

Yours in hope,

Mrs. Lena Joyner,

R. 3, Box 250
Greenville, N. C.

PLEASE SEND IN ARTICLE IF YOU HAVE IT.

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

I am sending you check for two dollars to renew my subscription for the Landmark.

I am 75 years old and have to stay in bed most of my time with heart trouble.

There is a piece I saw in the Landmark (I can't tell what date it was) I wish you could find and put it in again. If you would ask in the Landmark, someone that has old papers could find it for you. The heading is "Pride Made Humble" and the preacher's name was Leland.

Mrs. J. L. Bailey,
Williamston, 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. MARCH 15, 1944

GOD ACCEPTETH THY WORKS

"Go thy way, eat thy bread with joy and drink thy wine with a merry heart; for God now accepteth thy works."—Ecl. 9:7.

In the above words there are important counsel and assured comfort. The good works that God accepteth are provided and ordained of Him, and these are works of His people, and they that perform them must first be accepted. The Arminian would tell sinners that if they will give their hands to the preacher and their hearts to God He will be pleased to accept their works. The reverse is true, for no works of man have ever been acceptable to God, the Scriptures unquestionably teach, before the doers were accepted. If these facts were believed by religionists of the day most of their soul-saving efforts would have to be given up. Men's works are good only because God

accepts them, and not they accept the Lord. God's teaching is to bring down everything carnal in men, and set up everything spiritual; to bring down creature holiness and excellence, and to exalt the Saviour, His righteousness and loving, gracious mercy, not the creature. The principal appeals to alien sinners are to induce them to accept Christ as their personal Saviour by coming on the Lord's side. The word nowhere teaches that it is in the power or will of the unregenerate to believe or accept Christ as their Saviour; for only those who are born again can ever believe that Jesus is the Christ. If it were possible for them to come out on the Lord's side, what help could they be to Him who doeth His will in heaven and earth, and none can change Him, but if the Lord be for them who can be against them, for He will freely give them all needful blessings out of His fullness by Christ Jesus. Did not God have respect to Abel and to his sacrifice? Did He not accept Noah before his offering? Was not the Son of the Father accepted before His atoning work was accepted?

Yea, the redeemed were first loved, chosen, made new creatures in Christ before they did any good works. They are righteous because He is righteous. From me, sayeth the Lord, is their fruit found. For He hath wrought all their (righteous) works in them. Make the tree good and its fruit will be good. Some teachers reverse this order, and would have sinners do good in order that they should become righteous. But that would be look-

ing for grapes on thistles, and figs on thorns.

Thus the unconverted are exhorted to repent, believe and love the Lord, if they will not so act they will be lost. The truth is, God has never requested Godly sorrow for sin, saving faith in Jesus, divine love or spiritual grace in any one whom He hath never begotten spiritually. But where there are divine commands there are divine enablings. When thou saidst seek ye my face: my heart said unto thee, thy face, Lord, will I seek.

That which is a good work in man would be constrained of God's love, union to Jesus, and the operation of grace by the indwelling of the Holy Spirit. Just as every seed bears fruit after its kind, so will they who are born of an incorruptible seed bear spiritual fruit, but not all to the same degree, for some bear thirty, some sixty, and others a hundred-fold, but each as their faith may be: for each one's faith is weaker at some time than at other times.

Evidently God doth not accept all the works His people do, for they do not accept all they do as unto the Lord themselves. They are often made to hate and loathe much they do. All evil tendencies of their vile nature they would not have, and banish from their minds forever if they could. Verily God is well pleased with such disapproval and accepts these hearty rejections. All God's children are accepted of the Lord, but not all their works; their sins are all atoned for by our Lord. How great is that faith that works by love.

It is said a Book of Remembrance is written before Him, for them that fear the Lord and think upon His name. All good works come from the Lord, and He will accept them. True prayer is indited of the Lord, and hears and answers all, since the burden of the soul and the answer of the tongue is from the Lord. He doeth all He works in them to will. Doubtless there are people who believe that their good works will cause God to bless them in time. Let such do an over-abundance of good works, as it would stand to reason that over these would be an impact for blessings in heaven. But I have wondered why all the heirs of God do not believe what our Lord said, after they have done all they could do, they should say we are unprofitable servants?

M. L. Gilbert

JOHN HENRY SMITH

I am making the attempt to write the obituary of my husband, John Henry Smith, the son of John P. and Armillie Smith.

He was born August 31, 1855, and departed this life August 19, 1942, making his stay on earth 86 years 11 months and 19 days.

He first joined what is called the Christian Baptist Church, and he stayed with them two or three years and became dissatisfied, and did not feel like that was home to him. So he united with the Primitive Baptist Church at Little Vine, in Carroll County, Va., Saturday before the third Sundry in May, 1888, and remained a faithful member until death. He always filled his seat when there was no providential hindrance.

He would go far and near to preaching, when he was so old some people would say to him, "You are too old to go so far by yourself." He would say to them, "Not so, I am not by myself, God is with me every minute of my life. What kind of a God do you think we have? Is He off on a journey or asleep? No, He never sleeps. He is ever watching over His children," he would tell them. This was the kind of a God that he was trusting in, one that had all power both in heaven and on earth. One

that has all power and doeth all things. We feel like he was a faithful follower of our blessed Lord.

His family has lost a kind husband and father. We miss him, realizing, too, that our loss is his eternal gain. We believe he is now resting in that sweet paradise of God, where his troubles are all over. He is where all is joy and peace forever. "Blessed are they that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

May we be submissive to God's will. We know that He doeth all things well.

My husband lived to a ripe old age, although we never get to the place that we want to give any of our friends or loved ones up. It is like he said a few weeks before he died. He said if he were to live to be a hundred years old, he would only have to suffer more. It was nearly eight months before he died that he could not walk any without some assistance. He wanted to sit out on the front porch most all the time, while he was able to sit up. We would take him out there in his rocking chair. He enjoyed being out there. He would take bad spells of suffering for a long time before he died, but after he was confined to his bed he did not seem to suffer any hardly, only when we turned him over and changed his clothes. Then it seemed like it would kill him, but after we would get him turned over he would lie quietly until we would have to dress him again; but when he died he went off like he had gone to sleep.

I believe he did go to sleep in the arms of Jesus. He said several times when he would be suffering so badly, he wished the Lord would call him away from this world. He would say he was of no benefit to us. He would say "If the Lord is for you, who can be against you?"

He leaves to mourn their loss his wife, three daughters and one son, one sister, grandchildren, and great-grandchildren, and many friends. He has four children living, Mrs. Lucy Good, Princeton, W. Va.; Mrs. Elsie Gammans, Reidsville, N. C.; Mrs. Rebecca Edwards, Pomona, N. C.; Mr. William Early Smith, Superior, W. Va.

Several times when he was suffering he would ask the Lord to take him easy, and He did take him easy. He said he wanted to be unconscious when he died, and he was part of the time. He was confined to his bed only two weeks.

My husband joined the Primitive Baptist Church at Little Vine, Carroll County, Va., Saturday before the third Sunday in May, 1888, and was baptized by his pastor, Elder James M. Allen, the third Sunday in June, 1888. His membership was still at Little Vine at his death. He got so he could not sing before he died, and said he could not

sing any more until he crossed the river, and then he would sing all the time in all eternity.

I cannot say I wish him back here in this wicked world to suffer, when I have a good hope of him being in that happy place where his troubles are all over and nothing there to disturb his peace and happiness. It has pleased our Heavenly Father to call from our midst my beloved husband, and we feel that our loss is his eternal gain. We feel that we have lost a faithful follower of our blessed Lord, and his family a kind husband and father.

I believe he went to sleep in the arms of Jesus. He said to me a short time before he was confined to his bed, that no one could have any complaint on my not waiting on him. I was glad he felt that way about it. I felt like I did all that I could do. I waited on him for nearly a year, night and day. I was not up all night with him all that time, but I had to get up and wait on him when sometimes he would be suffering so badly he could not rest lying down. He would ask me to get up and stir up the fire, and slip him to the fire. He would then say to me, "Get back in bed. You have done all you can do." He would sit there awhile, and then he would say he believed he could rest lying down. I would get him back in bed, and then he would rest better.

My husband was twice married. His first marriage was to Miss Kima Jennings, daughter of Mr. and Mrs. Ryla and Rebecca Jennings. To this union was born one daughter. His second marriage was to Miss Rhoda Ann White, daughter of Mr. and Mrs. Ira and Rebecca White. To this union were born three sons and four daughters. One son and three daughters are living. He had 37 grandchildren and 53 great-grandchildren, two great-great-grandchildren.

We have hope and believe he was the planting of the Lord, and the hand that planted him also nourished him while here. He will some day be transplanted into heaven, where he will live forever, and be changed and fashioned like unto the glorious body of our Lord and Saviour, Jesus Christ. Then heaven with all its beauty and glory will be his to enjoy forever. I believe his spirit is resting in heaven with Christ and the holy angels, where there is no night; but the Lord God giveth light to that city.

The funeral services were conducted by Elder T. Floyd Adams and Elder J. W. Gilliam and Brother J. F. Nelson, not ordained. They all spoke wonderfully. After that his body was laid to rest in the church cemetery at Macedonia, to await that glorious resurrection morn, where all saints hope to meet in that sweet home above.

"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."

The golden gates were opened,
A gentle voice said come,
As the angels stood awaiting there,
To welcome saints home.

Gone but not forgotten.

Mrs. J. H. Smith,

P. O. Box 1114,
Reidsville, N. C.

The morning shall come and the body
shall rise,
And meet the dear Lord somewhere in
the skies.

Then cheer up, dear ones, who sadly weep
For happy is she—in Jesus she sleeps;
She is now free from sickness and strife
Then call it not death, but eternal life."

Written by one who loved her,
Lola P. Garner.

J. H. FARR

IN MEMORIAM

Willie Casey Potts was born July 27, 1860, and died August 27, 1943. She was married to William Potts November, 1875. To this union were born 14 children, five dying in infancy, and nine lived to be grown and married. Those preceding her to the grave were, namely, Mrs. R. P. Rayford and Mrs. Dewey Potts, Warsaw, N. C.; Mrs. J. T. Whitted, Snow Hill, N. C. and Mrs. S. H. Aycock, Fremont, N. C. Her husband died about 20 years ago. He was a very successful and influential man and gave of his worldly goods to the Old Baptist Church long before he was received into the church. Sister Potts' surviving children are Mrs. J. N. Southerland, Mrs. J. B. Dalton, Mrs. J. S. Wilson and Dr. W. H. Potts, all of Mount Olive, N. C., and Mrs. J. T. O'Berry of Dudley, N. C., 16 grandchildren and 15 great-grandchildren.

Sister Potts, her husband, and two daughters, Mrs. J. N. Southerland and Miss Carry Potts, who afterward became Mrs. Sylvester Hassell Aycock, all joined the Primitive Baptist Church at Dudley on the 22nd day of September 1922 and were baptized by their pastor, Elder J. B. Roberts. Sister Potts was a faithful and consistent member, who loved her brethren and sisters very much. Her faith was strong, feeling that her hope of salvation by grace was the gift of God. She was full of charity in her disposition to think well of others, esteeming her brethren and sisters to be higher and better than herself, and too, "She stretched out her hand to the poor; yea, she reached forth her hands to the needy."

Sister Potts' funeral was preached by Elder W. E. Turner of Wilson and her body was interred under a mound of beautiful flowers in the Mount Olive cemetery. Many relatives and friends were there to pay this last tribute of respect to this beloved woman, whom we all loved and miss. Will say to her children who are here, that we hope some sweet day by the grace of God that we all can meet her in that home where there is no more sorrow, pain or death.

"Oh, call it not death but that blessed sleep
Never again to wake up and weep,

By the help of the Lord I will try to say a few words in behalf of a dear friend, Mr. J. H. Farr, or better known as Uncle John, as every one called him uncle. He departed from this world on the 24th of August, 1943, making his stay on earth 71 years. He was not a member of any church, but was a good man. He had been living in our community for twelve years. At Holly Ridge he was always at his work, and worked when he was not able. His many friends will miss him, for he was always willing to lend a helping hand to those in need. Everything was done for Uncle John that could be done, by his friends, sister, and doctor. He has a wife and several children, but was not living with them. He was living alone on a little farm that he had bought. He was taken sick at Anthony Rhodes home on the 18th of August, and between him and Riley Davis, by the help of the Lord, was able to wait on him in his last few days. He did not live but seven days after he was taken ill. He seemed to be in a coma. He could not talk or move. He would try to tell us something, but the only words we could understand was "Lord, have mercy on me."

His body was laid to rest at Stump Sound Church beneath a mound of flowers. His many friends were gathered around to see him put away. We all miss our friend, Uncle John, but may we say

Our friend, Uncle John
Has gone to rest,
We miss him, but the
Lord knew the best.

Written by friends,

Ella Rhodes and Caroline Davis.

RESOLUTIONS OF RESPECT FOR BROTHER DAVIS IVEY

Brother Ivey was born June 18, 1861, died October 5, 1943, having lived to be 82 years three months and 16 days old. He united with Hannah's Creek Church the third Sunday in August, 1931, and lived a faithful member as long as he was able to go.

Resolved, That Hannah's Creek Church has lost one of its faithful members, but we desire to bow in humble submission to

One who doeth all things well. We feel that our loss is his eternal gain and that he is now sleeping that peaceful sleep and on the resurrection morn will be brought forth to be with Jesus for evermore. And be it further,

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

Done by order of conference.

Elder Xure Lee, Moderator
 C. A. Johnson
 W. W. West
 Committee

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union Meeting is appointed to be held with the church at Willow Springs, Wake County, Saturday and Fifth Sunday in April, 1944. Elder T. F. Adams is chosen to preach the introductory sermon and Elder E. C. Jones is alternate. Willow Springs Church is located about one mile east of Willow Springs, a station on the Norfolk and Southern Railway. Any one desiring further information may communicate with Brother J. C. Adams, Willow Springs, N. C., Route 1. All lovers of Truth are invited to meet with us, especially ministering brethren.

W. F. Young, Union Clerk.

Angier, N. C.

LOWER COUNTRY LINE UNION

Our next session of the Lower Country Line Union will be held with the church at Cedar Grove the 5th Sunday and Saturday in April, which will be the 29th and 30th. Elder T. W. Walker was chosen to preach the introductory sermon, Elder N. D. Teasley alternate. This church hasn't got any members but some lovely friends of the Baptists around the church that appreciate the Union. We hope to have a good attendance and especially ministering brethren are invited.

Directions to Cedar Grove going from this side of Roxboro and Durham you go out the Durham and Wake Forest Highway. After you cross Neuse River there is a filling station on the right hand side of the road by the name of Lee's or Mason's filling station. Just beyond the station, turn to the left which road takes you to the church, and coming from East, of course you take the right hand just before you get to the filling station.

Clyde Satterfield, Clerk.

MILL BRANCH UNION MEETING

The next session of the Mill Branch Union is to be held with the church at Pleasant Hill, near Myrtle Beach, S. C.

M. Meares.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the Church at Nahunta, Wayne County, N. C.

Elder G. E. Trevathan is appointed to preach the introductory sermon and Elder J. C. Smith is chosen as alternate.

The church is situated about 7 miles East of Adamsville, one mile West of the Snow Hill-Goldsboro Highway No. 102.

J. E. Mewborn, Union Clerk.

BEAR CREEK ASSOCIATION

The next spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Crooked Creek, 14 miles north of Monroe and 9 miles south of Stanfield, N. C., commencing on Friday before the first Sunday in May, 1944 and closing Sunday thereafter. A cordial invitation to ministers, brethren, sisters and friends to attend. Those needing more information, address Brother Troy A. Williams, Rt. 2, Monroe, N. C.

J. W. Jones,

Peachland, N. C.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Oak Forrest, on the fifth Sunday and Saturday before in April, 1944. The church is located six or seven miles east of Benson, N. C., near Blackman's Cross Roads. All lovers of the truth are invited to attend.

Please publish this in the Landmark. Many thanks for same.

Yours truly,

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

**APPOINTMENTS FOR
 ELDER F. A. COLLINS FROM ALA.**

Willow Springs fifth Saturday and Sunday in April.

Middle Creek, Monday, May 1st at 11:00 A. M.

Raleigh, Monday, May 1st at 8:00 P. M.
 Fellowship, Tuesday, May 2nd at 11:00 A. M.

Clement, Tuesday, May 2, at 3:00 P. M.
 Bethany, Pine Level, Wednesday, May 3rd, 11:00 A. M.

Little Creek, Wednesday, May 3rd, 3:30 P. M.

Bethel, Thursday, May 4th, 11:00 A. M.
 Sandy Grove, Thursday, May 4th at 3:30 P. M.

Angier, Thursday, May 4th, at 8:30 P. M.
 Thence to the Bear Creek Association.

Elder E. C. Jones,
 Elder T. F. Adams

OUR PUBLICATIONS

ZION'S LANDMARK:

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

APRIL 1, 1944

NO. 10

THOU SHALT HAVE DELIGHT IN THE ALMIGHTY.

"Which said unto God, Depart from us; and what can the Almighty do for them?

Yet he filled their houses with good things: but the counsel of the wicked is far from me.

The righteous see it, and are glad: and the innocent laugh them to scorn.

Whereas our substance is not cut down, but the remnant of them the fire consumeth?

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."—Job 22:17-30.

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**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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(If any of our readers want either Bibles or
a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

PART 8

The Sabbath

(Matthew 12:1-8)

The Sabbath law, as interpreted by the doctors, with their innumerable requirements and restrictions, had changed the Sabbath from "a delight" to a day of anxiety and mental strain. Methods had to be devised for the relief of weary humanity. Observance of these rules came to be thought the main end of life; but it was taught that mere technical observance was enough, and this often meant a real breach. Jesus scorned these pleas of perverse ingenuity. Walking through the fields, His disciples plucked ears of corn, rubbed off the chaff between their hands, and ate. They were held formally guilty of reaping and of threshing, and were at once attacked by the legalists. In reply, Jesus claimed large freedom. The Sabbath was instituted to promote man's welfare. To make it a means of oppressing humanity was to rob it of the divine sanction. And immediately, by restoring a man's withered hand. He illustrated His doctrine that it is "lawful to do well on the Sabbath day."

The Twelve Chosen

(Matt. 10:2-4; Mark 3:13-19;
Luke 6:13-16)

Having healed multitudes of sick people on the sea-shore, He withdrew to a mountain and spent the night in prayer. In the morning He chose twelve men to be His close companions. Several pairs having the same names were, according to Eastern custom, distinguished by epithets descriptive of personal characteristics or of origin—for example, Simon Peter and Simon the Canaanite, Judas James' brother, and Judas the man of Kerioth. Then followed the declaration of the great principles of the kingdom, reported in Matthew 5:7. Whether or not this was all spoken at once, it afforded a conspectus of the teaching of Jesus.

Sermon On The Mount

(Matt. 4:25-8:1; Luke 6:17-49)

The traditional "Mount of Beatitudes," a double-crested hill four miles west of Tiberias, seems too far from the Sea of Galilee, and too difficult of access from that side. Possibly, too, it was a fortress in Jesus' time. It commands one of the fairest prospects in Palestine, grassy slopes falling away to westward, the scene of the crusaders' last crushing defeat by Saladin; Tabor, presiding over the broad terraces in which the land lets itself down towards the sea; the fertile plains of Hattin; the wild gorge of Wady-al-Haman, and

through its rocky jaws the sweet shores of Gennesaret, the breezy uplands of Naphtali; and away to the north-east the black hills of Jaulan, culminating in the white mass of the mighty Hermon. But there are many mountains overlooking the sea which might well have served the Master's use.

Its Teaching

This great sermon declares and illustrates the inward and spiritual character of religious life and experience, emphasizing the supreme value of love. There was much against ordinary ideas and customs—e.g. "Love your enemies." The dearest duty of the Oriental has ever been to hate his enemy, to avenge every insult and injury. The beauty of forgiveness, the sublime dignity of a love victorious over hatred and enmity, have not yet dawned in power upon the sombre mind of the Orient. Note, again, a touch of local color: "bread . . . fish . . . egg," the commonest of Nature's blessing in Palestine, are set over against "stone . . . serpent . . . scorpion," the commonest of her curses.

(To be continued)

FEAR AND TREMBLING

(Phillippians 2:12)

Beloved of the Lord:

I have been asked by some of the dear saints to write some of my experience in early life, and forward it to the Landmark for publication; but I have always refused, knowing I could not do it, without the Lord blessed me with His presence, and gave me humble boldness to tell of His wonderful love manifested to me in early childhood.

I do not know the first time I felt moved by His Holy Spirit to bow on my knees, and ask Him to take care of me and direct me in the way He would have me go, nor can I say how old I was when a voice spoke to me. It was not an audible voice but a feeling voice spoken in my heart and said "To humble yourself in the sight of the Lord and He shall lift you up," James 4:10, and I believe it was a command.

Every night before I got on my bed, I would kneel by the side of it and offer thanks to him, for protecting me through the day, and would ask the same blessing through the night, and I have never had any mind to leave it off.

With David I feel to say, "Oh, God, thou hast taught me from my youth and hitherto have I declared thy wondrous works, now also when I am old and gray-headed, "Oh, God, forsake me not." Psalms 71:17-18. David was a man, as all Bible readers know, guilty of adultery and murder while he was king, and saw lots of trouble over his own conduct as well as the conduct of his children, but he repented and confessed his sins, and the Lord forgave him and he did not fail to cry unto Him, evening and morning, and at noon will I pray and cry aloud and He shall hear my voice. He hath delivered my soul in peace from the battle that was against me. Psalms 55:17-18. He was only a youth when he killed the great Goliath and slew the Philistines by the tens of thousands. The Lord was with him.

When I was not more than 12 years of age, in the late hours of the night, the family being asleep, I too

had been asleep, cannot say how long, when a voice with its quickening spirit disturbed my rest, and when I fully awoke to consciousness these words were ringing in my ears, and the sound of them was all through me. The room was full, and this was the message, "To work out your own salvation with fear and trembling." Words are inadequate and English too frail to describe the condition in which I found myself. It was such that I could not compose myself in any way, I was trembling like a leaf; the stillness of the night caused a distressed and uneasy feeling but I decided not to say anything to any one but kept it concealed within my breast, hoping to find out more.

I went on meditating over what had taken place, trying to have a good time with my school mates and other young associates, but when alone my heart was filled with sadness and when night came I was always ready to go to my room to read, or go to bed to study about my troubles. I could not sleep but very little, and when I did get to sleep I had such awful dreams I would awaken frightened. Sometimes making such a disturbing noise it would awaken my parents and my mother would come and get me and carry me to her room, and lay me on her little bed for the rest of the night. I was afraid to go to sleep, I had such miserable dreams. I dreamed of seeing the world coming to an end in several different ways and at different times. When I was awake it was just as plain in my mind as it was when my eyes were closed, although it has been

many years, still it is plain in my mind until this day.

I would go to dances when I was only a small girl; my older brother would beg my mother to let me go with him, so they could use me when they did not have enough grown girls to make out a full set to dance, and in that way I learned to dance and enjoyed it very much, while I was only a child, and when I got about grown I was so thrilled with the music and dancing that I wanted to go every time there was a dance in the neighborhood.

But that did not last very long. I soon got so I could not leave it where I found it. When I went home the dancing went with me and whatever I tried to do, I did it dancing. I could not get away from it, and it would not leave me. No use to go to bed. I could not sleep, nor could I work. I was miserable wherever I went; could hear the one that prompted the sets saying "Balance all, swing corners, all ladies to the right, etc." I was so wretched and worn for sleep. I found my mother's laudanum bottle and drank enough of that to make me sleep, or to keep me quiet for two days and nights. When I got up my mother told me she would be compelled to stop me from going to the dances as it took me so long to get over them. I did not tell her anything, but I did know that would be the last dance that would ever cause her any trouble on my account. What I had suffered on account of the dancing no tongue could tell.

In the summer of 1886, August 31, about 9:00 o'clock p. m., as some of you older ones know, we

were visited with an earthquake that caused much excitement in our country, which did lots of damage in Charleston, South Carolina, and other places in that state, but the Lord was graciously good and merciful to us in this part of the country. I heard the roaring and felt the tremor of it, before the house began to shake and I was like one with a hard chill, trembling from head to foot. I felt just like I could not live, believing it was all sent on my account and it sounded like some one right over my head dancing or tattooing. No words could express my deep personal regret for ever attempting to dance, and I promised the Lord that night never to dance again, and I never have, nor has dancing ever given me any more trouble.

I was only 16 years of age. I wanted to tell my troubles to some one, but I did not know how or where to begin as my mind had been troubled the most of the time since I could remember, had many such experiences too hurtful to tell. I had always felt to be one too many. My sister was older than I, and she would laugh at me because I could not sleep and make fun of me for telling my dreams. She said she went to bed to sleep and not to lie awake to study over so many foolish things that did not amount to anything.

My father would at times tell me that I had better take a weapon with me when I started to bed as I had so much to contend with during the night. They tried to tease me and make a joke out of it, but they did not know how bad I dreaded to see night come. I have often

thought of Joseph, how his brethren envied him for telling his dreams but his father observed the sayings. Gen. 37:11.

The more I thought over my troubles, the bigger they got. I wanted companionship with some one who wanted to talk to me about Christ and His suffering here on earth and I had a great desire to be baptized and be numbered with those He came to save. I had loved the Primitive Baptists all my life. My mother and my grandparents, and all my close relatives that belonged to any church belonged to it and they were all I knew anything about religiously. I was raised within one mile of the Bay Church and was only a small child then and I could not tell them what I wanted them to know. There was too much space between us.

The church over fifty years ago was composed of elderly people who looked and dressed so different and their walk and talk was different. They were more interested in telling their experiences to each other and in singing and giving thanks to the Lord for His goodness and mercies in blessing them with His spirit to rejoice together in hope, but never a young person united with them, much less a child, and I felt to be a very small, insignificant child, not worthy of their notice, much less thinking about exposing my ignorance to some of the wisest people on earth, on the vital subject of religion.

All these thoughts did not relieve my feelings and I was so perplexed in mind. I asked my mother to let me take a trip to Wilmington and she consented for me to go. The

people that I visited were all Advent Baptists and believe in the second coming of Christ and baptism by immersion, so the first time we went to church the preacher at the close of his sermon said, "If there was any one there that wanted to be saved to come and take a front seat while they sang the last song." I rose and went, being the only one that did go, and I was a stranger to them all. The preacher gave me his hand, asked a few questions, and I was received in full fellowship with the church. Then he asked me when I wanted to be baptized, and I told him as soon as possible, that I did not know how soon I would have to go home. So he decided to baptize me the next day. This was Sunday night. I united with the church and Monday about noon I was baptized in the Cape Fear River with only a few present and I believe I felt like the eunuch did after Philip baptized him. Acts 8:39.

Yes, a heavy burden was removed and my mind was relieved for a long time and I was blessed with faith to believe that the Lord was my Shepherd and I should not want. I was only 18 years old when I was baptized the first time in 1888.

In the year of 1892 I was married to the man I dearly loved. I did not feel like I could live without him in our home to help me raise our children. The Lord had blessed us with four bright, intelligent children and greatly blessed and prospered our labor while together, but I have often felt since it all happened that it was more than I deserved to be so greatly blessed here on earth. On December 4, 1904,

my husband disappeared and I did not know where he went, nor could I find out. I thought he would soon return and give me his reasons for leaving us like he did. Dear saints and loved ones, you that have wanted me to write did not know how humiliating it would be to this old proud flesh of mine that has rebelled against writing the truth for many years, but on the 27th of December, 1942, in a very short time I was made willing to be God's anything, and to do the things He would have me do, not consulting the flesh, but desiring to follow after the Spirit, that I might find the passing away easy and enjoy His presence at the going out. Then this scripture came in my mind: "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." Isaiah 55:8-9.

I am persuaded to believe that is true and that this flesh of mine must come to earth and confess that there is no perfection in it.

But without that same spirit, that spoke to me that memorable night, should guide me, I cannot go as He would have me, but I was made willing to take up the cross and follow Jesus through evil as well as good report, knowing that all power is in His hands.

This was written by Sister Hannah Humphrey, who died before she finished it.

Mrs. Annie H. Benson,
201 Oak Ridge Ave.,
Fayetteville, N. C.

This was sent in by Elder Lester

E. Lee, of Dunn, for Mrs. Benson, who is the daughter of Mrs. Humphrey.

LOVE AND LIGHT.

"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."—1 John 1:7.

To walk in the light, is to be in fellowship with the Father and the Son. We are not in fellowship with God, when there is envy and hate in our heart against our brother.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes."—I John 2:9-11.

James says, "But if we have bitter envying and strife in our 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."—James 3:14-18.

If we are disciples of Jesus Christ's choosing, it means that we deliberately identify ourselves with those things which pertain to godli-

ness. "That ye love one another as I have loved you." "And he saith to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23.

In our spiritual life we should beware of walking according to our natural affinities. Every one of us have natural affinities; some people we like and others we do not like. We should be very careful, never to allow the likes and dislikes to rule in our Christian conduct. Should we do so, it would not be very long before we would find ourselves being influenced by a very small group, and we would feel very uncomfortable among those whom we had allowed ourselves to dislike. Jesus says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

What our Lord gave us is not that of a good man, or, even a good Christian, "but God Himself." We should let other people see in our lives the manifestation of what God hath wrought in us through his Son Jesus Christ. God's Holy Spirit dwells in the hearts of His people. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world." Titus 2:12. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

The Christian's life is manifested by the "outliving of the inliving Christ." Paul tells us—"I am crucified with Christ." He does not say. . . I have determined to imitate the life of Jesus Christ, or, I

shall endeavor to follow him. . . . but . . . "I have been identified with Him in His death." . . . He is saying: All that Christ wrought on the cross "for me" is wrought "in me." . . . Nevertheless I live. . . . The same body remains, but the "satanic right to myself is destroyed."

The vision Paul experienced on the road to Damascus was no passing emotion, but a vision from God, that had a clear and emphatic direction for him, and he says "I was not disobedient to the heavenly vision." Acts 26:19.

Our Lord said, in effect, to Paul, "Your life is overmastered by me": you are to have no end, no aim, and no purpose, but mine. "I have chosen you"—Paul is devoted to a Person (Jesus Christ) not a cause. He is absolutely Jesus Christ's, he sees nothing else, and we hear him saying: "For I am determined not to know anything among you, save Jesus Christ and Him crucified."—I Cor. 2:2.

Paul makes certain that no man can rightfully accuse him of preaching the "dead-letter." Listen to him: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11-12.

Paul's call to preach the gospel comes from God and not from man—and he emphasizes this point so strongly there is left no room for doubt. Listen to him—"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach him among the heathen; immediately I

conferred not with flesh and blood."—Gal. 15:16.

If one does not know Jesus Christ as his personal Saviour, His teaching has no meaning to him, other than an ideal . . . which leads to despair. But when one is "born again," born of the Spirit of God, then he knows that Jesus Christ did not come to teach only; but He came "to make His children that which He teaches they should be." Redemption means that Jesus Christ has put into the heart of His people the disposition that is in His life, and all the standards God gives are based on that disposition.

Jesus says: "At that day ye shall know that I am in my Father, and ye in me, and I in you." He that hath my commandments, and keepeth them, "he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:20-21.

To know our perfect standing in Christ does not lead to laxity in life: it is the strongest possible incentive to holy living the heart can know. Let there be no idle speculation here. It is the testimony of the Spirit of God we are dealing with, and that testimony is to the effect that man's merit, or demerit, cannot become a qualifying factor in the bestowed righteousness of God. "Ye have not chosen me, but I have chosen you."—John 15:16.

The divine order cannot be safely ignored, which is first to reveal the "grace position," and then to appeal for the corresponding manner of daily life. "For ye were sometimes darkness, but now are ye

light in the Lord: walk as children of the light." Eph. 5:8.

God's children are too often fed on mere injunctions with no reference to the corresponding and related position. This will result in a hardness of heart and carelessness of life.

God has clearly related the position to the conduct and in a positive order, and it is perilous to omit any aspect of the truth or to change the divine order of its application.

"True heart-searching and moral judgments follow almost without exhortation in those who come to understand the exceeding grace of God in their behalf."

"I am come that ye might have life." This is a new life imparted, rather than a mere inspiration or example for living. It is on this "sole point" of possessing the new life that all Christian profession is to be judged.

The practical value of knowing this relation to God, or to be able to say, "Christ liveth in me," is but to be impelled to go on to the place wherein it may also be said, "and the life I now live, I live by the faith of the Son of God who loved me and gave himself for me.

As certainly as a member is vitally joined to the body, so certainly the life of the HEAD flows into the member, and by this new vitality it is alive and in possession of every vital power. It also follows that such a member should be wholly submissive to the mind and will of the HEAD. How imperative, reasonable and blessed it is to be wholly yielded to Him that every thought of His great heart may find instant

and perfect expression through every member in his own body!

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. 4:10.

Brethren, the grace of our Lord Jesus Christ be with your spirit.

Yours in hope of Eternal Life,
 Posie W. Ashworth,
 Danville, Va.,
 P. O. Box 917.

The above expresses what we feel better than we can express it ourselves. How can there be a oneness in the church if there is envy and strife among God's children, and a falling out by the way?

"A house divided against itself cannot stand," neither can it flourish and comfort and console the dwellers therein. It seems to me when brethren fall out they crucify Christ over again.

The Saviour said when He was on earth, "Make terms with thy adversary quickly lest he turn and rend thee. If he ask you for your coat, give him your cloak also." In other words, the Saviour gave His life to redeem the lost sheep of the house of Israel and no good shepherd will pitchfork the sheep when they come pleading to him for food and nourishment.

"United we stand, divided we fall," is a saying as true as gospel writ. To love one another, and comfort one another and make sacrifices for one another is following the example of Christ, who gave His life that we might live with Him through all eternity.—J. D. Gold.

ZION'S LANDMARK

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

Editor

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Winston-Salem, N. C.

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VIEWS REQUESTED

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny: You will excuse me for thus writing, being a stranger so far as our faces are concerned, but judging from your editorials in the Landmark I hope that I know a little of your travels in life and your teachings, and I hope your Teacher. And, as this which I hope to know about you has caused me to have a peculiar love for you, and also great confidence in that which I feel like you have been taught, I have had a mind for some time to write, asking you to give your views on the scripture which will be found in St. Luke, the 11th chapter, 24th, 25th and 26th verses. This scripture has given me much thought, and, like many others, it seems to be shut up to me. You may give your views through the Landmark or by private letter, or, if it is asking too

much of you, then please pardon me and all will be well.

When you are blessed to pray, remember me, a poor sinner, saved and kept by the grace of God, if indeed I am saved at all.

Your unworthy brother, in hope of eternal life through Jesus Christ, our Lord.

L. N. Benton,

Tabor City, N. C., R. 1

Landmark Publishing Company:
You are at Liberty to publish Brother Benton's letter and follow with my answer, which is rather long, but I have been requested by others to write on the subject.

O. J. Denny,

Mr. L. N. Benton,

Tabor City, N. C., R. 1,

Dear Brother:

Your request to hand asking that I give my views on the scripture found in St. Luke, 11th chapter and verses 24 to 26.

We are told that no scripture is of private interpretation, and anything I might say might not be in accordance with the lesson Jesus intended to teach in his quoting these scriptures. I do not desire controversy, and cannot assume the role of having superior knowledge, above the brethren of the Kingdom of God. All I can do is to humbly submit such information as seems to apply to the subject and leave the matter in the hands of God, who is over all, in all, and through all to His glory and honour.

The same lesson was taught by Jesus in Matt. 12th chapter, as in Luke 11th chapter. Jesus showed the source from which cometh good

and evil deeds. He said, "Either not in the truth, because there was 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)

Jesus also said, "And if a house be divided against itself, that house cannot stand." "And if satan rise up against himself, and be divided, he cannot stand, but hath an end." And Jesus said, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man and then he will spoil his house.;" (See Matt. 12:24-30.) Jesus said, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation, because they said He (Jesus) hath an unclean spirit." (Matt. 12:24-30)

Many people have asked me to write on the subject of the nature of the sin against the Holy Ghost. Men wish to know what is the sin against the Holy Ghost. It seems that it is blasphemy against the Holy Ghost, when men ascribe the merciful kindness of God's spirit to the agency of the devil. The scribes and pharisees did not deny that Christ had cast out devils, as in the case of Mary Magdalene from whom he had cast out seven devils; but they were unwilling to give God and His Christ the glory; but taught that He, Jesus, had acted under the influence of Beelzebub, the prince of devils. Jesus mercifully said, "All manner of sin and blasphemies shall be forgiven unto men; except

no truth in him, when he speaketh a lie, he speaketh of his own, for he, (Satan), is a liar and the father of it." (John 8:44-45)

Satan is the evil tree, and his fruit is evil. And he is evidently the unclean spirit under consideration. We have two families to consider, the children of God and the children of the devil. Jesus said, "I am of my Father, I am from above. Ye are of your father, the devil, which is from beneath." Now as to the devil inhabited, when he comes back, into a man's life, he is a devil still, and more subtle than ever, for if man, who has put on the robe of sanctity, to cover over the uncleanness within; with a seeming zeal for religion without; these characters are like the seven other spirits of the devil, more wicked than former spirits, because they have deceived themselves and the worldly people; but such cannot deceive the God of all grace. For He knoweth the very secrets of all hearts. He is the God of all truth; but the devil abode the sin against the Holy Ghost, which was not to be forgiven, here or hereafter. Then he added, "Whosoever speaketh a word against the Son of Man, it shall be forgiven; but the sin against the Holy Ghost, only, was not to be forgiven.

But Jesus called these people a generation of vipers, and again called them the sons of the devil, as he said, "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, (If the devil goes out of a man's heart or house which the

subject of your inquiry: "When the unclean spirit is gone out of a man, he (Satan) walketh through dry places, seeking rest, and findeth none." The devil is never so ill at ease as when he does not have those he seeks to destroy under his complete influence. Jesus said, "Wist thou not I must be about my Father's business." He cannot be deceived; satan is a busy body. Job speaks of the sons of God going up before God, but satan was there also, as an accuser of the brethren. He is still at large, but has been cast out into the earth where he is seeking to destroy the faith of the Lord's people. (See Rev. 12th ch.)

We read in Rev. 12th chapter: "And the great dragon was cast out, and that old serpent, called the devil, and satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. What a sad truth, the devil yet lives; but blessed truth; there is still hope in the Lord, the Stronger, who binds the strong man (satan) and spoils his possessions in the end, completely. John said, "And I heard a great voice out of heaven saying, Now is come salvation, and strength and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before God day and night." (Rev. 12:9-11.)

(And they overcame him (the devil) by the blood of the Lamb, (Jesus) but although he was cast down into the earth, satan still seeks to devour, shoots out as it were, great water spouts; but God hath given to the woman (the church of God) two wings of a great eagle,

(faith and hope) that she might fly into the wilderness into her place where she (the church of God) is nourished for a time, and times, and half a time from the face of the serpent." How experimental. Satan seems to withdraw, for a season; sometimes short, at other times for a longer season; but He returns, bringing with him seven other spirits more wicked than before and seeks to seduce, enslave and mislead the children of God. They can only fight the good fight of faith, taking in hand the shield of faith, having on their heads the helmet of salvation, with the breast plate of righteousness, and the feet shod with the gospel of peace, doing all to stand. Satan, no doubt, sought to mislead and destroy Mary Magdalene, when she was possessed of the seven devils or evil spirits, and yet she triumphed through the blood of the Lamb, and was the first living being to talk with Jesus after his glorious resurrection. He said unto Mary, "go and tell my brethren that I am risen."

I may be wrong, but I believe the lesson taught concerning satan and his house, is applicable to the children of God, who, like Paul, have the thorn in the flesh to buffet them, yet through Christ they shall ultimately triumph over death, hell and the grave, and appear in heaven with all the redeemed family of God, and be conscious of the things from which they were saved as well as the glorious heaven of rest to which they are saved.

While in earth the children of God must suffer with Him, "Yet if any suffer a Christian let him not be ashamed, but let him glorify God

on this behalf, for the time is come, that Judgment must begin at the house of God; and if it begin at us, what shall the end of them be that obey not the gospel. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. We think this refers to the unforgiven sinner. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator." (1st Peter 4:16-19)

I also think Jesus had in mind the unsaved sinner as well as the forgiven sinner.

The unclean spirit evidently means the devil. All his people are under his influence. When men are under the cursed influence of the evil, and are living in open and notorious vices of profaneness, drunkenness, dishonesty and with no regard for virtue, they may be said to have the unclean spirit of anti-Christ, that worketh in the children of disobedience. But when they make an outward profession or change of heart, the devil may be said to have gone out from them, as the unclean spirit, but if they have no experimental knowledge of the saving grace of God wrought in their hearts, satan will return to his house, with the seven more evil spirits and will, with his satanic spirits try to deceive the very elect, if possible, by transforming himself into an angel of light.

If he cannot deceive in one way, he tries all of his arts, and is never satisfied, if he cannot wound, and would destroy the children of God if he could.

Satan and his followers often appear as whited sepulchres, white without, but as ravenous wolves inside, wolves in sheep's clothing; but the children of God, not being their own keepers, are kept by the power of God, and will triumph over sin, satan, death, hell and the grave through the blood and righteousness of the Lord Jesus Christ. All such shall sing the song of redemption to all eternity.

John was commissioned to say that: "Whosoever is born of God doth not commit sin (the unpardonable sin)." In this the children of God are manifest and the children of the devil. (1st John 3rd Chapter, verses 9 and 10).

John also said, "If we say we have fellowship with Him (Jesus) and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." But, if we say we have no sin we deceive ourselves and the truth is not in us." We may deceive ourselves, and other men; but we cannot deceive God or His Christ. Blessed truth. "If we confess our sins, (not unto men; but unto God and Jesus Christ) he is just and faithful to forgive us our sins and to cleanse us from all our unrighteousness."

If we say we have not sinned, we make Him a liar, and His word is not in us." Yet it is said, "If we sin, and all of us do, (as long as we have the thorn in the flesh to buffet) and, if any man sin (any true believer in His Name) we have an advocate with the Father, (Jesus) who neither sleeps nor slumbers, but

is ever watchful over His people, and is an everlasting Saviour, priest and king, and will, in the end, receive all true believers in His Name, unto Himself in glory." Read 1st and 2nd John for what it teaches.

Hoping that what I have said may not darken council, and to Him who is over all, in all, and through all, be all the praise.

O. J. Denny.

RESOLUTION OF RESPECT FOR SISTER LOUENZY ALLEN

In as much as it has pleased our Heavenly Father, who doeth all things well and never makes a mistake, to remove from our midst, by death, on January 5, 1944, our dearly beloved sister in Christ, Louenzy Allen, wife of our deceased brother and deacon, Dave George Allen, who preceded her to the grave thirteen years ago, he dying June 29, 1930.

Sister Allen united with the Primitive Baptist Church at Hannah's Creek the third Saturday in April, 1909, and on the following Sunday morning at the water her dear husband united and they were both baptized together, by their pastor, now deceased, Elder James Johnson, of Johnston County. They both lived faithful members until death. Their seats were never vacant unless on account of sickness or some unavoidable cause.

While the seats in our churches are vacant and the voices we loved are stilled, we sorrow not as those that have no hope for we feel they are filled in that bright land where sorrow never comes or heartaches any more.

Sister Allen was born July 6, 1863, making her stay on earth 80 years 5 months and 28 days. She leaves to mourn her departure, 8 children, 47 grandchildren and 18 great-grandchildren. May the Lord of Heaven who has all power both in Heaven and earth, abide with her children and point to them the way of the Cross that their dear mother loved, and that they, too, may look to him for strength and guidance to worship none other than the True and Living God.

Sister Allen was the oldest child of Amos and Wilsie Johnson of Johnston County.

She was carried to Old Hannah's Creek Church, the one she loved so dearly, and her funeral was preached by her beloved pastor, Elder Xure Lee, of Sampson County, and she was laid to rest in the church cemetery by her husband.

We, the church at Hannah's Creek, do

extend to her entire family our deepest sympathy in their hour of grief and sadness and commend to them the love of the Heavenly Father, whom she knew.

We desire that a copy of these resolutions to sent to our church records, a copy to the family and a copy to Zion's Landmark for publication.

Done by Order of Conference.

Elder Xure Lee, Moderator,
C. A. Johnson, Church Clerk.

RESOLUTIONS OF RESPECT FOR SISTER BETTIE ADAMS

It is with a deep feeling of love and sorrow that we write in memory of Sister Bettie Adams, who departed this life on December 18, 1943, at her home after a short period of declining health. She united with the church at Hannah's Creek the third Saturday in August, 1940, and lived a faithful member as long as her health permitted. She dearly loved the church and doctrine of salvation by grace. Sister Adams loved peace and that precious faith which was once delivered to the saints and was faithful in all her undertakings in life, in her home and community and the church. To know her was to love her. We feel truly to say with Paul, Sister Adams has fought a good fight, she has kept the faith, now, therefore, there is a crown of righteousness laid up for her eternally in heaven. Therefore, be it,

Resolved, That we bow in humble submission to God, who doeth all things after the counsel of His own will. Be it further,

Resolved, That we extend our deepest sympathy to her dear husband and loved ones who are left to mourn. That they may be blessed to say, "Dearest one, thou hast left us, and thy loss we deeply feel; but 'tis God who has bereft us, He can all our sorrows heal. That our loss is her eternal gain." And further, Resolved, further, that a copy of these resolutions be spread upon our church book, a copy be sent to the bereaved family and a copy be sent to Zion's Landmark for publication.

Done by order of the church while in conference, Saturday before the third Sunday in January, 1944.

Elder Xure Lee, Moderator,
C. A. Johnson, Clerk
T. E. Johnson
W. W. West
C. A. Johnson,
Committee

RESOLUTIONS OF RESPECT FOR SISTER ELLA TURLINGTON

Whereas, on December 25, 1943, Sister Ella Turlington, a loyal member of Hannah's Creek Primitive Baptist Church, passed quietly away to her well earned

rest, and, whereas, her example of faithfulness will ever live as an inspiration to the church and community. Therefore, as a final tribute of love and respect to her memory, be it,

Resolved, That in her going we have lost an honored and humble member. We shall miss her but we cherish her memory and think of her as being in a happier land. We extend our sympathy to the entire family in their loss and commend them to the love of the Father whom she knew. Resolved, further, that a copy of these resolutions be spread upon our church book, a copy be sent to the family and a copy be sent to the church papers for publication.

Done by order of the church while in conference, Saturday before the third Sunday in January, 1944.

Elder Xure Lee, Moderator
C. A. Johnson, Clerk
T. E. Johnson
K. W. West
C. A. Johnson
Committee

RESOLUTIONS OF RESPECT FOR BROTHER C. H. WOODALL

Brother Woodall united with the church at Hannah's Creek, Saturday before the third Sunday in June, 1925, and was faithful to attend until his health failed him.

We desire to bow in humble submission to the one who doeth all things well, and this church desires a copy of these resolutions placed on our church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by Hannah's Creek Church in conference.

Elder Xure Lee, Moderator
W. W. West
Mrs. W. W. West
C. A. Johnson
Committee.

RESOLUTIONS OF RESPECT FOR SISTER EMILY CATES

Whereas it has pleased God again to visit our flock and to remove from our midst another one of our oldest members, Sister Emily Cates, who departed this life on January 11, 1944. Sister Cates had been a member of Wheelers Church for over 40 years and filled her seat when it was so she could come.

Resolved 1st: That the Church at Wheelers extend to the bereaved family their deepest sympathy in their bereavement, hoping that the God of all grace will comfort them. Resolved 2nd: Though the Church at Wheelers is made sad at losing its older members, we feel that our loss is her eternal gain. Resolved 3rd:

That a copy of this resolution be spread on our church records, a copy be sent to

the bereaved family and a copy to Zion's Landmark for publication. Done by order of church in conference, March 11, 1944.

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

IN MEMORIAM

In memory of Miss Virgia L. Paschal. She died April 7, 1941, two years ago today.

Dear sister we don't forget you,
Nor do we intend to;
We think of you often,
And will to the end.

Gone and forgotten
By some you may be;
But dear to our memory
You ever will be.

In our hearts your memory lingers
Always tender, fond and true;
There is not a day, dear sister,
That I do not think of you.

Loving and kind in all her ways,
Upright and just to the end of her days;
Sincere and true in her heart and mind,
Beautiful are the memories she left behind.

When she said heaven was her home,
We miss you, dear sister, and always will,
But then we think of what you said
That heaven was your home, then things
 seem bright.

Our lips cannot tell how much we loved her
Our hearts cannot tell what to say,
God alone knows we love you
In a home that is lonesome today and
 always will be.

What would I give her hand to clasp,
Her patient face to see;
To hear her voice, to see her smile
As in the day that used to be.

Do not ask us if we miss her,
There is such a vacant place,
Often we think we hear her footsteps,
And see her smiling face.

Days of sadness still come
Over me tears in silence often flow,
Memory keeps her near me,
Though she left me two years ago.

Life is too short, dear sister,
To wish you back,
I only trust and pray
I will meet you some sweet day.

Written by her sister,
Ada Williams.

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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-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

APRIL 15, 1944

NO. 11

JOB CONFIDENT OF GOD'S MERCY

"Then Job answered and said,

Even today is my complaint bitter: my stroke is heavier than my groaning.

Oh that I knew where I might find him! that I might come even to his seat!

I would order my cause before him, and fill my mouth with arguments.

I would know the words which he would answer me, and understand what he would say unto me.

Will he plead against me with his great power? No; but he would put strength in me.

There the righteous might dispute with him; so should I be delivered for ever from my judge.

Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

My foot hath held his steps, his way have I kept, and not declined.

Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

For he performeth the thing that is appointed for me: and many such things are with him.

Therefore am I troubled at his presence: when I consider, I am afraid of him.

For God maketh my heart soft, and the Almighty troubleth me:

Because I was not cut off before the darkness, neither hath he covered the darkness from my face."—Job 23-1-17.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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bined Concordance, order from the above con-
cern at the above address.)

PART 9

Mission of The Twelve

The sermon ended, the Twelve went out on their first mission, to Israel only. The hospitality of the land made encumbersome provisions unnecessary, while their gifts of healing would everywhere secure them welcome. Then came elders from Capernaum interceding for the centurion's servant who was sick. The centurion had won their good offices by a compliment paid to their religion in building them a synagogue. The Roman did in a humble way what Herod the Idumaeon did on a grand scale when he lavished his wealth upon the Temple. Thus I have known a Christian governor gain favor among Moslems by repairing their mosque. The centurion's faith and modesty commended him to the favor of Jesus.

Nain

(Luke 7:11-17)

Leaving Capernaum, Jesus climbed the mountains westward, crossed the plain which runs up to the foot of Tabor, passed through the oak groves under the mountain, and issued on the edge of Esdraelon.

A little value divides Tabor from Little Hermon; on the north-west shoulder of the latter lay the city of Nain, "the fair," whither he was bound. It commands a fine view of the great plain and its historic surroundings.

Endor lies eastward, and Shunem, a mile to the south-west, nestles sweetly among her orchards. The place is now ruinous. A large stone, Hajeret Yesua, "the stone of Jesus," lies near, on which it is said He rested. Coming near, He met a funeral procession.

The mind of the East will tolerate no burying within the city. The body was carried openly on a bier. This carrying is reckoned a peculiarly pious and meritorious work. In Judaea the professional mourners, with pipe and drum making melancholy music, came first. In Galilee first in the procession were the women, relatives, and friends of the deceased. The desolate widow, bereaved of her only son, moved the Saviour's compassion. Staying the procession, He called the young man back to life, and "gave him to his mother."

Tribute To John

(Matt. 11:2-19; Luke 7:18-35)

The gloom of the Baptist's cell seemed to cast a shadow over his brave spirit. He sought assurance that Jesus was indeed the Messiah. This elicited a generous tribute to his character and work. He was

no tall reed, with gracefully bending head, sensitive to the gentlest breath. No vision of pampered royalty attracted the crowds to the desert, but a prophet, and "more than a prophet." None greater had been born of woman. But John and He had both failed to impress that generation with the reality of life. They were overgrown children, swayed by variable impulse. They utterly misjudged the two great personalities in the religious life of the time. John, the stern ascetic, with sane and wholesome doctrine, "hath a devil." Jesus, whose genial familiarity with men in the innocent enjoyments of life won the hearts of the most hopeless, is "a man gluttonous and a wine-bibber."

(To be continued)

A MIX-UP OF TYPE.

On Page 155 of April 1, 1944 number, there is a mix-up in Elder O. J. Denny's editorial in answer to Mr. L. N. Benton of Tabor City, which we very much regret. This mix-up occurred in the second column on page 155, regarding the sin against the Holy Ghost.

The bottom line in the first column reads—"shall be forgiven unto men; except"—and the next column should read as follows:

"All manner of sin and blasphemies shall be forgiven unto men; except the sin against the Holy Ghost, which was not to be forgiven, here or hereafter. Then he added,

"Whosoever speaketh a word against the Son of Man, it shall be forgiven; but the sin against the Holy Ghost, only, was not to be forgiven.

But Jesus called these people a generation of vipers, and again called them the sons of the devil, as he said, "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, (If the devil goes out of a man's heart or house which the devil inhabited, when he comes back, into a man's life, he is a devil still, and more subtle than ever, for if man, who has put on the robe of sanctity, to cover over the uncleanness within; with a seeming zeal for religion without; these characters are like the seven other spirits of the devil, more wicked than former spirits, because they have deceived themselves and the worldly people; but such cannot deceive the God of all grace. For He knoweth the very secrets of all hearts. He is the God of all truth; but the devil abode not in the truth, because there was no truth in him, when he speaketh a lie, he speaketh of his own, for he, (Satan), is a liar and the father of it." (John 8:44-45)

Satan is the evil tree, and his fruit is evil. And he is evidently the unclean spirit under consideration. We have two families to consider, the children of God and the children of the devil. Jesus said, "I am of my Father, I am from above. Ye are of your father, the devil, which is from beneath." Now as to the subject of your inquiry: (continuation on page 156.)

**A POEM ON THE BOOK
OF RUTH.**

Two in-laws went to a foreign land,
To seek some food for beast and
man.

They not alone just hand in hand,
But four compose this little band,
The sons not long ere they got there,
Found them each a maiden fair.
But alas how sad the men all died,
And left alone their three brides.
Incumbered 'round with great dis-
may,

The in-law did not want to stay.
No sons to love, no heir to praise,
She feels to sorrow all her days.
She must go home to her native
land,

Leaving here her little band.
She told the news to her daughters
two,

Who felt no doubt so sad and blue.
"We, too, must go," said the daugh-
ters dear,

"We cannot part from one so near."
"No, no," she said, "you cannot go,
I have no more sons for you to know,
With empty hands and heavy heart,
My daughters, yes, oh, we must
part.

The road's a rough and rugged way,
We'll have to travel many a day,
You'll thirst for drink and want for
food,

You must stay here, now don't be
rude."

"The road's too rough, yes, I'll go
back,"

Replied one child.

"Entreat me not to leave thee,
mother,"

So sweetly and tenderly said the
other.

"For where you are I want to be,
Oh, mother, mother, I'll stay with

thee.

I want to live and die with you,
I want to be buried with you, too.
'To live o'er yonder in your land,
'To shout and sing with your band.'"
"I see you're going, I'll lend a hand,
For the road is rough through the
wilderness land."

The in-law's face shines night and
day,

To guide the daughter on her way.
And o'er the rocks and cliffs they
roam,

Ere long they reach their happy
home.

One kinsman here the in-law spies,
And tells the daughter, so she'll be
wise.

The daughter goes to earn her
bread,

This task she does not seem to
dread.

She gleaned all day in the kinsman's
field,

Nor did she know to her he'd yield.
The kinsman told the workers there,
To drop some crumbs for the maiden
fair.

She shyly slipped into his bed,
And lay at the foot, not at the head.
When he awoke and found her
there,

"Who art thou, oh maiden fair?"
She told him what they call her
name,

And asked his skirt to hide her
shame.

"Fear not, oh daughter, you are
wise,

You need not be in no disguise.
A virtuous woman I know thou art,
Some day you shall not from me
part;

But go before the light appear,
For fear some stranger see you

here.”
 She went not back to the in-law’s
 place
 With empty hands and forlorn face,
 Six measures to her he gave,
 And, too, we know she’s not his
 slave.
 There’s one more measure lacking
 yet,
 But that one more measure she’s
 sure to get.
 From nature to grace the scene has
 changed,
 For the in-law didn’t know how
 things were arranged;
 But asked of the daughter, “Who
 art thou?”
 The gift of the barley was on her
 brow.
 The kinsman said, “I know ’tis true,
 There is one nearer kin to you,
 If he will not do the kinsman’s part,
 I’ll give to you my hand and heart.”
 The kinsman told the nearer kin,
 A sale of land would soon begin.
 “Our in-law sells our brother’s land,
 Will you take the affair in hand?”
 “I will redeem it,” the nearer said
 But the next sentence is what he’ll
 dread.
 “The daughter goes with the parcel
 of land.
 I want you this to understand.”
 The nearer faltered at his trade,
 This would mean his inheritance, he
 was afraid.
 The in-law afraid the promise not
 true,
 Bade the daughter sit still till she
 knew.
 But as true as God, as sure as the
 Son,
 He did not disappoint this fair one.
 Redeemed his love with outstanding
 price,

And this he did once, not twice.
 The price of redemption was very
 dear,
 But as it’s paid, they have nothing
 to fear,
 I guess you can see the measure
 seven,
 Paid by one, not by eleven.
 She steps forth in her wedding gown
 She is a woman of great renown;
 And here she is a beautiful bride,
 She has a husband in whom to con-
 fide.
 She’s laid all her burdens at his feet,
 She knows every promise he will
 meet.
 And now they’re not without an
 heir,
 A son is born to comfort the pair.
 No doubt the neighbors could just
 see the law,
 And thought the in-law was its ma.
 All infants are by nature fed,
 For they are too weak to eat hearty
 bread,
 The in-law fed it till time to wean,
 And then it was fed by the re-
 deemed.
 This plan is good, ’tis a beautiful
 theme,
 For no other man had the right to
 redeem.
 The kinsman true, the damsel fair,
 Are they not a figure of the heaven-
 ly pair?
 For a star shall come from Jacob’s
 tribe,
 Down through Judah to redeem His
 bride.
 The kinsman here from Judah
 sprang,
 Along came Christ through this
 chain.
 The Moabite’s damsel sprang from
 Lot,

Was without promise if I mistake
not.
And had to be redeemed by a
Judaite,
To have the inheritance of the
Abramite.
This kinsman of Jacob, what hath
he done,
Smote the corners of Moab, (his
princely son)
He plucked the choicest flower that
bloomed,
The lily of the valley, I presume.
The bush has lost its radiant glow,
The lily will not more on it grow.
Cut from the bush it'll have to die,
Be born again by the One on high.
The kinsman of 'Judah wrought a
good work,
Around the stool of "do nothing" he
did not lurk.
What the kinsman did in a natural
day,
Jesus did in the spiritual way.
I believe this kinsman here obeyed
the law,
This trade was made without a flaw.
The sceptre shall with Judah be,
He shall not from the law be free,
Till the star is born by natural birth,
And fulfills the law here on earth.
Then unto him the cry will be,
Oh, Lord, wilt thou remember me!
Judah's the giver of my law,
Judah's the giver of my law,
Moab's my washpot to hold all the
flaw,
For all uncleanness was left in that
land,
Twice I remember if you demand.
The daughter and in-law came out
without spot,
But the rest was left in the seeth-
ing pot.
When Israel dwelt with Moab's

band,
Just before going into Canaan's
land,
Some got so rude and acted so bad
God killed out some they had.
The rest went on without a spot,
While some were left in the seething
pot.
If ever you get to the heaven above,
You'll be brought through the pot of
love,
That came through the kinsman and
Moabite,
He's the star that brought you light.
When this star came from heaven to
earth,
He soon restored His elect's dearth,
For He contained the sins of His
bride,
When He in the Jewish court was
tried.
And laid away in this earth,
And there He left His elect's dearth.
He came forth from the grave with-
out spot,
God thoroughly cleansed the seeth-
ing pot,
And glorified His only Son,
He finished the work that He begun.
And wasn't His bride just like Lot,
Without the promise, if I mistake
not,
And had to be redeemed by a
Judaite,
To live in the kingdom of the
Abramite.

Mrs. Maggie Hayes,
Vernon, Ala.

WE ALL PRAY FOR PEACE.

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

Enclosed you will find a check
for \$2.00, for which please renew
our subscription for the dear old

Landmark, for one year, which I dearly love to read. Sorry to be late in sending in our dues. You are so nice to send it on, so we did not miss a copy. But seems this world is in such a trouble now we, or I, can't think plainly, all the time.

I have but one son, and he is in the Navy, and has been for almost three years. I have prayed that the Lord would take care of him and bring him back safe to me. and I believe He will. I know the Lord's with us, and all the boys, wherever they are. He will not go until his time comes. If it is the Lord's will, he can go through all this trouble and not get a scratch. I feel that the Lord can take the boys through, if it is His will that they should. I know my prayers have been answered so far, all along, through his stay in service.

I do love the dear pieces all the dear sisters and brothers have been writing. Hope they will continue to write. Hope you, Mr. Gold, will also write for the Landmark again.

A little sister, I hope. Pray for us, all you dear sisters and brothers, also my only son, who is in the Navy.

Mrs. D. L. Boyette,

Kenly, N. C.

A GOOD LETTER.

The following was written by R. P. Batchelor, of Clarendon, N. C.

Dear Sir:

Do remember my subscription was due the 16th day of March, 1943. Please keep me straight, as I don't want to miss a copy. Enclosed find \$1.00 to pay my dues. I have tried to increase its welcome in many homes for you without one cent worth of charge. I want the

Landmark to keep going and so you can publish this scribble if you please to do so. You mention poor writers. That is truly so, it doesn't justly belong in The Landmark, so you just do by my letter as you see fit.

Psalms of Life

My days are full of evil, my life is spent in vain—

My soul is borne down with the wickedness of the people,
My mind is as shadows of mind full of poison.

My walk is crooked, down hill, in the valley of woe—

My eyes are dim, I can't see the love manifested in the church;

My ears are dull, I can't hear the gospel, proclaimed with purity,

My soul is borne down in sorrow, I am altogether in darkness,

My spirit is made to grieve; all I hear is altogether uncertain or vain,

My way is unto death; all I do or think or say is mixed with sin,

My Lord has done all things well, He has spared my life;

My Lord makes me to rejoice in God, my Saviour;

My life is in His hands, for to do as it pleases Him. Amen.

A CHRISTIAN SPIRIT

Dear Mr. Gold:

Find enclosed \$2.00 for which please send The Landmark to Mrs. Minnie P. Jackson, Route 3, Box 132, Wilmington, N. C. I enjoy the Landmark so much, I am trying to get my friends and neighbors all taking it.

Mrs. Louis C. Brown,
R. 3, Wilmington, N. C.

**PEACE, UNION AND
PROSPERITY.**

Dear Friend Gold:

My home church, Bethel, has just closed a truly gracious corresponding and communion meeting. A number of brethren and sisters from twelve churches of the Mount Enon Primitive Association, testified of peace, union and prosperity. The preaching of the gospel by the visiting servants, Holland, Stanaland, Cole, and young Elder Holland, all of whom were so divinely blessed to preach, that a number of believers, who were not members of the Primitive Baptists, gave expression as to how they were edified and comforted during the service.

For some sixty-one years I have stood with these churches, and for forty-seven years of the time have acted as either clerk or its moderator, and I want to thank the dear Lord that no charge has ever been brought against me in the church or association. While I am nearing my eighty-seventh birthday, that while there is a most calamitous war that involves about all the world with much dissatisfaction among the people, I cannot recall a time when the churches and preachers of this association were more in love and accord than today. May the grace of God continue to bless them to so live, and would it were so with our people everywhere.

I am glad to learn that your health has been restored, and as to mine, I have no complaints.

Best regards,
M. L. Gilbert,

How glorious to get a letter like this, and how pleased Elder Gilbert

must be when his people are glorying in the love of God and His Son, who gave His life for their redemption, rather than fussing and fighting each other over things of no profit, which divide the church and confuse and distress the hearts of God's little ones.—J. D. Gold.

LOVES THE LANDMARK

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

Dear Sir:

Enclosed find check for \$2.00. Please renew my subscription to the Landmark from March 15, 1944 to March 15, 1945. I am sorry I have let it get past due this long, as I love the Landmark. I always look forward to its coming. Hope you and yours are well. I don't know your face, but I can remember your father, and I always enjoy your writing and have wondered lots of times why you didn't belong to the church. I feel like you are one of the Lord's chosen ones.

From a brother, I hope,
J. R. Crisp,
Whitakers, N. C.

WE REGRET THE ERROR.

Dear Sir:

The letter you had published from the army nurse in Italy, in March 1st Landmark, had only a part of her name signed to it.

She is Miss Macie Eunice Paul, from Loris, S. C., now in the Army Nurses Corps. Address:

Lt. Macie Eunice Paul
32nd Field Hospital,
A.P.O. 464,
Care of Postmaster,
New York, N. Y.

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. LXXVII. NO. 11

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. APRIL 15, 1944

THE FAITH AND SAYINGS OF GREAT MEN.

Jesus said, to the people of God: "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." (St. John 14:2-3.) A glorious truth, believed by the believing children of God.

Paul said, near the end of his life, to his son, in the ministry: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 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 to all them also that love His appearing." (2nd. Tim. 4:5-8.) Paul was beheaded.

P. D. Gold said, near the end of his ministry: "I have no quarrel with my brethren. They have been good to me." He loved peace. He preached righteousness, and believed in salvation alone by the grace of God.

Elder Levi Bodenheimer, who founded Zion's Landmark, said, in his last days: "As a man, I have much to regret; but as a minister, I have no apologies to make." He died in full triumph of the faith that had sustained him in life.

John Bunyan, who spent 12 years in prison for no other crime than preaching the truth, as he believed it. He was born in 1628, wrote many books, the most widely read being "Pilgrim's Progress," which is said to be more widely read than any book in the world except the Bible. On his death bed, he comforted those who wept about him, exhorting them to trust in God, and pray to Him for mercy, and the forgiveness of their sins, expounding to them the scriptures, by which they were to hope, and come in the blessed resurrection in the last day. His last words were these: "Weep not for me; but for yourselves. I go to the Father of our Lord Jesus Christ, who will through the mediation of the Blessed Son, receive me, though a sinner, where I hope we ere long shall meet to sing the New Song, and remain everlastingly happy, world without end." Elder Hassell said, "Bunyan was the most outstanding minister in the century

in which he lived."

Wm. Jenkyn, M.A. was born in 1612, and died a martyr in 1684. Just before his crucifixion, he said: "The Lord sheds abroad in my heart. I feel it. I have the assurance of it." To his loving hearers, giving way to tears, he said: "Why weep for me Christ lives. He is my friend, a friend born of adversity."

John Owen, one of the world's greatest Puritan Divines, was born in 1616, died in 1683, and said, near the end: "I leave the ship of the church in a storm, but while the Great Pilot is in it, the loss of an under-rower like me is inconsiderate." In a last letter to a friend, he said: "Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that He will never leave nor forsake us."

"In the mouth of two or three witnesses let every word be established." (Matt. 18:16.)

These and many other testimonies of the great ministers of the past are very interesting to this poor weary traveler.

O. J. Denny.

STANDING CLOSE TO THE CROSS.

(John 19:25-27)

Perhaps this incident is the most remarkable respecting our Saviour's passion. It is peculiarly tender and most affecting. The four characters are all interesting. But that of the mother, and the other two Mary's we note first.

In most every place where women are mentioned in the Bible, it is

generally to their credit. My observation is that the sisters are more obedient in gospel deportment than brethren; for the most part when she does wrong it's from the following of a man, who feels wise above what the scriptures teach. A few times I have heard one of that type say, "If you do not do as I say, my wife and I will quit the church." More females than males usually are members of the church. But at one church I noted there were at one time forty-six brothers and forty-six sisters in the church.

From the history of the Lord's people more men than women turn away and cease to follow Christ and the cause. The Gentile judge and governor, and his wife had plead with him, saying, "Have nothing to do with that just man," and he, himself, had said, "I find no fault of the man," but he conceded to the will of the Jews to have Jesus crucified.

Even while Jesus thus suffered in agony upon the cross, according to the will of God, for the sins of His people, all His apostles forsook Him. What is it men will not do when their faith grows weak? It is not recorded where a female believer ever denied the Lord. It is recorded by John (19:27) that there were at least three women who endured all the horrors of that hour. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

No other mother ever beheld an innocent son, who never did anything wrong, suffer as Jesus did. His mother saw evil men drive nails through His hands and feet to the

cross. Who is there that doth not admire the efficacy in her of divine grace? She did not faint or give vent by any kind of expression of her feelings. While she loved as a mother, she endured as a true Christian. Her suffering was deep, but she had the strength of grace to bear it with great patience or without sickness of love. A Christian woman never faints when called to endure for loved ones.

When old Simon saw the child Jesus in the manger, he said to his mother, "Yea, and a sword shall pierce thy own soul also." Surely at the cross that prediction came true.

May our Christian mothers, whose lot is to part with loved ones, allow you to weep, but forbid you to faint. May it be in the heart of each mother to say: "It is the Lord, let Him do what seemeth to Him good; the Lord gave, and the Lord hath taken away."

"When Jesus therefore saw His mother, and the disciple stand by whom He loved, He saith unto His mother, 'Woman, behold thy son.' Then saith He to John, 'Behold thy mother.'"

Jesus had no inheritance to leave his mother. He said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." Not even a memento was left for his mother. "They parted His raiment among them, and for his vesture did they cast lots: these things did the soldiers do."

When Lazarus was sick, his sisters sent Jesus a message, saying, "He, whom thou lovest, is sick"; but

because He tarried three days till he was dead, because He loved him, then he awoke him. What a peculiar love did He show when He gave this disciple His Mother for life, not increasing his property, but by giving him another consumer. John, moved by his obedience and love, without regard to ability, gladly cared for her till death.

Christian obedience should be prompt, and lead us to do all things required without a murmur or complaint. Like John, what the Lord commands, His people should gladly and willingly do for the glory of His love, mercy, and grace.

May we so live in Christ, to be planted together in the likeness of His death, that we may be also in the likeness of His resurrection.

M. L. Gilbert.

THOMAS B. HARRIS.

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

It is from a deep sense of unworthiness, unpreparedness, unfitness, yet with a deep desire and impression, that I make a feeble effort to speak and chronicle some of the beatitudes of the outstanding features that characterized the personality of one of God's noblemen, both temporal and spiritual.

Thomas B. Harris was born May 2, 1862, was married January 11, 1888, to Miss Salome Jarvis. Unto this union were born four children, two boys and two girls. His wife passed away December 1, 1918, and so in February 23, 1921, he married Benjamin Cahoon's widow, who, before her marriage to Cahoon was Miss Pearl Fisher; and unto this union were born three children, two boys and one girl. So you can readily see how changing were the vicissitudes in his long career.

He was an honest, honorable, upright, trustful, hard-working man, providing for the maintenance of his family. He was never in a cross mood, never having been mad or spoke a cross word in either of the periods of his wives stay—his first one while she lived, nor his second, the last one, while he stayed with her. In patience he possessed his soul, never murmured nor complained and was ever submissive to

the resignation and reconciliation of the providences of God, thanking Him for all the changing scenes and phases of life that befell him. He was kind, tender, affectionate, gentle. He professed a lively hope in Christ some time ago—yes several years ago—yet he had received a hope years before he made an open profession. But from a feeling sense of unworthiness he put it off, thinking perhaps he would become worthy, but it was not so. So, feeling that the Lord would afflict him if he did not go in the discharge of his duty by being baptized and uniting with the children of God, he did so, and found that peace and rest of conscience. His change from nature to grace was so light; not being a great sinner, only by nature, not by practice, for he was moral and upright, doing good unto all men, especially the household of faith. And, oh, how he did delight to have the brethren in his home, and to attend his meetings, and meet and mingle with the people of God. He delighted to talk upon the love, goodness and mercy of God, and how that he felt that the Lord had been with him, even from his youth, so that he was kept back from all presumptuous sins. So in that he was free from their transgressions.

I could go on enumerating his excellent traits and qualities that made him one of the best; but I could not tell it all, for I loved him dearly, devotedly, as a child of God, for he bore the unmistakable signs and evidences that he had been with the Lord, by his orderly walk and Godly conversation.

He did not suffer so much in his declining days. He was so meek and humble, just waiting for the summons—for his Father (God) to call "Child, come home." He said the Lord had done so much for him—everything—he was willing and ready for him to call him, and he was ready when he called. I am sure he was, for so softly, gently, like a baby falling asleep, so did he on the 27th day of January, 1944, aged 81 years 8 months and 25 days. Surely his years were full of labor. Worn out, he gladly lay down in peace and rest, with that blessed assurance that on the resurrection morn he will be raised a spiritual body, yet like unto the image of his Lord, and ever be with Him and all his loved ones gone on before. I would say to his seven children that he has left to mourn, for why should they not mourn over such an exemplary life as their father's was, "You know his life. Emulate it. Follow in his footsteps. Take the pattern he has given you, and when you come down to the chilly waters of death, you will have no fears. Oh no, for you can't live right and die wrong."

And to his heart-broken, bereaved wife and companion, I would say, "Dry your tears, for you have done all you could.

Yes, indeed, your faithfulness will be rewarded. Your untiring unselfishness without and loving devotion within, watchfulness and persevering energy with which you nursed and cared for him, and surely you will not lose your reward. Oh, no. When the summons comes for you, you, too, will be ushered in upon the banks of sweet deliverance, where you shall meet all your loved ones, and there you will part no more."

God bless you and keep you all in His love and fear, and may He be a father to Cousin Tom's children, and a husband to his widow, is my prayer.

Written by one that loved him indeed and in truth, and some day I hope to join with him in singing the song of electing love and redeeming grace.

His cousin, and, I hope, a sister in Christ,
Effie H. Carawan,

P. S.—If not burdening you too much, I wish to add, being taken up as I was with the life of Cousin Tom, I forgot to mention that with the seven children, he leaves several grandchildren, a half-brother, Joe Harris, and half-sister, Mrs. Eleanor Mydette, with hosts of other relatives and friends who will not soon forget, like me.

"A precious one from us has gone,
A voice we loved is stilled,

A seat is vacant in the home,
That never can be filled."

The above obituary is a fine expression of what must have been a great life, devoted to God and his church, his family and friends. We thank Sister Carawan for giving us an opportunity to publish it.—J. D. Gold.

IN MEMORY OF ELLA FLORA BULLUCK

On July 15, 1943, the angel of death visited our home and took from it my precious sister, leaving me all alone, feeling that I could not live without her sweet presence.

She was the daughter of Flora James and Wilson Barnes Bulluck, who preceded her to the grave. She was born September 8, 1891 and died July 15, 1943, making her stay on earth 51 years, 10 months, and seven days. She joined the Primitive Baptist Church at Conetoe on Saturday before the third Sunday in March, 1933. She was a faithful member until her death and always filled her seat unless she was sick in bed. I have never known any one to love the church more than she, and she always loved to attend church at other places. Her greatest pleasure was in going to church and being with the members of the church.

Her life was one that spread sunshine and comfort in her home. She always smiled and gave comforting words that made trials and hardships easier to bear.

She always smiled and seemed happy to her friends when she was suffering more than they knew, for she was a great sufferer for many years, but she bore her afflictions with great patience. She was such a sweet and devoted sister that home will never seem the same, but I feel that she is at rest, basking in the sunshine and love of her Saviour whom she loved so much, and resting peacefully where there is no pain, no sickness, and no sorrow.

She died in the Edgecombe General Hospital after being there two days. Her funeral was preached at the Carlisle Funeral Home in Tarboro at 4 o'clock, July 16, by Elder Gold Trevathan, and her body was laid to rest beneath a beautiful mound of flowers in the family burying ground at her home in Conetoe.

My precious sister has left me
Here to dwell all alone;
Sometimes I'm made to wonder,
How I can live on and on.

Please, dear Saviour, guide me,
Direct and keep me I pray;
For I have no darling sister,
To help me day by day.

Sister, sister, how I miss you,
No one will ever know;
Your dear face is before me,
Wherever I may go.

My prayer is that I may meet you,
On yon golden shore;
Where you will be resting peacefully,
For ever, ever more.

Written by her sister, who loved her devotedly,
Mamie L. Bullock

RESOLUTIONS OF RESPECT

Whereas the Lord in His infinite wisdom and mercy has seen fit to remove from our midst our dear brother and deacon, Thomas Madison Carrigan, born Dec. 31, 1873, died Dec. 17, 1943, be it resolved that:

1st, We bow our heads in humble submission to His Holy Will, praying to be reconciled, and to be given grace and faith to ever look unto Jesus, the Author and Finisher of our faith.

2nd, Eno Church has lost a faithful member, but we feel that our earthly loss is his eternal gain.

3rd, He will be greatly missed by all who knew him, but his life should be a shining example to us as we journey on in the hope of a better world.

4th, A copy of these resolutions be recorded in our church book, one to the family, and one to each of the following publications: "Old Faith Contender," "Signs

of the Times," "Zion's Landmark."

Done by order of conference, Eno Primitive Baptist Church, Durham, N. C., February 26, 1944.

A. L. Holloway, Moderator,
T. W. Whitefield, Clerk.

LEMUEL BENNETT MEGGS

Lemuel Bennett Meggs was the only son of the late Vernon and Mary Jane Meggs of Peachland, N. C. He was born in Anson County, September 13, 1878, having lived to the age of 65 years 3 months and 13 days. His life was lived gently and peacefully. He made friends with everybody he met. He was married to Hattie Mariah Ponds, December 24, 1919. They led a peaceful life together for 24 years. She now survives with a sister, Mrs. Frank Raper. Two sisters have also passed on, Mrs. Nell Redfern and Mrs. Wrennie Griffin. Several nieces and nephews also survive.

He met with a change with his Lord and Saviour some years ago, but never united with any church. His belief was of the Primitive Baptist faith. He told his wife and people many times that he was ready to cross over and meet his Lord any time he was called, but hated to leave his loved ones behind. We feel satisfied that he has gone to rest. He told us not long ago of a dream and vision he had of going to heaven and seeing his loved ones that have passed on, and about how beautiful it was up there.

Written by his niece,
(Miss) Sadie Griffin.

IN MEMORY OF MY MOTHER

I will attempt to write of the death of my mother who died December 29, 1943. She was born August 21, 1874 making her stay on earth 69 years 4 months and 8 days. She united with the Primitive Baptist Church at Lower Black Creek Church the second Saturday in June 1890. Preacher A. J. Moore baptized her and also her father and mother.

The funeral services were held in the Lower Black Creek Church. Elder E. L. Cobb conducted the services. The words he spoke were beautiful and comforting to the loved ones. Three songs were sung: "While Sorrows Encompass Me Round," "We Shall Sleep, But Not Forever," and "Rock of Ages." They were sung by some good friends of my mother.

Mother stayed blind for several years. She always had good faith in hoping to see again before she passed away.

She was laid to rest beneath a mound of lovely flowers to await the resurrection morn.

Sleep on, dear mother, and take your rest,
We loved you here, but Jesus loved you best;

He took you where there'll be no pain,
Up to Heaven with him to remain.

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. Thurmon Bass.

RESOLUTIONS OF RESPECT

In as much as it has pleased our Heavenly Master to remove from our midst one of our esteemed brethren in the church, Brother Manley Matthews, who passed away March 23, 1944, after a long illness with rheumatism. He had been an invalid three or four years.

He united with the church at Angier, N. C., October 10, 1942, in his home at a meeting held by his request, and was baptized by his pastor, Elder J. T. Lewis, as-

sisted by Elders M. M. Denning and E. L. Ferguson in a bath tub. He always seemed to enjoy having the brethren preach and sing. The church was invited to his home several times to hold services for his benefit.

First, be it Resolved, that we bow in humble submission to His Holy Will, who doeth all things well. We feel sure our loss is his eternal gain.

Be it further Resolved, that Angier Primitive Baptist Church authorize her clerk to send a copy of these resolutions to his wife, one to the Primitive Baptist and Zion's Landmark for publication, and also a copy spread on our church book.

Done by or of the Church in Conference Saturday before the First Sunday in April, 1944.

Elder J. T. Lewis, Moderator
M. E. Fish, Clerk.

PATTIE FLEMING DAVENPORT

Sister Pattie Fleming Davenport was born in the year 1849 and was the daughter of Peter and Sidney Fleming of Pitt County, North Carolina, and departed this life June 16, 1943, making her earthly pilgrimage ninety-four years. She was married to James R. Davenport of Pactolus, N. C., in the year 1877 and spent her long and beautiful life among her neighbors and friends of her childhood.

Sister Davenport was the mother of seven children, two of whom preceded her in death. The following children survive, James F. of Greenville, N. C., Dr. Arthur L. of Baltimore, Md., J. Paul, Sidney and Pattie of Pactolus, N. C. Her husband died seventeen years ago, but she was lovingly cared for by her noble sons and her lovely daughters and was given every attention that kind hands and noble hearts could render.

Sister Davenport was a great Bible student, having read the Bible through seven or eight times, and she took a great delight in her church papers, and her conversation was on the higher and nobler things of life and on the things that made for peace and harmony in the church of the first born.

Her funeral was preached at the home by the writer at her request and the request of the family, in the midst of a large concourse of loved ones and friends, and her body was laid to rest beside her husband in the Greenville Cemetery to await the second coming of our Lord when we hope to meet her again together with all the blood washed through that have come up out of great tribulation and have been made white through the blood of the Lamb.

Written by one that loved, admired and appreciated her many Christian virtues.

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

RESOLUTIONS OF RESPECT

It is with a sad heart and unworthy feeling that we attempt to write a few lines in memory of our dear sister, Beda Ann Best, who departed this life November 29, 1943. She was 82 years old.

She united with the church at Seven Mile July 26, 1907. She was a very dear and precious sister to all who knew her. She was faithful to attend her church and firm in the faith of Salvation by Grace. She has walked two miles to church since her eighty-first birthday. Her husband, who was a deacon of our church, preceded her to the grave several years ago.

While we keenly feel the loss, to the church, of this worthy member, we believe our loss is her better gain.

Written and endorsed by the Church on Saturday, April 18, 1944.

Elder Lester E. Lee, Moderator
J. F. House, Clerk.

MRS. SARAH J. HOBBS

I will try to write a few lines in memory of my dear mother. She was born January 24, 1881, and died November 23, 1943. She was the daughter of Mr. and Mrs. Brantley King.

She was married to Joseph Eliza Hobbs and was received into the Primitive Baptist church, September, 1933, and remained a very faithful member until she died. She is missed by the community, people and those who knew her. She made friends wherever she went and was kind to all. We all miss her.

Here is a verse in memory of my mother:

A precious one from us is gone,
Her name we love it still;
A place is vacant in our home,
That never can be filled.

Written by her daughter,
Mrs. C. D. Mills,
Holly Ridge, N. C.

SALLIE BOOTHE OAKES

It is with a sad heart that I attempt to write the death of our dear sister, Sallie Boothe Oakes. She was born April 20, 1889, and departed this life on January 10, 1944, making her stay on earth 54 years, 8 months, and 21 days.

She was married on October 23, 1907, to Luther C. Oakes. To this union were born ten children, four of whom died in infancy. Six are now living to mourn her departure. She also leaves three grandchildren, two sons-in-law and two daughters-in-law.

I want to say in regard to this dear sister that I have known her ever since she was a child and I have never heard anyone say any harm against her.

She has been a member of the Primitive Baptist Church twenty-seven years. She

was a faithful member and always filled her seat until her health prevented her. She was a good and kind wife and a loving and devoted mother. Her life was devoted to her home and children. She was a good neighbor, always lending a helping hand in time of sickness and trouble.

Sallie was a great sufferer here, but she never lost her faith in God. She so often called on him for mercy and would repeat that she wasn't going to die until her time came. She was a great sufferer here, but I do feel that her suffering is over and that she has entered into that blessed rest.

Funeral services were held at her home by her pastor, Elder J. A. Brooks, and her body was laid to rest in the family burying ground by her dear companion.

She will be greatly missed by all who knew her.

We, the Church of Bannister Springs, have lost a good member and the children a good mother. But we hope our loss is her eternal gain. The family has our deepest sympathy.

Written by one who loves her,

A sister-in-law,
Annie Lewis

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TO PAY.**

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Dear Mr. Gold:

Enclosed you will find check for four (\$4) dollars to renew my subscription to Zion's Landmark for another year, and the balance to help send the Landmark to others who are not able to pay for it.

Most of the time it contains so many good, comforting messages, I want to have a part, even though small, in helping to bring comfort and cheer into the lives of those who are not so fortunate as I.

With best wishes to you, and all who work and write for The Landmark.

Most sincerely, I am,
Mrs. F. E. Wiles,
Ringgold, Va.

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SOME REMOVE THE LANDMARKS.

"Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

Some remove the landmarks; they violently take away flocks, and feed thereof.

They dive against the ass of the fatherless, they take the widow's ox for a pledge.

They turn the needy out of the way: the poor of the earth hide themselves together.

Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

They reap every one his corn in the field: and they gather the vintage of the wicked.

They cause the naked to lodge without clothing, that they have no covering in the cold.

They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

They pluck the fatherless from the breast, and take a pledge of the poor.

They cause him to go naked without clothing, and they take away the sheaf from the hungry:

Which make oil within their walls, and tread their winepresses, and suffer thirst.

Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof."—Job 24:1-13.

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Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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PART 10

Doom of The Favored Cities

Matt. 11:20-24;

Luke 10:13-16

Among the keenest disappointments of Jesus was the apathy of the cities where He had taught and labored most. The bitterness of unrequited love broke forth in scathing denunciation of doom. He contrasted them unfavorably with the wicked cities of the ancient world, Tyre and Sidon, nay, even with Sodom and Gomorrah. What is Chorazin now? A blackened ruin on a bleak hill-top, overlooking a scene of utter desolation. And Bethsaida? A place for the stretching of nets by the lonely shore. And Capernaum — populous, prosperous Capernaum? So completely has time wiped her away that we know not even where she stood.

In Gennesaret and Gergesa

Luke 8:1-3; Matt. 12:22-46;

Mark 3:22-31

After a short preaching tour in Galilee, He returned to Capernaum. Having healed a dumb man, His power was ascribed to Beelzebub. Here is the seed of that crop of in-

sults and blasphemies with which the Jews of old wrote of Jesus. His answer to them was complete. If demons could be cast out only by the prince of devils, their own sons, exorcists, stood condemned of traffic with hell. He refused to gratify curiosity by signs, when the Scriptures afforded full evidence of His claims. His own relatives also doubted, and wished to restrain Him. This led Him to indicate that those who heard the word of God and obeyed, as standing to Him in that peculiarly close and intimate relation represented by the Oriental family.

His time was short; He had much to do and to teach; He would not be hindered. Entering a boat, He addressed the multitudes in a series of striking parables, drawn from the scenes around them: the sower, the wheat and tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the dragnet.

Wearied with His long effort, He slept in the boat as the disciples rowed eastward. A fearful storm broke over the lake, lashing it to fury in a moment. The seamen knew their danger. At their appeal the Sleeper arose and, with a word laid the billows to rest.

The lands of Gergesa, whither they were bound, were included in the district of Gadara, the city on the hill top to the south-east. The

country was startled by the healing of two fierce demoniacs, who dwelt among the tombs, and by the destruction of the swine that grazed on these uplands. This latter needed no justification to the Jews, who, like the modern Moslems, hated the swine, and felt their presence an insult to their religion. The people were alarmed. At their request He left their coasts, and recrossed the sea.

His return was marked by raising to life the daughter of Jairus, and healing the woman with the issue of blood, who, true to the abiding custom in the Orient, having spent all her living upon "quacks," was left to poverty and despair. A circuit through Galilee brought Him again to the scenes of His boyhood. Received with cold unbelief, He turned His back on Nazareth forever.

(To be continued)

**THE SONG OF SAINTS
AND ANGELS**

God made man for His glory;
His body the tabernacle for the
King,
To dwell therein and tune the heart
The praise of glory sing.

Heaven abides within our souls,
Where God dwelleth the King;
Christ doth tune our mortal hearts
With Heaven's praise to sing.

In Adam we cannot praise God,
Nor even thank heaven's King
For either natural or spiritual blessings,
And no tune of heart to sing.

When heaven's glory within our
souls
Tunes the heart, the celestial
string,
We touch the notes of divine music
Composed by Christ, the King.

Thank heaven for the Lamb
Who cords the celestial string,
And notes our hearts with celestial
music,
With shouts to God, the King.

"Glory to God," shouts the sinner,
"For such a tender and loving
King,
I in God, and God in me,
And He tunes my heart to sing."

But in Adam the string relaxes,
We have no heart to sing;
Can it be that Christ died
For me, poor vile and sinful
thing?

It is then the Lamb of God
Comes again and notes the string,
And tunes the heart with glorious
notes,
In praise to God, the King.

Then we mortals, with the angels,
The song of glory sing,
Christ the way, free grace the notes
Predestinated by God, the King.

Oh, the joyful exultation
Through the sacred songs of
Heaven divine;
Angels singing our salvation
With celestial notes sublime.

Hosanna! shout our souls,
With the host of Heaven divine
My name recorded in letters of gold
That God and Heaven is mine.

We go exclaiming, as brother Paul,
From trials and troubles so hard,
To be absent from the body,
And present with the Lord.

But blessed Jesus, 'tis His love
That makes us mourn and cry;
And speaks in glory up above
"I will call you by and by."

"On earth I shed my blood for you,
For a home in heaven free;
I will descend again on earth
And take you home with me."

"As I am now, so shall you be
In the fountain of God's love;
Then you will be glorified with me,
In the glory of Heaven above."

To ever glorify the Lord
In heaven's endless days,
And through redemption of the
Lamb,
Give God and Jesus perfect
praise.

Then shout, ye mortal saints on
earth,
Through the resurrection, from the
sod,
That grace will carry your soul to
heaven,
To ever glory in glory with God.

Written by J. J. Thorne, perhaps
30 years ago. Please print in The
Landmark as soon as you well can
do so.

SHOULD ASSEMBLE TOGETHER

Dear Mr. Gold:

I am enclosing a clipping from
the Old Faith Contender, writ-
ten by the late Elder G. W. Stewart,
which I think is good matter for the

Landmark, and for our people in
this progressive age. For there are
so many of our people that don't
seem to have time to attend their
meetings. If you see fit to publish
this I will appreciate it.

Yours truly,
A. B. Denson,

1232 Cokey Road,
Rocky Mount, N. C.

We are very glad to publish the
article, and think it very timely.

John D. Gold.

Forsake Not The Assembling of Yourselves Together.

(By the late Elder G. W. Stewart)

It is customary among our people
to meet at least twice a month to
worship the Lord in public, general-
ly on a Sunday and Saturday be-
fore, and this we do as we conceive
in obedience to the following in-
junction: "And let us consider one
another to provoke unto love and to
good works; not forsaking the as-
sembling of yourselves together, as
the manner of some is; but exhort-
ing one another; and so much the
more as ye see the day approach-
ing." Heb. 10:24, 25. When we
united with the church by experi-
ence and baptism there was an im-
plied agreement on our part that we
would attend all the meetings of the
church, and, if we love our dear
Saviour and the brethren as we
should, it is no burden to us to at-
tend our meetings; on the other
hand, it is a work of faith and a
labor of love to do so, for we love to
meet and associate with those we
love.

When love begins to wane and

zeal to grow cold it is apt to be manifested in the non-attendance of members upon their meetings, and wherever you find members, especially male members, indifferent about attending their meetings you find a church in disorder, and one which, unless there is a change in this particular, will, ere long, be seriously involved. Why? Because the apostle teaches thus: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. 12:12. He teaches that we are members one of another, but all one in Christ, and he uses a natural body as an illustration of the spiritual body which is the church. Now we know that when even one of the most insignificant members of our natural body fails to perform its regular function, office or duty the whole body feels the effects of the failure and suffers more or less. Now one of the proper functions, duties or obligations of each member of the church of God is to fill his (or her) seat in the meeting, and, if he fails to do so, he causes trouble in the body. Again, when a church calls a man to serve it as pastor, and he agrees to do so, there is another implied agreement on the part of both church and pastor that each member will, providence permitting, meet at that particular place as often as agreed, and, in consideration of this, each party, aside from his Christian obligations, is bound to meet the other according to principles of honor and fair dealing, and besides, we profess to believe the doctrine taught by our blessed

Saviour, when He said, "Seek ye first the kingdom of God and His righteousness and all these things (referring to food, raiment etc.) shall be added unto you." So He taught and we all profess to believe, that our duty to our God and our brethren comes first in everything, and having professed this, we should see to it, by God's grace, that our actions do not belie our profession. "But," says some brother, "I am so weak and unprofitable that it makes no difference if I am not there." Nay, my dear brother or sister, while it is right for us to esteem others better than ourselves, it is the duty of each member, however small he may esteem himself, to fill his seat in the meetings, for remember that they all care for you, and your pastor cares for you, and your example of faithfulness encourages him; and besides, if we can do nothing more we should try to so act as to maintain the unity and order of the body, and not disturb the peace of the church or burden the pastor by our absence. We all agree that it is right, aye, the duty of the church, to help the preacher, but we should remember that there are other and most effectual ways of helping the preacher besides helping him in a financial way; help him by your faithfulness in attending all the appointed duties of the church, and do not burden him with your absence.

Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is un-

profitable for you." Heb. 13:17. Again: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. 13:7. Again, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." 1 Thess. 5:12, 13. Again, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. 5:17. When we fail to meet him as we should we do not honor him even with single honor. Perhaps some one will not attend meeting because he is offended at some brother or sister. What a mistake! Will you throw the whole body into confusion because you are offended? Will two wrongs make one right? Will you put your pastor to grief because you are offended? If you are hurt at a brother or sister and cannot bear it, why not do as directed by our blessed Saviour in the eighteenth chapter of Matthew with reference to private offenses and trespasses?

There is some little peculiarity about each meeting we have—something done or said that will never be done or said again in the same manner and under the same circumstances, and it may be that those present see the Lord, but you, if you are not there, I fear will be like Thomas, ready to dispute it. We should remember that as the days and weeks and months and years go

by, we are making our records for this life. Shall it be one of true devotion or one of unfaithfulness? Our blessed Savior said, "And because iniquity shall abound the love of many shall wax cold." Matt. 14:12. It is now becoming quite fashionable for people to say and do not, to lie, to be not punctual, and dishonest, hence we should examine ourselves to see whether we are in the faith, for it may be that we are more under the sway of the evils above enumerated than we are aware of.

One brother could not go to meeting on Saturday because he was behind with his work, another could not go because he had hired help that day, another could not go because he had to attend a school meeting. A sister could not go because she had to visit a sick neighbor. But, brethren and sisters, how about your profession, as you have said you believe our Savior when He said "Seek ye first the kingdom of God and His righteousness"? Where is the consistency between your profession and your actions? And remember that we are commanded to lie not one to another. In telling why we failed to be at meeting did we tell the truth? No; for, instead of saying we could not go because we had to do so and so, we should have said we did not go because we preferred doing so and so. It is right to visit the sick, but it would be poor policy to give one family the rheumatism by visiting another. Better let the grass take the crop than let the weeds of sloth and discontent take the garden of the Lord, better neglect your hired

help than the help which the Lord has so kindly afforded us in the society of His people and the ministry of His word; better neglect the schools of man than the school of Christ; better neglect your sick neighbor for one day than to make your brethren and sisters sick at heart by your unfaithfulness in attending your meetings. Some do not go on Sunday because company came in that morning and they feared their visitors would be offended if they left them; but they were not afraid of offending the brethren or dishonoring the Lord. Others seem to think if they attend one day during the meeting that is sufficient. If they are right in this, why call a man to preach two days in each month? If one day is sufficient why not call a pastor for only one day?

We should respect our meeting days as days especially devoted to the public worship of the Lord, and should suffer no log-rolling, or any worldly interest whatever over which we have a legal right to control ourselves to prevent us from our duty in this particular. But often it is the case with members that it is too cold, or too hot, too wet or too dry, or something for them to attend their meetings, and oh what heart-aches it causes the poor pastor to hear brethren coming up with their flimsy excuses. One of the most disheartening of all things is to be compelled to do business with a person whose promise is not to be depended upon. * * Let your given word be as a hempen cord, a chain of wrought steel that will bear the heaviest strain. * * Be a positive

quantity that can be calculated upon at all times and at all places—one whose “word is worth a hundred cents to the dollar.”

When it comes to attending our meetings we should feel very much as the man did about meat and corn—he was worrying about how he would get some meat when some one asked him what about the corn. He replied that he was not worried about that at all, for he knew that had to come. So we may be worried about how to get off here or there on a certain day, but we should not feel worried about our meeting days, but feel that if we live and are able to do so that we have to go. I have in mind a dear old brother, John Frazier, between eighty-five and ninety years of age, with whom I have lived in sweet fellowship for about twenty-five years, and who has resided, all this time, about ten miles from our church, and is a poor man, and during that twenty-five years he has attended his meetings most punctually, always on time, in summer and winter, cold or hot, wet or dry—most of the time traveling forty miles a month; and he is as punctual on one day as on another. There is another, a young brother, living eighteen miles from the church, who is also faithful in attendance. Let us look up, dear brethren and sisters, and be faithful unto death, and never cease till we can honestly stretch forth a hand and say to our dear Lord, “We no longer need thy blessings in order that our hearts may continue to pulsate.” A conscience void of offense toward God and man is of far greater comfort to

us than all the carnal joys to be derived from sloth, carelessness and indifference. Let us take courage, for the fight will soon be over, the victory will soon be won. While we are in duty's ways and faith is in exercise, instead of trying to find some excuse for staying at home, we can, like David, say, "I was glad when they said let us go up to the house of the Lord," and "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness"; and again, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psa. 137:5-6.

Do you see that little band of brethren and sisters gathered together in the name of the Lord? There is nothing, perhaps prepossessing or attractive in their outward appearance — they may be "men wondered at," yet in their midst dwells a faith that overcomes the world, endures as seeing Him who is invisible, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season; and while they may appear lonely, still, in their midst is One, invisible though He be, who is "fairer than the sons of men," who was "afflicted in all their afflictions, and He bears them and carried them all the days of old." The world, the flesh and the devil oppose that little band, and the "fair One" in their midst, and one way in which this opposition is manifested is by not being present. Will you, who profess to love the dear Lord, place

yourself in practical opposition to Him and His people by your absence from His service, when it is reasonable for you to attend? Remember the language of the Savior, "No one having put his hand to the plow, and looking back, is fit for the kingdom of God." Will you suffer one of those little Canaanitish devils of Worldly Care, and Carnal Rest or Indifference to come along and conquer you and cast you into prison when you ought to resist Satan himself? Will you be one of those whom your pastor meets, and is cheered by, every time he goes, or one of those he fears will not be there, and about whom he is grieved?

A LETTER FROM A BOY IN SERVICE.

Dear Elder Cobb:

I have had a mind to write you for a long time, but have been so busy I couldn't. They work us day and night. We have been on one all night problem this week and one four hour night problem. I have never been in such a tiresome, heart-breaking, and discouraging place in all my life.

Elder Cobb, I often think back about what I have gone through and the dangers I have faced, and then I think of our merciful God, the One that blessed me to face what I have. Elder Cobb, without the wonderful blessings of God, neither I, nor any one else could do anything. The government can build all the ships, tanks, guns, planes, bombs, and etc., they want to, but I will grant them one thing—this war will not end until God's appointed time, and without His help men will never win

it. Elder Cobb, we have got to believe in God Almighty, and also depart from worldly treasures and worship God more. I can sit here in Co. "F" area and count one half a dozen or more gambling games on Sundays or any time, and at the same time there are church services being held at all churches here on the post. But, Elder Cobb, there are several that had rather sit and gamble than to worship God. Worldly things come first.

Elder Cobb, I hope to go home again some time the last of March or the first few days of April. I sure do want to sit down and hear you preach one more time. I went to church twice while I was at home the last time. I went to Upper Black Creek and heard Elder J. D. Fly on Saturday after I arrived at home the night before. I arrived at the church, spoke to a few of the dear members, then went into the house, and sat down in the presence of my dear daddy, mother, sisters and brother. My heart was rejoicing to the fullest, although God was dealing within me so strong that my feelings were hurt, and all during Elder Fly's preaching I shed tears, and all the time I was trying to conceal it. But our merciful God was dealing with me and what more could I do. I enjoyed the meeting more than I ever could say. I also went with all the family to one of your churches the first Sunday in December, 1943. God still was dealing with me. I enjoyed the preaching very much, as I sat there in the presence of all you dear people. I couldn't help from thinking about that being my last Sunday at home before I had to be coming back to camp, not knowing if I

would ever be in the presence of you dear people again. Elder Cobb, God only knows. My faith is in him that I will be blessed by the power of God to live through all of this and return home safely to be with you dear people the remainder of my life here in the flesh, and when that great and happy day comes, when God will choose His little children and take them home with Him to reap their home which He hath prepared for them, Elder Cobb, if I could only be one of them.

In heaven there will be no wars, no heartaches, no toils and no sorrows. Everything will be peaceable and the whole multitude will be praising and worshipping God.

Elder Cobb, my feet have gone infected on me three times since I have been a member of the service, and at the present time I am on light duty. I go to the doctor every day. I can hardly wear my shoes. But I try to be very well contented. God knows best. If I could have my rathers, I would many times rather have all my suffering here on earth than hereafter.

Elder Cobb, I can think of nothing that I think would be interesting for any one to read. No one can write unless they are blessed by the spirit of God.

In closing, I want to ask you to pray for me, a poor sinner, and give my love and fondest regards to all the dear people back home. May God bless them all, is my constant prayer.

Pvt. Jasper Howard,
34,465,400, Co. "F,"
333 Inf. A. P. O. No. 84,
Camp Claiborne, Louisiana

SYMPATHY.

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

Dear Brother Denny:

I deeply appreciate yours and Sister Denny's expression of sympathy in my sorrow.

I realize from experience none can understandingly feel the deep sorrow of another without first having had the same. At such times we are brought more fully to appreciate our friends, their love and sympathy and our utter dependence upon the dear Lord for comfort and sustaining grace. Brother Denny, I tried to pray with all the fervency of my soul that I might have some evidence or assurance that it was well with the soul of my dear boy before he passed away. I feel I have this evidence. My son said to me, while at his bedside, more than once during his illness that he, when first taken sick there seemingly were two distinct persons with him constantly; one was perfectly well and all right, he was this man, and the other was the sick man. This followed him for many days. Then it was made known to him it was he who was the sick man, and the well one disappeared. Near the last of his illness, he became very happy one day, expressed himself as satisfied and wanted to go. These expressions and others have greatly comforted me. The loss of my son seems great. His love, his unselfish devotion and thoughtfulness of me, was so much his nature. I almost shrink at the thought of having to live without him.

I want more than all else to accept this sore trial as I should. At

times, momentarily, I have felt that the Angels of the Lord were encamped round about me, guarding my soul and comforting me. At these times my eyes were flowing with tears and my heart wanted to shout the praises of the Lord, feeling so humble and thankful. "He doeth all things well. He does not make a mistake." I can not understand many things, but I do want to trust the dear Heavenly Father, believing he will supply and give me needed grace and consolation.

Brother Denny, I have thought of you, and Sister Denny, your dear wife, many times. I hope you are both feeling usually well. I have thought, too, how good to hear you talk of the precious things you know when I was at your home. It was edifying and comforting. I want to be taught in the way of truth. I do feel to know so little and the least of all. I am as the slimy worm that is in the earth, so sinful and depraved in flesh and nature.

His overshadowing love and mercy and the cleansing power of Jesus' precious blood, when applied to my heart, is a most comforting thought, and all my hope. I need your prayers.

Please pardon me, Brother Denny, for writing so lengthy and taking your valuable time. I have been so long absent from my church and hearing any preaching at all, I felt I wanted to express a few thoughts to you.

I appreciate your kind invitation to go over. I hope I can sometime when the weather gets warmer and I am feeling stronger. I want to hear you preach again. The tire

and gas shortage and crowded bus service makes it more difficult for me to get over often. Please remember my love to dear Sister Denny. She has been so kind and thoughtful of me. I appreciate it so very much.

With kindest regards and my very best wishes for your improved health.

Yours in hope of eternal life,
 Nana F. Brown,
 P. O. Box 568,
 Statesville, N. C.

Sister Brown holds her membership with Great Swamp Church, Greenville, N. C., where she lived for many years. She now lives with a daughter in Statesville, N. C., and is an occasional attendant on our services in Broad Street Church, Winston-Salem, N. C. She has recently lost her only son, and the letter will be of interest to many of her acquaintances in eastern North Carolina. She is highly regarded and our sympathy goes out to her and all who mourn the departure of loved ones.—O. J. Denny.

MANY THANKS.

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

You will please find enclosed a P. O. Order for four dollars (\$4.00). Two dollars to pay for the Landmark, March 1, 1944 to March 1, 1945, and the other two dollars to pay for the Landmark March 1, 1943 to March 1, 1944, as I have been getting the Landmark from Palmyra, N. C. and Hobgood, N. C., since I changed my post office from

Palmyra, N. C., to Hobgood, N. C., R. 1, Box 12, for last year. So please stop the Landmark to me at Palmyra, N. C. I should have notified you about this long ago, but I just kept putting it off, thinking you might see you were doubling the paper to me. After I read the Landmarks a few times I lend them to my friends to read, as they never get old. I often read some of the back numbers that your father wrote in long years ago, and they are new yet. I enjoy your good letters so much, also other good letters that the brothers and sisters and friends write. I am thanking you for doubling the Landmark to me so long without pay, so I feel I should pay you the two dollars for it. So I am wishing you and all the Lord's little ones a prosperous new year. Also hope the good Lord may bless you all.

Yours very truly,
 D. E. Mizelle.

We appreciate this. We have so many on the list it is impossible to check the names with the towns.

READING LANDMARK 50 YEARS

Dear Mr. Gold:

Enclosed you will find \$1.00. Please send me the Landmark for six months. I have been reading this paper for fifty years. My father took it, and after his death I subscribed to it, and I stopped taking it, but find out I can't do without it. I love the dear old paper.

Respectfully,

Mrs. Rosa Brown,
 208 St. Augustine St.,
 Lynchburg, Va.

**CAN'T DO WITHOUT THE
LANDMARK.**

Dear Mr. Gold:

Enclosed you will find a check for \$2.00 for the Landmark for another year. I feel like we cannot do without it. My dear old father was a reader of the Landmark when I was a boy and now I have past seventy. With the help of the Lord, you and Elder Denny are keeping faith with your dear old father in holding up the faith once delivered to the saints, and that is good enough for wife and me.

I have known you since I was a boy and I have always had a love for the Gold family and it makes me feel badly when I see some one that does not know anything about you trying to close your mouth or stop your pen. We want you to write when you feel inclined to do so.

You do what you think best with this letter. We want you to know how we feel towards you.

I was sorry to see in the paper where Joe Gold, Jr., was missing. The family has our sympathy. We have two boys in the navy, one on the Atlantic and one on the Pacific. One is a gunner on a merchant ship and has been across five times and had two ships sunk. The Lord blessed him to come through without a scratch. He was one of the survivors of that ship that went down with 1,000 men back in January. Our other son is in a bad place but has not had such experiences as the one in the Atlantic.

In love,

Mr. and Mrs. Bullock,
Fuquay Springs, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

P. D. Gold Publishing Co.,

Wilson, N. .,

Dear Mr. Gold:

Enclosed you will find check for five dollars (\$5.00) for which please renew my mother's subscription to the Zion's Landmark. (Mrs. Caroline Wilkins). From February 1, 1944 to February 1, 1945. The other three dollars for the Landmark Charity Fund.

Yours truly,

W. J. Wilkins,

R. F. D.

Castle Haynes, N. C.

SENDS US SUBSCRIPTION

Dear Mr. Gold:

I am enclosing a money order for two dollars to the subscription of Brother W. E. Stanaland, renewed to Zion's Landmark. His address is 5806 Gordon Road, Tampa, (6) Florida.

Sincerely,

M. L. Gilbert,

Dade City, Fla.

**SENDING THE LANDMARK TO
SOMEONE UNABLE TO PAY**

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I am inclosing my check for renewal on the Landmark for another year. You may use the extra dollar to help send the paper to some old person.

Very truly,

D. L. House,

Oak City, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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GRACE REIGNS

Mr. Joseph Ivimey, of England died in 1834, and asked that there be inscribed on his head stone, his name, date, and that there be added, and that only, "Grace Reigns." It is indeed comforting to know, that, so very many of the ablest Baptist Ministers of the ages of long ago, were blest to leave such comforting experiences, in the passing hours.

Ivimey said: "The Lord will make His second advent, not as the first, but with all the glories of His exalting majesty. That many will be prevented from falling asleep, and will be changed in a moment, in the twinkling of an eye, while others will be changed, awakened from their slumbers, and to a new state of existence by the voice of an archangel, and with the voice of the trump of God. Oh what a shout of victory! victory! will rise from thou-

sands, and tens of thousands who will then ascend from their graves, and then will be heard the joyous acclamation of myriads, exclaiming with seraphic delight, 'Now is come to pass the saying that is written: Death is swallowed up in victory.' " Ivimey was known in England as a famous Baptist historian.

Thomas Goodwin, died in 1679 in the 80th year of his age. He was one of the distinguished men who sat in the Conference in Westminster in 1643, who brought forth what is known as the London Confession of Faith. He was one who dissented from the decision reached, and at one time was a refugee in Holland for conscience sake. He said: "I freely renounced for Christ, when God converted me, all those designs of pride, and vain glory, and advancement of myself, upon which my heart was so strongly set that no persuasions of men, nor any worldly considerations could have diverted me from the pursuit of them. No, it was the power of God alone that prevailed with me to do it. It was He alone that made me willing to live in the meanest condition, that I might serve Him in all Godly fear, and sincerity." Though an educated man, the scriptures were by him most studied, and his sons said of his last hours, that he rejoiced in the thought that he was dying and going to have a full and uninterrupted communion with God. He said: "I am going to the Three Persons with whom I have had communion. They have taken me, I did not take them. I shall be changed in a moment, in the twin-

klings of an eye, all my lusts and corruption shall be rid of, which I could not be here. My bow abides in strength. Is Christ divided? No, I have the whole of His righteousness, I am found in Him, not in mine own righteousness, which is of the law, but in the righteousness, which is in God, which is by faith of Jesus Christ, who loved me and gave himself for me." So he passed into the great beyond.

Selected these excerpts from "Bun-Hill-Fields," published in England. Jesus said, "In the world ye shall have tribulation; but in me peace."

It is indeed comforting to read of the persecutions, and even of the beheadings of so many of the great ministers of the past, and while it makes us sad to read of their severe tribulations; it is of their triumphs, through grace, that we are made to rejoice.

The same God lives and abides now in the hearts and minds of true believers that lived in ages past, and He will ever live, and will continue to be, the life, light and joy of His people.

"Grace 'tis a charming sound,
 Harmonious to the ear,
 Heaven, with the echo shall
 resound,
 And all the earth shall hear.

"Through everlasting days,
 Grace all the works shall crown.
 It lays in Heaven the topmost stone
 And well deserves the praise."

Selected by,

O. J. Denny.

PERILOUS TIMES SHALL COME IN THE LAST DAYS.

"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 pleasure more than the lovers of God; having a form of godliness but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

The Apostle says these things shall come to pass in the last days. Perilous times have come, and are we not living in the last days? Not only have perilous times come but the people who are now living on earth, are filling up the measure which the Apostle said they would. And the reason these times are here is not because the earth has not brought forth her fruits in such a degree of abundance that there is not feed for all; but the sinfulness of the earth's greedy inhabitants.

We read of shortage of food in some places and a great plenty of it in another place, as all the ships that can be spared are in the war service and cannot be spared to carry it to those who need it. There never was a time when so near all the nations were at war at the same time, never a time when so many were called from their peaceful occupations to some branch of service, whose purpose is to destroy somebody's life or property; war means destruction and nothing else. All these destructions and loss of valuable lives were brought about by

people who were in love with themselves, who conceived the idea that they were born to rule the nations with a rod of iron, who put the teachings and examples of Jesus far from them to gratify the will of the flesh.

We sometimes think what a great pity that so many precious lives are lost, and the great amount of rich treasure has to be forfeited, in order that just a few in authority may prove their love for themselves.

There is not enough room in our hearts so that we can love ourselves and others also. If we love ourselves, we will despise others, and those who are in love with others, are, in the language of our Saviour, such as hate our own sinful lives.

The greatest people who have ever lived are those who have spent their days showing their love for others. Hatred can have no lodging place in the bosom of God's children, for it is of the devil, and when he is cast out they never afterwards feast upon hatred, but they love everybody, even their enemies, and pray for them, as the grace of God does not leave a place in our regenerated souls where that hatred can find a rooting place.

This is a terrible indictment the Apostle brings against the people of this world, who are living in these last times. Has anybody denied the charge? Does not it stand out as a true one? Yes, almost every one will admit it is the truth, but will say it does not apply to me, but to the other fellow.

The last thing a sinner will do is to confess his sins, and nothing short of the grace of God will bring a poor human being to the place that they

will say with David, "I have sinned." The proud, self-righteous Pharisee did not have any sin that he knew of, while the poor Publican could say by grace, "God be merciful to me, a sinner."

When Daniel prayed he acknowledged the sins of the whole nation of the Jews then in captivity, and when the whole nation sins all its inhabitants suffer the consequences of idolatry for which sin it was carried away into captivity. This generation is covetous, boasters, proud, lovers of pleasure more than the lovers of God, and the fact that ten million of our men are in the service, and our losses are nearing the two hundred thousand mark, yet these things have not humbled its people nor cut down its pride, nor lessened its pursuit for pleasure, but rather increased it by giving them more money which they must waste by some means or other.

One might have thought that more people would go to church, but it is not true, as not more than ten percent of the people go to church at all, and when we realize that the people are just such as the Apostle describes, we are not surprised that they do not go, but the wonder is that enough go to hold service there.

"Ephraim is joined to his idols let him alone."—Hosea 4:17.

B. S. Cowin.

**SENDING LANDMARK TO SOMEONE
UNABLE TO PAY**

Dear Sirs:

I am enclosing my check for \$6.00—\$4.00 to pay my subscription for Zion's Landmark April 1943 to April 1945 and two dollars to add to fund to send the magazine to overdue subscribers.

(Miss) Clara Hudson

Reidsville, N. C. R. 5

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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

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-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

MAY 15, 1944

NO. 13

THEY KNOW NOT THE LIGHT.

"The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

For the morning is to them even as the shadow of death: if one knows them, they are in the terrors of the shadow of death.

He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

Drought and heat consume the snow waters; so doth the grave those which have sinned.

The womb shall forget him, the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree.

He evil entreateth the barren that beareth not, and doeth not good to the widow.

He draweth also the mighty with his power: he riseth up, and no man is sure of life.

Though it be given him to be in safety, whereon he resteth: yet his eyes are upon their ways.

They are exalted for a little while, but are gone and brought low; they are taken out of the way as all others, and cut off as the tops of the ears of corn.

And if it be not so now, who will make me a liar, and make my speech nothing worth?"—Job 24:14-25.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

PART 11

Martyrdom of John

Matt 14:1-12; Mark 6:14-29;
Luke 9:7.

Meantime Herod Antipas was troubled. He had cast John into prison. Josephus says he was imprisoned in Machaerus, the gloomy fortress east of the Dead Sea. His account is incoherent. Herod would hardly send a prisoner to a keep already in the hands of his sworn foe. At a birthday feast given to his Galilean nobles, Herod, fascinated by the dancing of his false wife's daughter, weakly yielded to her demand for John the Baptist's head. The most convenient place for this feast, as also for the imprisonment of John, was the Golden House at Tiberias, where on a hill overlooking the sea its ruin is still known as Kasr Bint el-Melek, "Palace of the King's daughter." The fame of Jesus stirred with guilty fears the conscience of Antipas. He thought the murdered Baptist had come back to avenge his innocent death.

Feeding The Multitudes

Matt. 14:13-21; Mark 6:30-44;
Luke 9:12-17.

Returning from their mission, the

Twelve went with Jesus to a "desert place" near Bethsaida Julias. "Desert" here corresponds to the Arabic bariyeh, the uncultivated grazing land beyond the tilled soil which surrounds the villages, where grass often abounds. Followed by multitudes, He taught and healed them, and at evening miraculously fed them with five loaves and two fishes.

The crowds gone, the disciples started by boat for Bethsaida, and Jesus ascended a mountain to pray. As night fell, a great storm, apparently issuing from the valleys westward, burst over the lake, and the disciples, toiling in rowing, made no progress. Jesus approached, walking on the water. They were afraid; but His voice assured them, and Peter made his brave but disastrous attempt to meet Him on the water. Jesus entered the boat, and they were soon at land. The people who had been fed in the desert found Him in the morning near Capernaum. Then, hearing that His mission was not to furnish the bread which perishes, but the bread of life, many, disappointed, left Him. The twelve whom He had chosen came unto Him, Peter uttering for them all his great confession.

From Tyre To Hermon

Matt. 15:21-29; Mark 7:24-30

Soon afterwards, Jesus visited the Mediterranean seaboard, crossing

the borders of Israel for the first and only time. Where Lebanon looks down upon the sea over a strip of fertile plain, the ancient cities of Tyre and Sidon stood boldly out upon the coast line. Sarepta from its rocky height southward suggested memories of the great Elijah. A Syrophenician woman here, by an act of victorious faith, obtained healing for her daughter, the blessing of Messiah already touching the Gentiles.

Striking eastward across the hills, Jesus then visited the region of the "Ten Cities," which, with the exception of Scythopolis, lay east of Jordan. It was inhabited by a mixed population, in which the Greek element predominated. Here a deaf and dumb man was cured, and the second miraculous feeding of the multitude took place.

(To be continued)

THE WORD.

Week after week I am filling my appointments. My travels in the ministry carry me over much territory, and take a lot of my time away from work and family. Recently my boss asked me the pointed question, "Why do you preach, and what do you preach. You say that you do not preach to save people. You have nothing to accomplish. Why and what do you preach?" As gently as I could I told him why, but I do not think that he understands any better than he did. His inquiry has prompted some thoughts along this line. May the God of all grace guide my mind into such a channel of meditation that the Lord's humble poor might be comforted and edified.

1. Let us notice why we preach.

I do not mean to deal with a call to the ministry. It is true that a man preaches because he is called to that end, but why did God call them? Why are they still being called?

The primary work of the ministry is to feed sheep. Not the first time is he to make sheep. It seems to me that any reader of the scripture could see that much in the letter. None, I presume, would say but that they love God. Peter was asked that question. Once or twice was not enough. Four times would have been too many. Each time the directions were the same. To feed the lambs and the sheep was the only place in the kingdom that Peter had.

Sometimes, after sweet liberty in preaching a minister may not have any weight on his mind. Perhaps he feels at ease. I think I am speaking the experience of every God-sent minister. If he stayed in that feeling I am sure his preaching would be over. But God has called him to feed the flock and He does not leave the man to himself, but brings before him a congregation of people and he preaches to them.

Preaching is teaching. But we must remember that it is the student that is taught. He is not taught to be a student. So in the kingdom of heaven it is the children that are taught. In the sending forth of the apostles they were first to preach to all nations. To them that received the apostles they were to teach them. I believe that this is part of the things that go with preaching. I have a desire to spend the balance

of my days in writing and preaching to the little children of God. I have read many writers and their version of Eph. 4:11. But may I present that differently. To be sure God gave some apostles, some prophets, etc., but I think that this passage of scripture is more specific than that. Some were in need of apostles. The early church had greater need of the greater gifts that the apostles had. To some (that is the churches of the early ages after Christ) he gave apostles; to some, prophets; to some, evangelists; to some, pastors, and to some, teachers. Do you notice that little comma after the word "some"? It does not convey to me that the importance is placed on "some" as being a quantity of called men but rather that "some" needed a pastor, some a prophet, etc. Some men have, perhaps, more than one of these qualifications, but if so, it is because "some" have need of a combined pastor and teacher, or whatever else that they need. If a man is given to "some" for a teacher then he is to preach to instruct. But it all is summed up as preaching. It has but one object to accomplish. That is for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. That is the sole object of preaching. If a man is preaching for the perfection of people that are not saints, he is not given to "some" but is a volunteer to them not included in the "some." Now if a man is called to the perfecting of saints it will take a perfect work. So we look at the second requirement of one of these "given" characters. He must do the work of the

ministry. If a minister is a "given" man, everything he does is in some way connected with the ministry. A man called to the ministry will seldom have an abundance of worldly goods. He is doing the work of a minister. And a minister will not keep back anything for himself. If so, he cannot be for the perfecting of saints, and of course is not ministering. The third requirement is for the edifying of the body of Christ. The ministers of Jesus Christ! What a grand and glorious body they are! But I must hasten to add that their grandeur and glory is not in their person. Not a bit of it. It is not in their social or financial position. They must, in a sense, lose all desire for self from every standpoint. I am going to try my best to keep from losing what I love the most. I feel that I did try. I can go back after twenty years to southeast Missouri and find the many, many secluded spots where I was trying to keep from losing myself. I did not want to lose myself. I and myself had thought right much of each other for twenty years. But (if I am not deceived) the voice was not to be denied. Somewhere I do have a precious hope that I lost self. If I did not lose self, I, to be a minister, must have found something wonderful. And I tell you, dear children of God, He is wonderful. To lose self, with all that selfishness means, and to find Him. To lose that, that is (when you see Him) the most hateful thing under the sun, and to find Him, who is the most desirable One. No wonder that Paul told the church at Corinth,

"For we preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake." If the Lord is willing I will dwell on what we are to preach in my next.

In a sweet hope,

W. D. Griffin,

Fayette, Alabama.

FAITH WILL MAKE YOU WHOLE.

Dear Mr. Gold:

As I was so pleased today to hear my mother say you had sent another Landmark today, I just sat down and began to read it as I am feeling bad and have an awful cold at this writing. But I don't know very much about feeling well. I have been down in affliction eighteen long years, but hope it will end with healing the sin that I have done. The Lord showed me I had refused to obey His commandments like I should, and this affliction has been sent on me, but promised me I would be healed. If I am not to receive this promise in this old body, I hope it will be for my poor soul. I want God's will to be done by me, for He does all things right. He showed me in some way, I don't know whether I was asleep or not, I am not able to tell you, but the last I remember this night, the sun was just going down in the west. I felt like it was the last time I'd ever be blessed to see it go down. I had been sick five weeks, at this time, and the Lord showed me my husband and I had to part, death being the separation, and I couldn't feel but that it was going to be me. And I hated so much to leave my sweet little children here in this world without mother, and my eyes were

never free from tears. I would go away from the house, hide where I thought no one of this world could see me, and I would go down on my poor feeble knees and try to beg sweet Jesus to have mercy on poor me. I begged for the smallest crumbs of His sweet mercies. And my husband and lots of my neighbors said I had lost my mind. I told lots of them to just wait until the time came and they would see. I would tell them I believed what I had seen was true, and in three weeks from the Friday night, I saw this on Friday night, the Lord called my husband and he had to go. I was left alone, helpless at the time, with five little children, but was left to believe sweet Jesus would be my helper, for without him I could do nothing. Mr. Gold, I can say His blessings have been wonderful to me and my little children. My husband has been dead for four years and I have all the children with me living alone. I would like to tell you all the rest of this, but can't write it if the Lord doesn't bless me to. I united with the Primitive Baptist Church at Clear Spring in 1943, and have been blest to spend several happy hours there, where I was made to forget everything in this world, thinking only of Jesus and His love. There are none that ever received any greater love than has been placed in my soul for Brother J. Watt Tuttle, the pastor of my church. He has comforted me so many times in his preaching. Not only him, but all the sisters and brothers that I have been blessed to meet. I love them all.

Before I stop, Mr. Gold, I want to thank you for the Landmarks you

have sent me, and the card I sent you. My intention was to send the money, but so many things have happened. Will send it as soon as I get better. Hope you all are well. I enjoy reading the Landmark. Will write you a better letter some day if the Lord will bless me.

Many thanks to you, Mr. Gold.

A sinner saved by grace if saved at all,

(Mrs.) Gladys Hill.

Germanton, N. C.

BETTER DAYS AHEAD.

Some days ago I had a letter from my old friend and yoke-fellow, Eld. M. L. Gilbert, of Dade City, Florida, heartily endorsing my booklet on "The Christian Warfare," and asking me to write for Zion's Landmark. There is no paper I would more gladly lend a helping hand than the Landmark. It has always stood firm on the doctrine of Jesus Christ, and manifested His spirit in dealing with His people. Its editors have followed after the things that make for peace, and things where-with one may edify another. They have steered clear of strife and contention, and left it to others to publish the confusion and division among our people. If all our religious papers had followed the example set by Zion's Landmark, it is my opinion we would be a united people today.

While my efforts with both tongue and pen are weak, I want to use them, such as they are, for the peace and union of God's people. Primitive Baptists are one people. They are agreed on the fundamental principles of the doctrine of Jesus Christ, and see eye to eye on the ordinances

of the church and how they should be administered. All believe in salvation by grace and practice the ordinances alike. What little difference there is among us is on non-essentials—things that would affect us little regardless of who is right.

You have probably noticed that there is little difference among us on the things which we understand. On the plain teachings of Christ and His apostles we are agreed. It is on speculative questions, mysteries which we do not clearly understand and are not able to explain that we have our arguments. Speculative preaching based on shadows and figures is often confusing, and bewilders rather than edifies the hearers. I have often heard such preaching referred to as "deep," because it is difficult to understand, but water is not always deep because you cannot see to the bottom of the stream. It may just be muddy.

If we would preach the word in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, few minds would be corrupted from the simplicity that is in Christ, and strife and confusion would be banished from our churches. And signs are pointing in that direction. Elder Gilbert said in his letter to me, "While it seems that all nations are in war with the desire to exterminate their enemies in this deadly conflict, I have never seen more love and fellowship in our churches than now. I know of no church or preacher that wants to hurt a brother or the cause." The same can truthfully be said of our people in this part of the country. "Thou shalt arise and

have mercy on Zion; for the time to favor her, yea, the set time, is come."—Ps. 102:13.

Submitted in love,

J. W. Fairchild,

Brock, Ky.

Elder R. W. Gurganus, Moderator, and A. A. Garner, Clerk, proceeded to ordain Brother Arthur Young by prayer and the laying on of the hands of the presbytery.

Walter R. Mann,
Church Clerk,

Newport, N. C.

We believe the above is the truth. When the Saviour was on the cross He was not finding fault with any one, for He knew it was the Father's plan for the redemption of the children which God had given Him; but He prayed "Father, forgive them, for they know not what they do." Is it not ignorance when brethren fall out with one another? We hope the Lord will bless us to live long enough to see Primitive Baptists united in love and fellowship.—J. D. Gold.

NEW DEACONS ORDAINED

Dear Mr. Gold:

And to Zion's Landmark readers who know of Brother I. S. Garner's afflictions and would like to hear from him. The Good Lord blessed him to attend our quarterly meeting March the 18th and 19th, both days, and he seemed to enjoy the good meeting so much. He is confined to his house most of the time. He can get out in the yard in the warm part of the day when it is fair.

Owing to his ill health, the church at Newport decided it best to choose and ordain another deacon. So we met on Sunday morning at 10 o'clock. The following brethren were present and took part in the ordination: Elder R. W. Gurganus, Elder Eddie Humphrey, I. S. Garner, A. A. Garner and Lester Wood. After being organized by choosing

A GOOD LETTER.

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

Dear Sir:

Inclosed you will find two dollars on Landmark.

I know I am almost a year behind, and I thank you for being so patient with me. I enjoy the Landmark very much, but I have a sister that is 72 years old and she is a member of the Primitive Baptist Church. She enjoys them so much, so as soon as I read them I mail them right to her.

Thanking you again,

Sincerely,

Mrs. H. G. Pittman,

R. 1, Box 30,
Nashville, N. C.

TAKING LANDMARK FIFTY YEARS.

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

Dear Mr. Gold:

You will find enclosed check to renew Landmark. I have been taking the paper fifty years. Hope you will be spared to publish it many years. We enjoy your writings and many others. I am late in sending you this check, but my health has been poor for the past six months. I was in the hospital last fall. After Christmas my wife and I were in several weeks with

flu, which left us both very weak in body. But our dear Lord has given us renewed strength, and I am able to attend my churches, for which I feel so thankful to Him for His mercies and blessings to this poor unworthy servant, if I am one. I have been trying to preach the doctrine of salvation by grace for 47 years and it has been with me in much fear and trembling. I want to contend earnestly for the faith once delivered to the saints, as long as I live. All my hope is in a crucified Saviour for His elect family. I have now passed my three score years and ten, and can't expect to be on the shores of time many more. May they all be devoted to Him, whether many or few.

Trust you and your family are well.

With Christian love,

A. L. Harrison,

207 Cloud St.,
Front Royal, Va.

**SENDING LANDMARK TO
THOSE UNABLE TO PAY.**

Mr. John Gold,
Wilson, N. C.

Dear Sir:

You will please find check to renew subscription for Mrs. Alice Lanier, 702 Park Ave., Durham, N. C., for one year. She is sending one dollar extra for some one unable to pay, and you can also add my commission to the fund.

Mr. Gold, with working conditions as they are, shortage of gas, and the many other conditions that we have no control of has kinder whipped us down, so we don't seem to have the time or feeling to write, yet will say I hope you and Mrs.

Gold and the children are quite well. Wife and I are as usual.

I enjoyed Elder Cobb Sunday as it seems I got much food for the inward man. His text was, "Go show John these things again." I am sure we all get in doubt often as John did when he got in prison, and if it were not for that small still voice we would fall by the way side.

Yours as ever,

J. J. Whitley,

Durham, N. C.

**WE ARE GLAD YOU ARE
BETTER.**

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

Dear Mr. Gold:

I am sending a two dollar (\$2.00) money order to renew my Landmark. I failed in due time, I had a stroke in August. I am better now but I can't travel only by pushing a chair. I sure do enjoy reading the brethren's letters. They help me so much.

Lots of good luck. Send Landmark to same address. With love,

Mrs. Lucy Strickland,

Four Oaks, N. C., R. 3.

ENJOYS LANDMARK.

Dear Mr. Gold:

I am enclosing a money order for three dollars (\$3.00) which pays my subscription to The Landmark until April 1945 at least.

I greatly enjoy the Landmark. I feel you and Elder Denny deserve much credit and praise for the manner you conduct, and the patience you manifest, in dealing with the unjust criticism that is often thrown in your face while directing its pub-

lication. I realize both of you are very busy men, with many other duties to perform, as well as suffering from declining health. I consider you both very deserving!

Hoping for your continued success, I am,

Yours very truly,

Mrs. W. R. Olive,

Apex, Rt. 1, N. C.

**READING LANDMARK
MANY YEARS.**

Dear Mr. Gold:

Enclosed you will find check for \$2.00 to pay my subscription for Zion's Landmark until February 15, 1945, and please pardon my delay in not sending it sooner.

My mother was a subscriber to The Landmark since my earliest recollection, and I've been reading it constantly ever since, even when I was a small child. I don't want to miss a single copy, for it is food to my hungry soul.

Very truly,

Mrs. Jonas Dilda,

Fountain, N. C.

**A MOTHER'S DAY PRESENT
TO BE ENJOYED ALL YEAR.**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Inclosed you will find two dollars, for which please send Zion's Landmark to my mother, Mrs. Annie Dunn, Dunn, N. C., R. F. D. 2.

I am giving her the subscription for Mother's Day. She enjoys reading it so much, and I want her to

continue taking it. My mother is a devoted member of Reedy Prong church. She is a strong believer in the Primitive Baptists and enjoys being with them. I am not a member of the church, but I enjoy going to hear them preach Salvation by Grace. I also enjoy reading the Landmark. Mr. Gold, I surely enjoy your pieces and wish you would write more.

Yours truly,

Hazel Dunn

1630 Doolittle Road,

Apt. G,

Baltimore, (21) Md.

**READING LANDMARK
MANY YEARS.**

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Please find enclosed two dollars to pay my subscription for Landmark from January 20 to January 20, 1945. I'm sorry I am late in sending it, but I do love to read the Landmark and look forward to its coming, when I know it's due to come. It comforts me a lot, especially when I feel so cast down. I'll go read and re-read the last one until the next number comes.

Mr. Gold, I can remember reading the Landmark as far back as 30 years ago, and hope I can see to read them as long as I live, and you may continue in your dear father's footsteps as long as you live, and that the Lord may bless you in your work.

Mrs. W. M. Myers,

News Ferry, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

VOL. LXXVII.

NO. 13

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WILSON, N. C. MAY 15, 1944

DIVINE REVELATION IS FROM GOD.

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." "Even so, Father; for it seemed good in thy sight." (Matt. 11:25-26.)

Here we have Jesus, the Son of God, thanking His Father for the distinguishing grace of God in bestowing upon his people, though poor in spirit, the wonders of salvation, yet hiding it from those who were wise in their own eyes.

And the reason is given: "For it seemed Good in thy sight." Jesus spoke to a people who were wise in their own eyes, and prudent in their own sight, (Isaiah 5:21) yet blind to the reality of God's Saving mercy to the poor and lowly.

Jesus said, "Blessed are the poor in Spirit for they shall see God."

The wise and the prudent, in their own sight, cannot comprehend the condescending love and mercy of God. Yet, Jesus could say of such condescending love, "For it seemed good in Thy sight."

Who can question the sovereignty of God. Shall not the judge of all the earth do right? His council and mercy shall stand, and He will do all His pleasure.

We read, "None can know the Son; but by the Father, and none can know the Father save the Son, and he to whom the Son will reveal Him."

So, it is by divine revelation that any one has a true conception of the relationship that exists between God the Father, Jesus the Mediator and the redeemed of earth. Jesus said, "I in you, you in me, I in the Father and the Father in me."

If the revelation, both of the Father and of the Son, be made, and is made by Jesus concerning the Father, and by the Father concerning Jesus, what a blessing it is for the Lord to reveal to any poor sinner the spirit and wisdom to understand such divine wisdom. The wisdom of man is foolishness with God, but the wisdom of God can and does condescend to make wise even babes and sucklings.

Paul, while his name was Saul, was called by a voice from heaven, and the good man he had felt to be, became the chief of sinners. And he said, "It is a faithful saying and worthy of all acceptation, that Jesus Christ came to save sinners, of whom I am chief."

Peter, when asked, "Whom do ye say I the Son of Man am?" answered, "Thou art the Christ, the

Son of the living God, and upon this Rock I will build my church and the gates of hell shall not prevail against it." What was the Rock? I think the scriptures abundantly teach that divine revelation is the bed rock of the foundation of the church of God, and that it will stand all the storms of time and last to eternity.

O. J. Denny.

"THE SON OF MAN HAS COME TO SEEK AND TO SAVE."

"And when they saw it, they all murmured, saying, that he was gone to be the guest with a man that is a sinner."—Luke 19:7.

"For the Son of Man is come to seek and to save that which was lost."—Luke 19:10.

It is hard to tell whether Zaccheus was actuated by any other motive than idle curiosity in going ahead and climbing the sycamore tree in order to see Jesus. No doubt he had heard many things about Him as to His wonderful works in preaching His own everlasting gospel to the comfort of those who were hungering and thirsting after righteousness; of the many miracles He had wrought by healing the sick, casting out devils, giving sight to the blind, hearing to the deaf, speech to the dumb and raising the dead to life again. The vast multitude that always followed Him and the deep and abiding interest the common people felt in Him, were enough to arouse in any one to want to see the man that was strong enough to draw the multitude after Him, and to continually manifest an unconquerable zeal for Him, and an abiding faith in Him.

Jesus called him out of the tree where He found him, whose only ambition was to see Him of whom he no doubt had heard so much. It must have been a great surprise to Zaccheus when Jesus looked up and told him to come down. We, too, loved to climb high before Jesus came to us and found us dead in sin with our riches piled around us, and while we were clothed in our own righteousness, of which we were exceeding proud and boastful. Like Zaccheus, we, too, were rich and not in need of anything, though small of stature it only prompted us to climb that much higher.

When Jesus speaks we perceive that His words are spirit and they are life. They are different from the words of the scribes, preacher or any one we have ever heard. They shoot through our very soul like a "two-edged sword," dividing the soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart." We look into the perfect law of liberty, which reveals the love and tenderness of a covenant keeping God toward a poor trembling condemned sinner, who has no hope and no God in this world.

We are in a different world, different from any surroundings we have ever heretofore known. We are in the presence of God. He is looking into the depths of a sin cursed soul; with a pity and love to which the whole world is a total stranger, the look of forgiveness.

He brings good tidings. He says, "This day is salvation come to thy house," and I must go in and be your guest.

What news! Salvation has come,

while Zaccheus had done nothing to merit it; He had been too busy in collecting taxes, increasing his riches, oppressing the poor and needy, to even think about God. Jesus had sought him out and found him, shown him Divine favors of which he was not worthy, and he had the Lord of heaven and earth for his guest, and yet Zaccheus had not even invited Him, but He came without being asked, and brought the most sublime news and the richest treasure that any one ever possessed, the gift of eternal life to a poor lost and hell deserving sinner.

What a treasure to have Jesus as our guest, how we appreciate His company, and how in our lonely and tempest-tossed state we can feel that Jesus is our guest if for only a few moments. He never comes empty handed, but full of love and tenderness for which we find no words to express our thankfulness to Him for one more visitation, for one more remembrance in mercy.

B. S. Cowin.

GENNIE SHEPARD

March brings sad memories
Of a sister that's laid to rest;
She is gone, but not forgotten
By the ones that loved her best.

For she was so good and kind;
To us she seemed so near;
We still miss her company
And also her tender care.

It's been a year today
Since you were called away
We loved you then, we love you still,
We love you now and always will.

We often think of you
And the way we heard you died
And wonder why you couldn't say goodbye
Before you shut your eyes.

Our home still seems sad and lonely
In company we still feel blue
For your memory is still with us
As we sit and think of you.

We know God calls His Jewels
And hope that you were one
But still it was a sad heartache
That God's will must be done.

We hope you are sweetly sleeping
In that home so bright and fair
Where there are no heart-aches, no sadness
But joy and peace reigns everywhere.

Sleep on, dear sister, we hope to meet you
When life's trials here are o'er
In that dear country prepared to meet us
Where those who meet shall part no more.

By Mr. and Mrs. W. H. Cannon and family,
Newport, N. C.

IN MEMORY OF MRS. JOSIE POINDEXTER WOOD

Mr. John D. Gold, Publisher,
Zion's Landmark,
Wilson, North Carolina.

Dear Mr. Gold:

Enclosing an obituary written by Elder O. J. Denny, Winston Salem, N. C., in memory of the late Mrs. Josie Poindexter Wood, of Danville, Va.

Elder Denny suggested that we, here at this end of the line, if we so desired, might re-type, and add to his letter such thoughts as might be of interest. However, we believe that it is best not to disturb in any way the beautiful letter which he has so ably written in memory of our dear friend, and sister in the Lord. If she were here for us to advise with, she would say "Let that which Elder Denny has said remain as he said it." Mother Wood, as she was generally known among many Primitive Baptists always had a tender feeling, and a word of encouragement to God's called and ordained ministers, among which Elder O. J. Denny was her favorite. He has been more interested in preaching "Christ and Him Crucified," than he was to argue over words that have no profit. This was always comforting to Sister Wood.

Sister Wood, (Mother Wood) always held in highest esteem the faithful, "Zion's Landmark." It's publisher, Mr. John D. Gold, she often spoke so highly of him, and she so admired the way in which he conducted the paper. She loved the comments which Mr. Gold made in the paper. His father, the late Elder P. D. Gold, she was heard on a number of occasions telling of the wonderful "spiritual revival" which accompanied his many visits to the Wood home in times past.

Trusting that it will be your pleasure to give space in your beloved paper "Zion's Landmark" the obituary written by Elder O. J. Denny.

Wishing you a continuation of God's

blessings and His divine guidance in your efforts to do that which you believe to be right in His sight.

Sincerely your friend,
Posie W. Ashworth,

Danville, Va.

Mrs. Josie Poindexter Wood was born December 2, 1867, the daughter of Thomas T. Poindexter and wife Emily, who lived at the time near Danville, Va. She was married to Thomas Jackson Wood December 18, 1884, and her husband and three sons survive. The sons are William S. Wood, Cheyenne, Wyoming, Dr. Rowland T. Wood of Malvern, Arkansas, and Frank J. Wood of Miami, Florida. She also leaves three grandchildren.

Sister Wood united with the Primitive Baptist Church at Malmaison, near Danville, Va., 54 years ago, where she remained a faithful member until she passed into the great beyond.

Her funeral was attended by a large number of brethren, sisters, and friends. The floral tributes were profuse and beautiful, all showing the high regard her friends had for her and the family.

The writer was asked to have charge of the funeral service, and this at her request, before her passing, and Elders W. C. King of Greensboro, David Spangler of Danville, Va., W. R. Dodd of Danville, Va., and Mr. Posie W. Ashworth of Danville, Va., all took part in the service.

To our way of thinking, she was truly a "Mother in Israel" and a friend to humanity. She will be greatly missed by a large circle of her former friends, by the family; but our most sincere sympathy goes out to her husband, Brother T. J. Wood, who has lost one of the noblest of companions. May the blessings of God rest and abide with all her loved ones, and, if it is in the providence of God, may they all meet and greet her in the blessed land where there will be no death, no night, no sorrow; but an everlasting day, there to know life in its perfection. Amen.

O. J. Denny.

AN APPRECIATED LETTER.

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

Dear Mr. Gold:

Please find enclosed an obituary which I have written in memory of my mother, Mrs. Mary, Victoria Ashworth, for publication in the Landmark, of which the family will be very grateful to you.

I know that I have waited for a long time to do this—but just like many other things I should give attention to promptly—"just did not get to it."

When writing you about Sister Wood's death—the thought came to me so strong saying now, "you have no excuse," write

about your mother's death. If I had a second mother, it was Sister Wood. She called me her "son"—and she told my mother during her life time that I was her "boy" too. I loved them both.

Trusting that I am not asking too much of you—and will thank you so much for giving space for "mother." She loved your paper, Zion's Landmark, and your father's picture was hanging in her room at her death. We children loved your papa, too.

May God continue to bless and keep you, is my prayer.

Sincerely yours,

Posie W. Ashworth,

Danville, Va.

In Memory of

Mrs. Mary Victoria Ashworth

Mrs. Ashworth, the widow of the late Benjamin W. Ashworth, Sandy Level, Virginia, departed this life on Friday morning, December 19, 1941. She was confined to her bed for only one week before her death. This was as she had often prayed, also remarked to her family on many occasions that she hoped it was God's will not to let her linger here after she had become disabled to get about, for she did not wish to be in the way. She said it was far better to be with the Lord. We all feel that she is with the Lord, and we do not mourn for her as we would for one who had no hope. She was ready when the call came. She often said she wanted to go on and meet with her loving husband, where they both, with all God's children, join around His throne, and sing God's praises forevermore. She leaves the following children who have missed her so much since she left: Laura B. Gilbert, Sandy Level, Virginia; Alice A. Davidson, Sandy Level, Virginia; Bessie M. McCrickard, Pen Hook, Va.; Johnnie B. Ashworth, Roanoke, Va.; Leonard I. Ashworth, Covington, Ky.; Posie W. Ashworth, Danville, Va. She also leaves 32 grandchildren and 22 great-grandchildren.

Our mother made her home with her oldest daughter, Mrs. Laura B. Gilbert, for a period of about eight years preceding her death. Our sister, her good husband, Mr. Samuel I. Gilbert, and their lovely children did all they could to make her life comfortable here in this world. They cared for her as though she were a child; answering to every call and contributing to every need as far as humanly possible.

Our mother was buried by the side of her husband, to whom she was so devoted during his life, of which they spent 54 years together.

Of course we all miss our mother, but when our Lord called, we felt to say: Bless the Lord. He has taken her home where she longed to be, there to join with her beloved husband, together with God's

children, to sing praises to His blessed name forever to be with the Lord.

Her greatest joy, especially during her later years was to meet with her brethren and sisters in Christ, talking of heavenly things. She joined the Primitive Baptist Church at Ephesus many years ago, but her membership was at Chappell at the time of her death. She was well versed in the scripture, and wanted all who spoke in His wonderful name, "to have thus saith the Lord" for what he said. She was also gifted in writing. Many articles appeared over her signature in Zion's Landmark in years gone by.

I believe it was only about two weeks before her death, she visited Canaan Church, in Pittsylvania County, in order to meet with many of her friends whom she loved, and to hear Elder W. R. Dodd preach, he being one of her favorite ministers. According to her request, Elder W. R. Dodd, Elder J. A. Brook, Elder J. F. Steagall, spoke at her funeral, which was attended by a large number of friends. We would not forget to say that her neighbors were so kind to her in memory of her thoughtfulness of them during her stay among them.

We miss mother, but she is happy with her Lord, and we feel she is so much better off than we.

Written by her son,

Posie W. Ashworth

Danville, Va.

IN MEMORY OF OUR MOTHER

Our mother was called home in the year of
OUR LORD, May 3rd 1938.
It's been six years ago today,
It's sad for us to remember,
But we can't forget the date.

She was our mother with her silver hair,
I can see her now as she sits in her chair.

I can see her arms as they reached out to
greet,
Each child as they come home,
As she wanted her children often to meet.

She kept us together and labored with her
hands,
She raised us by kindness, instead of com-
mands.

She called us to her bedside and told us
farewell,
The heart ache we felt we never can tell.

We miss her at church and we miss her at
home,
But God promised never to leave her,
No never alone.

This poem is dedicated to our mother,
Mrs. Lucy A. Wright, Nashville, N. C., by
her children.

JOHN D. HARRELL

The Lord, who is ever good, and never unkind, saw fit to send the death angel into the home of John D. Harrell, of Tarboro, N. C., in the early morning of March 21, 1943, and bore his never-dying soul to Him in glory, as we all have reason to believe and hope.

He was born Oct. 24, 1872.

He was taken sick December 7, 1943. He attended church that day, but never went out any more. He had a blood clot which paralyzed him. He was in bed three months and 14 days. He was a good patient to wait on, and bore his afflictions with patience and without murmuring.

He had been married twice. His first wife, Mrs. Liddie Harrell, was a faithful member of Tarboro Church, and left all earthly ties a few years ago. Then he married Mrs. Luna Barnes, and they lived very happily those few years together.

He leaves two daughters, Mrs. Jack Satterwhite of Tarboro, N. C. and Mrs. George W. Minter of Richmond, Va., and one son, Ernest Harrell of Baltimore, Md. Two granddaughters and two great-grandsons also survive.

Mr. Harrell wasn't a member of the church, but we at Tarboro church, and others, too, will greatly miss him. He was ever ready to do anything he could, and loved to have the members visit his home. He was widely known through this section. He will be missed by many who loved so much to go there.

He was a good provider and was lively and made you feel free and welcome.

Now, dear children, don't grieve over your dad. He is resting and sleeping after all the trials of this life. Also, Sister Harrell, press onward. It won't be long before you will meet your loved ones.

His funeral was preached at his home by our pastor, Elder J. D. Fly, to a large congregation of relatives and friends. He then was taken to Greenwood cemetery, and laid beside his first wife. The flowers were beautiful and many.

I have written this by request,

Mrs. Lula Overton Hyman

SAUNDERS DENNIS

Dear Mr. Gold:

I wish recorded in the Landmark the death of Deacon Saunders Dennis. Brother Dennis was born in Coke County, Tenn., on the 28th day of August, 1870, and was married to Elizabeth Phillips on the 21st day of February, 1892. Sister Dennis died on March 21, 1927. They raised five children, one son and four daughters, one of whom is Mary, the wife of Ernest Jones, who is a son of this writer. Later, on August 9, 1929, Brother Dennis was again married, to Miss Phennie Johnson, who also survives. Brother Dennis died at the

home of Ernest Jones, in High Point, N. C. on the 2nd day of March, 1944, of heart failure. Also surviving are two sisters and several grandchildren.

He joined the Primitive Baptist Church at Caton's Grove, near Cosby, Tenn. This was about 1890. He moved to High Point about thirty years ago and engaged in buying and selling general produce from his large motor trucks. After coming to High Point his membership was with the Primitive Baptist church at Mechanicsville in High Point. Brother Dennis was a lovable man and faithful in church services, and held the esteem and confidence of all who knew him, and is sadly missed by his family, church and community. His body was laid to rest in the church cemetery at Mechanicsville. Funeral by Elder O'Brient his pastor, and other ministers.

Brother Dennis was in a class with Nathaniel of old, an Israelite in whom was no guile. We hope to meet him in that blessed coming day, where saints meet to part no more, and be in the presence of our Heavenly Father, to engage in His eternal praise.

J. W. Jones,

Peachland, N. C.

AUGUSTUS WILLIAMS

It becomes our sad duty to write a tribute in memory of our deceased brother, Augustus Williams, who fell asleep March 26, 1944. He was in declining health for several months with heart trouble, but was confined to his bed only a few days. One of the writers visited him in the hospital. While he was too weak to talk much, he seemed to be reconciled and willing to go. We feel that he is now resting in the paradise of God.

He was born Oct. 7, 1874, and was the son of Samuel C. Williams and Emily Ayers Williams. He was married to Miss Sallie Bullock in 1896. She preceded him to the grave in 1940. Surviving this union are five sons, five daughters, 26 grandchildren, two brothers and two sisters.

He united with the church at Flat Swamp in September, 1922, was baptized by his pastor, Elder J. N. Rogerson.

Brother Williams was a faithful member, always filling his seat, unless providentially hindered, and was ever ready to share his part in any church responsibility. One of his chief joys was visiting the churches we correspond with. We all miss him, but we feel our loss is his eternal gain. May we bow in humble submission to him who doeth all things well and may the God of all grace comfort and console his children.

His funeral services were held at his home by his pastor, Elder W. E. Grimes, assisted by Rev. J. M. Perry. His body was then taken to Robersonville cemetery and placed beside his wife to await the

resurrection morn. The large crowd which assembled to pay the last respect and the many floral offerings attest the high esteem in which he was held.

Elder W. E. Grimes, Moderator
E. C. House, Clerk,
Etta and Caddie House,
Committee.

UPPER COUNTRY LINE ASSOCIATION MEETING

Plans for the Upper Country Line Association, due to be held with the church in Reidsville, N. C., are as follows: Time, July 15, 16, 17, 1944. Place, North End school building on Johnson street. Johnson street turns north, off Wentworth street (Highway 158).

To reach the place from the Confederate monument, go north on Scales street (Highway 29) to Acme street and turn left—one block.

Bus station is on North Scales street.

R. R. station is on Market street—one block east of Scales street.

Around the school building there is good parking space. There is also space for some camping, but there are no outdoor lights.

O. J. Denny, Pastor,
Reidsville Primitive
Baptist Church.

LOWER COUNTRY LINE ASSOCIATION

Lower Country Line Primitive Baptist Association will convene with the church at Helena on Saturday before the first Sunday in July, 1944, and continue for three days.

Helena Church is located right off of highway from Durham to Roxboro, about 19 miles from Durham, and about 10 miles from Roxboro, near town of Helena on Norfolk and Western railroad.

We invite brethren and sisters and friends to meet with us there.

Brother F. D. Long, Moderator
Brother J. J. Whitley, Ass'n Clerk.

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Primitive Baptist Association will be held this year (1944) D.V., with the Church in Reidsville, North Carolina, the services beginning on Saturday morning, July 17, at 11 o'clock, and continuing through Sunday and Monday following. We respectfully request our correspondence to represent with us and we shall welcome visitors of our faith and order, and we extend special invitation to our Elders, hoping that you may be able to visit us at this session. Excellent bus and rail facilities over leading routes into Reidsville, N. C. We understand that the city of Reidsville has tendered one or more of the high school buildings for the use of the association.

J. W. Gilliam, Asso. Clerk.

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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NO. 14

HOW THEN CAN MAN BE JUSTIFIED WITH GOD?

"Then answered Bildad the Shubite, and said,
Dominion and fear are with him: he maketh peace in his high places.
Is there any number of his armies? and upon whom doth not his
light arise?

How then can a man be justified with God? or how can he be clean that
is born of a woman?

Behold even to the moon, and it shineth not; yea, the stars are not
pure in his sight:

How much less man, that is a worm? and the son of man, which is
a worm?

But Job answered and said,

How hast thou helped him that is without power? how savest thou the
arm that hath no strength?

How hast thou counselled him that hath no wisdom? and how hath
thou plentifully declared the thing as it is?

To whom hast thou uttered words? and whose spirit came from thee?

Dead things are formed from under the waters, and the inhabitants
thereof.

Hell is naked before him and, destruction hath no covering.

He stretcheth out the north over the empty space, and hangeth the earth
upon nothing.

He bindeth up the waters in his thick clouds; and the cloud is not rent
under them.

He holdeth back the face of his throne, and spreadeth his cloud upon it."

—Job 25; Job 26:1-9.

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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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bined Concordance, order from the above con-
cern at the above address.)

PART 12

On The Lake

Matt. 15:39; Mark 8:10;

Matt. 16:1-2; Mark 8:11-21

Mark 8:22-26

Thence He crossed the lake to Dalmanutha, probably at the modern 'Ain el-Fulyeh, on the shore south of Magdala. Refusing to gratify the curiosity of Pharisee and Sadducee with a sign, He again took boat. While they rowed, the disciples were warned against the doctrine of the Pharisees. Landing at Bethsaida—evidently Bethsaias Julia, northeast of the lake—a blind man was brought to Him and healed.

Caesarea Philippi

Matt. 16:13-81; Mark 8:27-30

Caesarea Philippi, whither Jesus next journeyed, is the most romantically beautiful spot in Palestine. At the southern base on Great Hermon, it was of old called Paneas, from the god Pan, who had a sanctuary there. It was greatly enlarged and beautified by Herod the Great and Philip of Trachonitis, who called it Caesarea Philippi. The fountain of the Jordan supplied abundant water, and its groves and gardens were a perennial delight.

Little now remains to mark the splendors of that old city. In the modern Baniyas, the ancient name has finally reasserted itself. In this district Peter's famous confession was made, "Thou art the Christ"; and the first clear intimation of His coming sufferings prompted Peter's presumptuous remonstrance, which met with such stern reproof.

The Transfiguration

Luke 9:22-27; Matt. 17:1-8

Mark 9:2-8

Mount Hermon is emphatically the mountain in Palestine, presiding in the lonely splendor over the whole land. No more fitting theatre for the manifestation of divine glory in the transfiguration could have been chosen than some lofty spot of this majestic range. Descending with the three who had accompanied Him to the heights, and having healed a demoniac lad, He repeats the announcement of His coming death; now, however, adding the assurance, which they did not understand, that He should "rise again the third day."

Tribute Money

Matt. 17:27; Matt. 18:1-25

Mark 9:33-43; Luke 9:46-48

After His return to Capernaum, the tribute-money demanded was furnished in the mouth of a fish caught by Peter. Like true children of the Orient, the disciples longed for official recognition and distinction, and this independently

of any special ability or fitness for promotion, simply by arbitrary favor of the monarch. Jesus taught that in His kingdom honor is reached only through humility, power through service. That He might be monarch Himself, He first became servant of all. They need not be jealous of men even who formed no part of their company. Gifts would be bestowed upon the faithful, by whatever name they might be called, and their works would be acknowledged.

From Galilee many went to Jerusalem for the Feast of Tabernacles. Jesus did not go at first, and speculation was rife as to the reason for His absence. About the middle of the feast He appeared, and taught publicly. Popular opinion was divided about Him. Some wished to put Him to death. The officers sent to arrest Him returned, exclaiming, "Never a man spake like this man." A timely protest from Nicodemus prevented the Pharisees from condemning Him at once unheard. An attempt to entrap Him by presenting for judgment a woman taken in adultery, was turned to the accusers' confusion. In a subsequent discourse He claimed to be the "Light of the World," a figure suggested probably by the lighting up of the Temple at this feast. Jesus declared that natural descent from Abraham assured no man of God's favor, and He moved the Jews to fury by a claim to have existed before Abraham. His healing a beggar blind from his birth on the Sabbath day raised afresh the old Sabbath controversy.

(To be continued)

THANKFUL TO GOD.

Mr. J. D. Gold,

Wilson, N. C.,

Beloved in the Lord:

I trust I feel grateful to God for His many blessings of which we are the happy recipients. I am glad that the Lord is still perpetuating the existence of our good Primitive Baptist papers which are such a great comfort to me in my declining years—now about 83. I am glad that you are able to send out the Landmark, which is a comfort to many who seldom have the privilege of attending the worship of God.

We all have so much to be thankful for. We trust, above all things else, we are thankful for the gift of Jesus, our precious Saviour, who did so much for us, poor undeserving sinners. He bearing all of our sins in His own body, removing them as far from us as the East is from the West, justifying us by His righteousness—shedding His precious blood for us, suffering the just for the unjust that He might bring us to God, regenerating our souls, shedding abroad his pure sweet love in our poor hearts, causing us to love Him supremely, and to love one another with pure hearts fervently. We want to thank Him for the dear old church that He has given us as a sweet home and resting place where we can dwell together in loving fellowship, possessing that love that is kind, tender, forbearing, forgiving and hides a multitude of sins. We thank Him for the sweet and blessed hope (expectation and desire) which is an anchor to our souls that is sure and steadfast, that en-

ters to that within the veil; where Jesus, our forerunner has for us entered.

We should greatly appreciate and thank God for the sweet privilege that our people have so long enjoyed of liberty of speech, liberty of press, and the right to worship God after the dictates of our consciences, unmolested. In the past our people have been sorely persecuted, burned at the stake, broiled on gridirons, thrown headlong from high buildings, ears cropped off, tongues bored with hot irons, whipped, imprisoned, etc., for contending for the glorious doctrine of salvation by grace. Then our people loved each other and not making a brother an offender for a word, not stressing some little hobby to the estranging of the saints, not striving about words to no profit; but they were humble, living at the feet of their brethren, esteeming others better than themselves, and adorned their high profession by a meek and humble walk and Godly conversation.

I am fearful that the sweet liberties that we have enjoyed are fast passing from us. The world, the flesh and Satan, all oppose the Primitive Baptists and would destroy them if they could. All the wicked world combined cannot hurt us as we can hurt ourselves by biting and devouring one another. Is there not danger of being consumed one of another? Read 2 Tim. 3rd chapter and see if that does not portray the condition of some of the dear Lord's people today. "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 affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness but denying the power thereof: from such turn away. But evil men and seducers shall wax worse and worse, deceiving and being deceived." "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am ready to be offered; the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:3-8.

We are now passing through an awful crisis, perhaps the most bloody, destructive wars ever experienced by the world. In war some will lose their lives and many seriously wounded—often for life. This will also apply to war in the church of God. We have known of such wars which were sad indeed. Many seemingly faithful soldiers of the cross have been slain, excluded,

a great many so badly wounded they never experienced the fellowship of the church, in order, any more. This is sad indeed! Beware of religious war! It is far better to labor most gently, kindly and lovingly to adjust all seeming misunderstandings than to have war.

All are poor imperfect beings and all make some mistakes and need much patience and forbearance and that charity (love in action) that suffereth long and is kind; that envieth not; that 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, hopeth all things, endureth all things. Charity never faileth." 1 Cor. 13:4-8. "Charity shall cover the multitude of sins." 1 Peter 4:8. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, and if any have a quarrel against any, even as Christ forgave you, so do you. And above all things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:12-15; Eph. 4:1-6; Rom. 12th chapter.

The Lord's people should be very careful in their daily deportment to be followers of God as dear children and walk in love. One of the greatest sins is railing and not much said about it. Railing is associated

with fornication and other wicked things. Paul said with such not to eat. Railing will cause division. Paul said, "Mark them that cause division, and avoid them." I fear we have dictators among us who are self-willed and want to lord it over God's heritage. I love a little preacher who esteems others better than self, and who loves peace and unity in the church of God too well to divide the flock of God. I love our dear people and want to die in their sweet fellowship.

In gospel bonds,
Lee Hanks,

Cantonment, Fla.

Dear Mr. Gold:

Enclosed you will find check for one dollar (\$1.00) to renew my subscription for another year. I am quite feeble. My heart is very weak. Can't sleep much. I feel the end is near, but I have a sweet hope that it will be a sweet and happy exchange. The Lord is so good to poor me. He has blessed me with a sweet home in the dear old church for nearly 67 years. I am just waiting for Him to call me to my eternal home. I have been afflicted the greater portion of my life, but I have tried to patiently bear it. He makes no mistakes.

In gospel bonds,
Lee Hanks.

**GREENSBORO PRIMITIVE
BAPTIST CHURCH**

As the only living man who was a charter member in the organization of the Greensboro Primitive Baptist Church, I was invited to be with them yesterday, June 4, in

their annual communion meeting. There are three sisters still living who were charter members, to-wit: Mrs. G. C. Hampton, of Chapel Hill, N. C., and the two Harris sisters, daughters of the late Levy Harris, later of Tarboro, N. C. Miss Berlie Harris, later Williamson, was present, and the third sister, who was in the organization of this church, is now living in Wilson, N. C., and the wife of Elder S. B. Denny.

The first order of business yesterday was the ordination of Brother Hubert Walker to the deaconship, Elders W. C. King and O. J. Denny and a number of deacons from sundry churches, officiating. The preaching services were by the writer, followed by a short talk by a Brother Hylton, a licentiate, after which dinner was served on the grounds, to a goodly number of brethren, sisters and friends.

The members reconvened, and after preaching by Brother John Delancy and closed by Elder W. C. King, the communion service was the closing service of the day.

In the ordination of Brother Walker to serve with Brother Charles Cagle, I feel that the church is ably served, and that they will prove worthy successors to the deacons who have passed into the great beyond, to-wit: Dr. Z. T. Brooks, J. M. Combs, L. I. Harris and later our highly esteemed Brother I. E. Neal.

It was my privilege to serve as pastor, jointly with the late Elder C. F. Denny, for a number of years after the organization of the church, and later to serve alone, after C. F. Denny moved from Greensboro. Later, for some time, Elder J. A.

Fagg assisted, and then came the present pastor, Elder W. C. King, with whom I served jointly for some years, later resigning, and I have made visits since, only to feel the sadness as I have seen them go one by one, and yet glad to recall the good meetings and pleasant association with loved ones, and brethren and sisters of Greensboro.

May the blessings of the Lord abide with them, is my prayer.

O. J. Denny.

APPRECIATE YOUR INTEREST IN THE LANDMARK.

Dear Mr. Gold:

Enclosed is a check for \$2.00, for which you will renew my subscription one year for Zion's Landmark, as per your terms to ministers, and apply the extra dollar to some one unable to renew.

I felt an interest in the Landmark in October, 1882. I have been a constant reader of its pages since that date.

I love the doctrine of the Absolute Sovereignty of God over all worlds, men, devils and things. Many years ago, when I was in deep trouble; I was comforted with the words, "Fear not, for I am thy shield and thy exceeding great reward." These words were given Abram as a token of sovereign grace, and the essence of them to David, yea, and in some manner to every vessel of mercy afore prepared unto glory. If they were given to me from heaven, it was the voice of the Lord God speaking in my soul. They have been, more or less, with me as a token of grace, since the Spring of 1884.

Within the last few years, I have found extra comfort and joy in the two words "Shield" and "Reward."

The word "Shield" tells this story. The Lord being a shield to His people, no weapon formed against them can reach his people until it first strikes Him. How good that the Lord thus stands in the way and weakens, or stops, every blow of Satan. Then, too, the Lord God is the Exceeding Great Reward to His people. Isn't that enough? Do they need more here or in the world to come? If He is my Exceeding Great Reward, He is all my salvation and all my desire, here and in the world to come. However, I covet to live honorably, as becometh the household of faith. The saints have the very essence of their reward here in time and many, through a glass darkly see their reward. They are judged according to the works which Jesus has done, and the wicked are judged, every man according to their own works. Here is the patience and faith of the saints.

I have been sick again this past winter, but am now out and yet very weak.

Yours in hope,
J. P. Tingle.

**BEAR CREEK ASSOCIATION
MEETING.**

The spring session of the Bear Creek Primitive Baptist Association, held with the church at Crooked Creek, was a most pleasant and comforting meeting. Everything seemed to go good. Peace and harmony prevailed and it did seem that the presence of the good Lord was

manifest in the preaching and behavior of the large congregations each day. All of our home ministers were present and the following ministers were present from sister associations, to wit: Elder C. H. Bird, Elder F. A. Collins, Elder J. E. Mewborn, Elder W. H. Freeman, Elder J. W. Wyatt, Elder L. A. Johnson, Elder Floyd Adams, Elder Gerald Pate, Elder Lambert, Elder George Hill, Elder Gardner, Elder Cox and Brother Hilton, with numbers of lay brethren, sisters and friends from Abbott's, Salem, Country Line, Mill Branch, Black Creek, Little River, Contentnea and Seven Mile Associations. Most of the preaching was done by our visiting ministers in power and demonstration of the spirit. I am now an old man and have been attending these meetings nearly fifty seven years and can truthfully say this was a good meeting.

To our visiting brethren, sisters and friends, we say, "Come again. You are welcome."

Yours in hope,
J. W. Jones,
Peachland, N. C.

A GOOD LETTER

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

Dear Sirs:

Just received my Landmark and noticed my time was out Jan. 1, 1943. This has been carelessness on my part, but had not noticed that I was that much behind. Please look back and see for sure if this is right. Am not saying this is wrong. It may be my fault. So am sending a money order for two

dollars to take care of same. Mr. Gold, I go by the name of a minister and hope that I am in the true sense, so have been sending one dollar per year. So I thought I would inform you so you would know how to give me credit for the two dollars on the paper. I have wanted for a long time to meet you, for it was my pleasure to hear your father preach when I was a young boy, and I thought that he was the most pleasant looking man preaching I ever saw. My uncle, Elder J. E. Adams, thought a lot of him, and they were agreed in their views of the Bible, and I sure wish our ministers were more so to day than they are.

Excuse this poor letter, for it is like the one who is trying to write, full of mistakes.

From your friend and brother in hope,

M. M. Denning,

Cary, N. C., Box 16

THE RIGHT QUESTION.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir and Friend:

Just a line or so to let you know that Mrs. A. J. Viverette, 310 High St., Rocky Mount, wishes her Landmark stopped. As you know, I had you send it to her. I feel it my duty to notify you. She says she enjoys it if she could read. Her eyes and nerves are so bad she can't do much reading. I enjoy reading it so much. I hope the dear Lord will spare you many years to keep up its publication. I think it is the best religious paper I know of. However I see articles from some I'd rather they

would not write for it, as I have seen things published that I can't feel that any peace-loving, God-fearing, God-honoring minister could indulge in. But for the sake of the paper, I hope I have been made willing to look over other's faults and look within and ask myself this one question: "Is my heart right with God?"

Hope you and yours are well.
Pray for poor me.

James A. Ward,

1902 Country St.,
Portsmouth, Va.

THE LORD HER HELPER.

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

You will find enclosed one dollar to pay on my Landmark. I am sorry that I am late in sending it. I do hope that you will bear with me, for afflictions have been my case in this. I am feeble, and I have a poor afflicted sister here with me, and her condition is pitiful, and we are both far along on life's journey, and I feel like our race is almost run. Yet we don't know how long the blessed Lord will let us stay here in this world of tribulations. I want to be reconciled to His will if I could, but I can't. Oh, how merciful He has been to me. I feel at times that He is my helper, for the many dangers, toils and sorrows I have already come through, and I hope that "grace has brought me safe thus far, and grace will lead me home."

Your friend and sister, I hope,

(Miss) Lippie Honeycutt,
Angier, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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JUNE 1, 1944

"BLESSED ARE THE PEACEMAKERS"

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9)

The world and worldly men are having much to say in regard to future peace. Some seem to believe that it is within the power of men, to bring about universal brotherhood of man.

Not only shall true peace makers be called the children of God; but all such are the children of God. Not that they have power of themselves to make peace between man and man; but being born of God, and influenced by the Spirit of Jesus, the only true mediator between God and man, it is by His Spirit that they show forth the spirit of love and forgiveness to sinful men.

Jesus, in His Sermon on the Mount, set forth the many blessings

that come to His people because of the operation of His Spirit upon the hearts of those who are the called of God.

Without the mind of Christ, and the unction of His Spirit, none can render service in His name that is acceptable in His sight. All true service to God and to His people, is based on divine revelation from God to man. Without Him we can do nothing, that is worthy of the name service. By and through the Mediator, Jesus Christ, we can do all that is required.

It is a great blessing to have a mind and desire, that peace might be manifest among the children of men, in or outside the organized churches; but unless "Ye have the Spirit of Christ, ye are none of His." Without the Spirit of Christ, men are prone to self-serving and selfishness.

Churches are made up of men and women who are natural as well as spiritual, if indeed they are the spiritual children of God, and like Paul, they have the thorn in the flesh to buffet them, and they cannot do the things they would do, "Unless they are led to the Spirit to will and to do of His good pleasure."

The poor in Spirit, naturally poor in this world's goods, or poor in their own feeling of unworthiness regardless of natural health, all such are blessed because Jesus said: "Theirs is the Kingdom of Heaven."

Jesus said in His first sermon, "Blessed are the peacemakers," and in His farewell sermon, He said: "Peace I leave with you, my peace I give unto you, not as the world give-

eth, give I unto you. Let not your heart be troubled, neither let it be afraid." And He said: "If ye love me keep my commandments. And I will pray the Father, and He shall give you another comforter, that He may abide with you forever: even the spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him for He dwelleth with you and shall be in you." (St. John 14:15-17.) And He said: "I will not leave you comfortless: I will come to you." What a wonderful promise, and He, the Lord, will make good His every promise.

O. J. Denny.

PEACE.

All the world is craving and praying for peace. The heathen prays to his gods, his emperor, leader, or the spirits of his ancestors for the kind of peace he wants, which means he wants power to rule over all nations, tongues and people; not wishing to give them liberty to choose their form of government, both to rule them with an iron hand, forcing them to obey the rulers or dictators sent among them to gather the riches of the nations over which they rule, and carry it away to build costly heathen temples or to garnish cities, towns and homes of the rich, while leaving the people that produced it to grope in darkness, poverty and ignorance.

Christians pray not only for peace, but for all nations, people and tongues to have a government of their own choice, not only as to its laws but the officers to be of

their own choice instead of some one sent to rule over them.

When a people or nation can choose their form of government, write their own laws, we call this a democracy, which is none other than the child of true Christianity.

When a nation has its laws, form of government, given by God Himself, with its officers or judges given by Him, we call it a Theocracy. The Lord did not give Israel a king but judges for about four hundred years. He afterwards gave them Saul. "I gave a king in mine anger, and took away in my wrath." (Hosea 13:11). Samuel, at the command of God told the people what the king would do when they asked for a king like the nations around them. (1 Sam. 8)

The rulers of the nations at these times were no more cruel than those who rule the heathen nations of today. Some of them, once supposed to be highly Christianized, have drenched their soil with the blood of all who opposed them, and Babylon, the seat of the beast, has come in remembrance before God. O Christianity, how many crimes are committed in thy name!

Our hearts mourn over the loss of the young men taken into the war to die and be buried in a strange land, many lost at sea, where their last resting place will never be known; but Christian people have had to fight in all ages for their homes, and to protect all that is near and dear unto them from falling into the hands of those who would prevent them from meeting at their pleasure when and wherever they pleased and worshipping

God as their conscience dictates.

There can never be any blessing like peace, and yet we have no power to attain it.

We crave it in our bosoms, in our homes, in our churches, in our neighborhoods, in our nations and in the entire world; and while all God-fearing people crave and pray for it, endure hardships, make sacrifices for it, yet only God can make wars to cease unto the ends of the earth.

This, like all other wars, is man's war; his pride, hatred, self-importance, vanity, lust, greed, coveting what belongs to others, forgetting that: "The earth is the Lord's and the fullness thereof," and forgetting that: "Man that is born of a woman is of but a few days and full of trouble; he comes forth as a flower and is cut down; he flees as a shadow, and continues not"; that he is as the grass which flourishes for awhile and vanishes away; and though he may possess millions in money or its equivalent, yet when he dies he is just as poor as the humblest beggar. "For we brought nothing into the world, and we will carry nothing out." What does it profit us to gain the whole world and lose our own soul?

We read of the preparation to make a peace that will last, a permanent peace, so that the world will not be made bankrupt every twenty-five years by a costly and barbarous war, in which no nation truly wins a victory over its enemies, but only prevents its antagonist from enslaving the world.

When we consider the class of people who make up the popula-

tions of the world in these "Last Days" so minutely described by the Apostle Paul in the 3rd chapter of second Timothy, we cannot be surprised at the present state in which the world finds itself, nor if it fails in making a peace which will last any longer than they have in the past.

The Apostle describes us as being lovers of ourselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heavy, high-minded, lovers of pleasure more than the lovers of God; having a form of godliness but denying the power thereof: from such turn away.

If he is describing the world at large, then what a terrible picture, and how low humanity has sunk down in its own filthy sinfulness, right in the midst of what is termed the most advanced age of the world.

If he is describing the condition of what is termed the religious world, then it is not worthy of the name of Christian, for he commands Timothy to turn away from such as they are, only deceivers, they are only hypocrites and not suitable company for a man of God.

While we crave a lasting peace, we realize we have no suitable material to build it with.

The history of mankind is the history of one war after another, with one nation and then with another. One nation strives for world power and attains it, only to be defeated and yields the scepter another, till

we come to the great Roman empire which overthrew all its predecessors, and finally fell to the power of Jesus Christ, "The Rock cut out of the mountain with hand," which was thrown at the feet to the great world power and broke it to pieces, and since then none of the world's greatest warriors has ever been able to put these pieces together, and form another world power, and Daniel tells why, "They shall mingle with the sons of men, but they shall not cleave to one another, even as iron is not mixed with clay." Dan. 2:43.

Jesus says, "My peace I give unto you, my peace I leave with you." This is a peace that passes all understanding, a peace that makes glad the heart after regenerating the soul, which no wars nor rumors of war can destroy. It is not made by men around the council table; it is not set up by an assembly of churches; not planned and set up in our capital cities by the great men and women of the world, but it was by and from Jesus, the poor humble peasant of Galilee, who, the prophet says, shall be our peace when the Assyrian comes unto the land. It is a peace that translates us out of the kingdom of darkness into the glorious liberty of the children of God, and makes us to rejoice in Him with a joy unspeakable and full of glory.

There is no ground upon which the world can be promised a lasting peace, for the nations which gather to make the peace, will in the future as they have been in the past, be truce-breakers.

May God be merciful to the sin-

ful nations of the world. May He cause wars to cease unto the ends of the earth. May He raise up true Christians to preside at the table and write the peace when the war is over.

B. S. Cowin

MRS. LUCY MOORE PAGE

The subject of this sketch, Mrs. Lucy Moore Page, was born in Wilson County in the State of North Carolina in the year of 1882, and was the daughter of J. C. and Family Moore. She departed this life on August 26, 1943, making her stay on earth 61 years.

She leaves behind to mourn her passing a faithful, devoted and God-fearing husband, Mr. C. E. Page, and one daughter, Mrs. Mattie Godwin of Jacksonville, Fla., and one son, Mr. Johnnie J. Page, of Raleigh, N. C., with whom Mr. Page lives. Surviving also are three sisters, Mrs. J. W. Wyatt (the wife of Elder J. W. Wyatt) of 625 New Bern Avenue, Raleigh, N. C., Mrs. N. L. Hales of Fort Myers, Fla.; Mrs. J. R. Daughtridge of Rocky Mount, N. C.; Mrs. J. C. Arlington, also of Rocky Mount and one brother, Mr. C. E. Moore of Raleigh, N. C.

Those of her kindred will miss Sister Page and will feel their loss keenly, but they are not all who realize so great a loss, for Sister Page had a host of many, many brethren and friends, who can say truthfully that a wonderful woman, a kind and loving wife, a true and affectionate mother, a precious friend and sister in the Lord, is now passed out of sight for us to see her no more in this sinful world. Yet we rejoice in the blessing to have known and loved Sister Page. We hope we feel thankful to God for the life, the companionship, the motherly care, the Christian character, the kind disposition and the manifestation of God-given faith by this great and noble woman.

She received her hope of salvation through the suffering and death and resurrection of Jesus Christ when she was but a mere child. She united with Upper Town Creek Primitive Baptist church in Wilson County on the third Sunday in August, 1901, and was baptized by Elder William Fly. She lived a faithful and devoted member to her church as long as she remained in this world, and was ever ready to say as did the Apostle Paul, "It is by the grace of God I am what I am." She always ascribed all the honor and praise to the Lord, for she knew well "the flesh profiteth nothing." Sister Page delighted in the doctrine of the sovereignty of God, for the Lord had given her to understand

that nothing ever did or ever will come to pass that His all seeing eye did not behold before the world began, and having all power in both Heaven and earth, He allowed nothing to take place contrary to His will. And with reference to all wickedness, this He determined and as it pleased Him He over-ruled the same and caused all things to "work together for good to them that loved the Lord; to them who are the called according to His purpose."

Sister Page was firm, by the grace of God, in her belief, and did not hesitate to express herself. This poor writer will never forget the many pleasant conversations that we have had together. Often when it was not convenient for me to come by her home to speak to her, when passing through Raleigh, I would call her on the telephone, and through this medium I have enjoyed talking with Sister Page. Certainly it makes our hearts sad to think that we shall not see her, nor speak to her any more here in this vain world, while on the other hand, we are made to rejoice in the hope of meeting her together with all the family of God in the better world where there will be no more sad farewells, trials or troubles, or anything to mar our peace and joy.

The following participated in Sister Page's funeral services: Elders T. Floyd Adams, J. W. Wyatt, E. L. Cobb, J. C. Smith (her pastor) and the poor unworthy feeling writer of this notice.

May the dear Lord comfort the family and all who were near and dear to Sister Page, and when we have to go the way of the earth, I trust that we may die in the precious triumphs of that justifying faith by which we have peace with God through our Lord and Saviour, Jesus Christ.

The above is written by one who has come short of expressing what I feel is due in respect and in memory of the precious subject, and I trust that all who are interested in this matter will cast the mantle of charity over my imperfections. I write this as per the request of Sister Page's husband, which came to me through Sister Wyatt.

Frederick W. Rhodes,
1506 Morning Glory Ave.,
Durham, North Carolina.

MRS. ORA CASSANDRA BAXTER

It is with a sad heart and a feeling of unworthiness that I attempt to write the obituary of my dear sister, Mrs. Ora Cassandra Baxter. She was the daughter of Jeremiah and Siddia Thomas, of Carteret County, N. C., and was born January 18, 1862 and died March 12, 1944, making her stay on earth 82 years and 24 days.

She was married to Elijah Watson on March 8, 1881. To this union were born two children, a daughter and a son. The

daughter died in infancy.

She united with the Primitive Baptist Church at Hadnott's Creek, several years ago. I do not remember the date. She was a faithful member, always filling her seat as long as she was able to attend. She seemed to be more devoted to her church, and had the strongest faith of any one I ever saw. She bore all her sorrows and trials, which were many, with Christian fortitude, never wavering in her faith in God.

She was a good wife, a devoted mother, and a friend to every one, both rich and poor, ever ready and willing to administer to the poor and sick as much as was in her power to do so. She enjoyed having the brethren and sisters visit her. She lost her first husband in 1935. She later was married to T. J. Baxter of Newbern, N. C. He did not live long after they were married, leaving her again a widow. She leaves to mourn her departure a son, two sisters, Mrs. Eunice Guthrie, of Cortez, Florida, Mrs. Addie Peletier of Hubert, N. C., a sister-in-law, Mrs. Lillie Thomas, of Maysville, N. C., and several grandchildren, nieces and nephews.

We do not mourn her, as those without hope, for we feel that our loss is her eternal gain. I think in her last days she longed to go home to be with her Saviour. Her funeral was conducted by Elders Walter Roberts, and Simmons of Newport, at the Hadnott's Creek Church, where she held her membership. She was laid to rest in the family cemetery, amid a host of sorrowing relatives and friends. Oh, we miss her so, but may we be as she was, ready and waiting for the summons from on high.

Dearest sister, thou has left us,
And our loss we deeply feel;
But 'twas Jesus that bereft us,
He can all our sorrows heal.

Written by her sisters, who loved her dearly.

Mrs. Addie Peletier
Mrs. Eunice Guthrie

H. M. WOODARD

By request I will try to write a short sketch of the life and death of Brother Hillery M. Woodard, who departed this life February 23, 1942.

Brother Woodard was born in Johnston County, N. C., April 25, 1874, the son of Troy Woodard. He was married three times. First, to Miss Mary Copeland of near Fremont, N. C. To this union were born two children, Herman and Lucille, who are still living. His second marriage was to Miss Minnie Hooks, also of near Fremont, N. C. To this union were born four children, one girl and three boys, as follows: Minnie, David, James and Bayard

Wood, all of whom survive.

On October 6, 1938, he was married to Mrs. Ophelia Lamm, of Wilson County, N. C., who is also left, together with his children, to mourn the loss of a kind and loving husband and father.

I had known Brother Woodard for several years, but I did not really get to know him until the last three or four years of his life. During the last three or four years of his life we became more attached to each other and visited each other in our homes right much, and the more I was with him the better I loved him. I visited him during his last sickness, and I must say I have never seen one that bore his suffering with any more patience than he did. Just a little while before he died he said to his wife, "I hear angels singing. Don't you hear it?" She said, "No, Hilery, I don't hear it."

Soon he fell softly, sweetly and gently asleep, we believe in the arms of Jesus, and on the morning of the resurrection he will be one to hear the welcome voice saying, "As thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joys of thy God."

Brother Woodard was received into the fellowship of the church at Memorial, near Fremont, N. C., Monday after the first Sunday in January, 1911, and remained a faithful member until death. He was chosen Deacon on Saturday before the first Sunday in August, 1914, and was chosen clerk on Saturday before the first Sunday in April, 1938, and served both offices faithfully until death.

His funeral was preached at Memorial Church by Elders J. B. Roberts, W. R. Hines, W. E. Turner, W. G. Pate and N. S. Davis. His body was laid to rest in the family cemetery near Fremont, N. C., beside his first wife, beneath a mound of beautiful flowers, which were an emblem of the life which he lived.

Here is a quotation from a letter written his family right after his death by Dr. Will Crawford of the Oak Dale Farm, Goldsboro, N. C.:

"In all the years I have known him, I have never found a more trustworthy character, or one in whom I had more confidence in his integrity, Christian character and dealings with his Maker and his fellow man. I loved him as a true friend and shall miss his friendly greetings."

Written by one who loved him, I hope, for Christ's sake.

I. A. Lamm.

JAMES BLAIR GARDNER

By request of the Reidsville Primitive Baptist Church, I will write a short sketch in memory of our brother, James Blair Gardner, whom the Lord called home on May 2, 1944.

He was born October 4, 1876, a few miles from Danville, Va., near Kentuck church.

At the age of sixteen, he joined Wolf's Island church, where his parents were members.

He remained there until he and his father went in business in Reidsville. Then he, his father and mother, united with the Reidsville church.

He and his good wife have filled their seats in our church for several years. He loved the doctrine of salvation by grace and loved the church and pastor.

His good judgment and faithfulness made him very useful to the church. He was strong in his convictions and had very high ideals. He was a good citizen, husband, brother and father.

He was first married to Lizzie Osborne. Of this union the four surviving children are Mrs. Frances Bennett, William Gardner, Mrs. Elizabeth Foust and Catherine Gardner.

He was next married to Mrs. Victoria Gibbons. Their surviving children are Littleton, Max, Victoria and Jane.

He has one sister, Miss Fannie Bailey Gardner, and one brother, T. L. Gardner, both of Reidsville.

During his sickness he was well cared for by his family. His wife, being a nurse, kept him as comfortable as possible.

He was not afraid to meet his God, whom he loved, and he wanted to die.

We greatly miss him and feel our loss.

May the Lord comfort his sorrowing wife and family and reconcile us one and all to His Divine will.

Sallie Bennett.

MRS. LIZZIE DAIL

Our Heavenly Father in His infinite wisdom, has seen fit to remove from our small flock, our beloved sister, Lizzie Dail, on November 13, 1943. She was a loving mother, a wonderful friend, and a true church member. We feel the loss of our dear sister, as she was always here to her church, when her health would permit her to come. She was sure to meet her brethren and sisters, with a smile anxiously waiting to shake their hands with that warm and tender love God gave her. We wish she could have lived on with us; but know that God at His appointed time shall call His children home.

Many times I have heard her talk of Jesus and His wondrous love. And she would say she felt so weak and unworthy in this sinful world, but could only trust that she would be made rich in His love and grace. There were times she was so despondent in her declining years. She felt as though His mercies were gone, but a weak, small voice whispered, "Fear not. I am with thee, even unto death."

God giveth, He taketh, and He will

restore.

Done by order of conference in session Saturday before the third Sunday in November, 1943.

Elder J. B. Roberts, Moderator
F. L. Cox, Clerk,
Maggie E. McLawhorn, Committee

ROBERT LEE BUCK

The Lord willing, I will write a few words in honor of my uncle, Robert Lee Buck, who departed this life, May 12, 1944, at the age of eighty years and some months.

His wife, a member of the Primitive Baptist Church, has been dead about twelve years. He leaves three children, two daughters, Mrs. Annie Fulcher, Norfolk, Va., and Mrs. Bessie Willis, Newport, N. C., and one son, Charlie Buck, Maysville, N. C.; two brothers, E. S. Buck, Wilmington, N. C., and W. O. Buck, Newport, N. C., also several grandchildren and many nieces and nephews.

He was born in and spent most of his life in Carteret County, N. C. The last few years much of his time was spent at his daughter's home, Mrs. Annie Fulcher's, in Norfolk, Va., where he was at the time of his last sickness and death.

Uncle Lee was a very loving and lovable person. He was not a member of the church, but he was a familiar figure at the church in Morehead City, N. C., and many times visited the church in Norfolk, Va. The writer heard him express a desire to join the church, but he said he was not fit. We that knew him are satisfied that he believed in the doctrine of salvation by the grace of God. His daughter related that he sang "When I Can Read My Title Clear," just a few days before he died, when he was past knowledge of natural things.

Funeral services were very beautifully conducted at the home of his niece, Mrs. A. B. Buck, Morehead City, N. C., by Elder D. A. O'Bryant of Reidsville, N. C. Rev. W. E. Anderson, of Morehead City, also said a few words of comfort.

Interment was in Bay View Cemetery, Morehead City, N. C. The floral offerings were lovely.

Written by his niece,
Mrs. Annie Higgins,
Newport, N. C.

**RESOLUTIONS OF RESPECT FOR
MRS. BETTIE ROBerson**

Resolved: First—In the passing of our dear sister, Bettie Roberson, the Primitive Baptist Church at Robersonville has sustained a great loss. Although she had been in feeble health for sometime, she was a very loyal and faithful member, al-

ways filling her seat if possible.

Second—We wish to extend our heartfelt sympathy to each member of her family and to her friends, hoping they are made by God's grace to say "He doeth all things well." We feel to say she fought a good fight and finished her course and there is a crown of righteousness laid up for her and all those who love His appearing. "Blessed are the dead who die in the Lord."

Third—That a copy of these resolutions be sent to her family, one to Zion's Landmark, and one be recorded on the church minutes.

Done by order of conference, first Saturday in May, 1944.

Elder B. S. Cowin, Moderator,
Leona Moore, Clerk,
Sue Moore, Committee.

**STAUNTON RIVER ASSOCIATION
MEETING**

The next session of the Staunton River Primitive Baptist Association will be held, the Lord willing, with the church at Mt. Ararat, Pitts. Co., Virginia, the second Sunday in July and the Friday and Saturday preceding, July 7th, 8th, and 9th. The church is located about eight miles from Danville on the Mt. Cross road.

All lovers of truth are cordially invited, especially ministering brethren.

J. F. Williams, Clerk.
W. R. Dodd, Moderator.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Hickory Grove, in Johnston county, located at Peacock's Cross Roads, about seven or eight miles east of Benson. The union will be the fifth Sunday and Saturday before in July, the Lord willing.

All lovers of truth are invited.

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

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held (D.V.) with the church at Hopeland in Nash County, in the town of Whitakers, N. C., on the fifth Sunday in July, Friday and Saturday before. Elder A. B. Ayers was chosen to preach the introductory sermon and Elder J. D. Fly, his alternate.

All lovers of truth are invited to attend, especially ministering brethren.

A. B. Ayers, Union Clerk.

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	\$7.50
Price for 6 months	\$3.75
Price for 3 months	\$2.00
In club with the Landmark, both papers sent for one year	\$8.50

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, country correspondence and market reports.

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Price for 4 months	.50
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Sample copies of all three publications sent on request.

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PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

JUNE 15, 1944

NO. 15

JOB HOLDS FAST TO RIGHTEOUSNESS.

"He hath compassed the waters with bounds, until the day and night come to an end.

The pillars of heaven tremble, and are astonished at his reproof.

He divideth the sea with his power, and by his understanding he smiteth through the proud.

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

Moreover, Job continued his parable, and said,

As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

All the while my breath is in me, and the spirit of God is in my nostrils.

My lips shall not speak wickedness, nor my tongue utter deceit.

God forbid that I should justify you: till I die I will not remove mine integrity from me.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

Will God hear his cry when trouble cometh upon him?

Will he delight himself in the Almighty? will he always call upon God?

I will teach you by the hand of God: that which is with the Almighty will I not conceal."—Job 26:10-14; 27:1-11.

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.

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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385 Madison Avenue, New York, N. Y.
(If any of our readers want either Bibles or
a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

PART 13

The Good Shepherd

John 10:1-18

His tender love for the people is shown in the pictures in which He presents Himself as their Shepherd. With peculiar power they would appeal to the dwellers in the pastoral uplands of Judea. The characteristic figure in Galilee is the peasant farmer; in Judah it is the herdsmen. Here Jesus is the "Good Shepherd" who knows His sheep and is known of His. In the early morning the shepherd leads his sheep to the pastures he knows, in the recesses of the hills, where maybe a spring makes music all summer. They may mingle freely with others; but, hearing his call, they at once follow him. In the fierce heat of the day he will find a shelter for them, rudely built, perhaps, on the mountain side. When evening falls over the wilds, leading them homeward, he is ready, with staff and club, to venture his life for their safety against the fierce night prowlers from caves and thickets, whose voices make night hideous.

Mission of The Seventy

Luke 10:1-24

Seventy evangelists, endowed

with miraculous power, were about this time sent forth to preach. How long their mission lasted we know not; but they met with great success and they came back jubilant, Jesus also being filled with joy and thankfulness.

Good Samaritan

Luke 10:30-37; John 12:1-21

John 12:1-9.

Here we cannot follow with certainty the movements of Jesus. Between the Feast of Tabernacles and the Feast of Dedication He may have visited Galilee. To this period belongs the parable of the Good Samaritan, which, apart from its special teachings, illustrates the unsettled character of the district between Jerusalem and the Dead Sea, still the least safe part west of Jordan. The conduct and character of Pharisees, scribes, and lawyers received striking illustration and condemnation; so also the too common anxiety for earthly treasure, and forgetfulness of the heavenly. He charges men to faithfulness in handling earth's goods, as a stewardship from God. Contrary to popular ideas He urges that temporal misfortune is no proof of God's displeasure; that for all sinners, no matter how fortunate they may seem, escape from wrath lies only through repentance. Healing a long-afflicted woman in a certain synagogue on the Sabbath roused

the indignation of the ruler, who by precipitate interference brought on himself the most scathing rebuke.

Feast of Dedication

John 10:22-40

At the Feast of the Dedication, Jesus made a declaration of His oneness with God, which provoked the Jews to attack Him as a blasphemer; therefore He retired to the land beyond Jordan, near the scene of His baptism. Urged to flee thence lest Herod might slay Him, He showed how truly He had judged that monarch, describing him as a "fox."

Lament Over Jerusalem

Luke 13:23-33

Not in Peraea but in Jerusalem He should die, for "it cannot be that a prophet perish out of Jerusalem," and He burst into a heartbroken lament over the approaching doom of the city of His people's pride.

(To be continued.)

THE BOOK OF RUTH.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

Enclosed, I am sending you three articles that I have written on the "Book of Ruth." If you consider them worthy of publication, I will thank you for sending them to Zion's Landmark.

I propose to write at least one more article in order to complete some thoughts which I have in connection with the last chapter and hope to get it to you within the next two weeks.

If you do not think that it would make my article too lengthy, you can publish the first and second ar-

ticles as one letter and then take the third part and the fourth part, which I hope to send you within a few days, and print them as one. However, I leave this for your discretion.

Give our best regards to Sister Denny, and both of you come to see us.

Your little brother in hope,

T. Floyd Adams,

Willow Springs, N. C.

PART I

Elder O. J. Denny,
Winston-Salem, N. C.,
Dear Brother Denny:

For several months I have had a mind to write some of my meditations on the "Book of Ruth," but feeling my weakness and unworthiness, I have delayed in doing so until now.

We are taught in the scriptures that "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Again, the Apostle Paul tells us that "The law having a shadow of good things to come, but not the very image of the things." Heb. 10:1.

There are only four chapters in the book of Ruth, and to my mind the four chapters beautifully portray Jesus, the church under the law and, also, the church in the gospel dispensation.

These are eight principal characters whose names are mentioned in this book. Namely, Elimelech, Naomi (his wife), Mahlon and Chilion

(their two sons), Orpah, Ruth, Boaz (a mighty man of wealth) and a little son of Boaz and Ruth whose name was Obed. The other characters were the reapers and maidens of Boaz.

Naomi said, "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me?" Ruth 1:21. Now Naomi, her husband and their two sons dwelt in Bethlehem Judah, and there was a famine in the land, and they went to the country of Moab and continued there. Is not the famine in the soul the reason a convicted sinner moves out of his former state in search of comfort and rest?

After they arrived in the country of Moab, the Lord sent further afflictions on Naomi by taking her husband from her. Mahlon and Chilion "took them wives of the women of Moab. The name of the one was Orpah and the name of the other was Ruth: and they dwelt there about ten years."

Mahlon and Chilion died; the tender cords of earthly ties were severed; gloom and despair sank deep into her soul. Her husband (the law) was dead, her two sons were dead and all her earthly possessions were gone. What a dark and gloomy picture! Dear reader, could you witness with Naomi when you came to the end of the law with no hope of Heaven? I can hardly refrain from shedding tears as I contemplate the scene. But suddenly Naomi HEARD a little good news, how the Lord had visited his

people in Bethlehem Judah in giving them bread. So she arose with her two daughters-in-law and resolved to make the journey back. The prodigal son said, "I will arise and go to my father." Luke 15:18. Just how far they went before Naomi introduced her subject to them, the scriptures are silent. Would I do violence to the scriptures if I say that they came to the border line of Bethlehem Judah and Moab?

Naomi said, "Go return each to her mother's house—are there yet any more sons in my womb?" She brought out the impossible, and said, "for I am too old to have a husband," meaning that she was too old to bear children and that if it were possible for her to bear any more sons, Orpah and Ruth would be too old for them and her sons would be too young for Orpah and Ruth.

It may appear from the words of Naomi that she had turned the cold shoulder to her daughters-in-law. Ah! but not so. She was testing the love, zeal and affection they had for her; for she well knew that unless they dearly loved her they would not be willing to face hunger and starvation. It has been said by our critics that we offer very little or no inducement for people to unite or join with us and that we manifest but little concern for those who are on the outside of the church, but this is not true. Dear child of God, if you love us, we love you. But, like Naomi, we have no worldly attractions to offer nor earthly amusements for entertain-

ment. We would also like to know if you feel as Moses of old, "choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." Heb. 11:25. "We must through much tribulation enter into the kingdom of God." Acts 14:22. "And Naomi said, turn again, my daughters: why will ye go with me?"

At this point, Orpah kissed her mother-in-law and went back to her people, "but Ruth clave unto her." The law rolls back; but the gospel moves on. The forceful expression which has found a responsive cord in the hearts of those who are born of God were uttered by Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried." Naomi "left speaking to her."

When you, Dear Brother or Sister, see such manifestations of the love of God in the hearts of his dear saints, are you not ready to embrace them into the fellowship of the church and to say to them as Laban said to Abraham's servant, "Come in thou blessed of the Lord, wherefore standest thou without?" Gen. 24:31.

What a manifestation of the love of God, exhibited in the life of Ruth. She turned her back on her earthly parents and kindred in the country of Moab. How beautifully her life compares with the language of Jesus, "If any man come to me, and

hate not his father, and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26.

We are not told, but we would assume that her parents could have provided her with an adequate apartment at the death of her husband and given her the earthly comforts of life, was in search of that bread (Jesus) which her mother-in-law HEARD that the Lord had given to His people after the famine in Bethlehem Judah. Note, they have not, as yet, received this bread, but are in search of it, and Naomi has some hope of receiving it at the hand of her near kinsman, Boaz, "a mighty man of wealth," (Jesus). Jacob HEARD that there was corn in Egypt.

Ruth was a young woman and a widow also, and humanly speaking, she could have stepped out far ahead of her mother-in-law who was old and decrepit. But she seemed content to travel along with Naomi and share her sorrows through all of this long and lonely journey from the country of Moab to Bethlehem¹ Judah. Just how far this distance is, we are not told, but in the experience of the unworthy writer, it was a lonely travel of 21 years.

The word Naomi means sweet; the word Mira means bitter. She said, "the Almighty hath dealt very bitterly with me." She is no more that sweet and lovable character in her own estimation. The Lord has emptied her of self-works and self-righteousness and stripped her of all her pride and beauty. For she

said, "I went out full and the Lord hath brought me again empty." Notice that she did not say, "He SENT me" but, "The Lord hath BROUGHT me home"; like David said, "He BROUGHT me to the banqueting house." Also, the man who fell among thieves was "CARRIED to the inn" by the good Samaritan, and Abraham's servant said, "I being in the way, the Lord LED me to the house of my master's brethren." Could the servant have failed to reach the house of his master's brethren, since he was in the "way"? And Jesus says, "I am the way."

And Ruth and Naomi "came to Bethlehem Judah at the beginning of the barley harvest."

T. Floyd Adams,

Willow Springs, N. C.

(To be continued)

GOD WILL COMFORT HER.

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Again I make an attempt to write a few more words to the Landmark, not knowing what I shall write, nor how much; not knowing whether the Lord is going to bless me to write anything that would be of any benefit to any one or not. But still I have been impressed to try. I feel at this present time to be alone in this wide world of trouble. I have been down sick ever since Christmas and don't seem to get much better in health, and on top of that my dear son left today for the Navy. It seems as if it is more than I can carry, and I know I can-

not carry it by myself. I realize that God is able to do all things, and I am only trusting and begging my Great Redeemer to make me satisfied to His precious will whatever it may be. I know He has promised never to leave us in time of need. I am so glad I can think at times I do have a little hope. If it were not for that it seems I could not stay here. It seems at this time I am almost drowned in tears, but I can remember the Lord says, "In this world ye shall have tribulations, but in me, peace."

Dear children of God, sometimes for a short while it seems to me it would be a pleasure to me if I were called to die, and then I can think again and I am full of doubts and fears. It is so seldom I can see myself as I would wish to be.

These words have been on my mind. I don't remember whether it is in the song book or in the Bible, but still the words are ringing in my ears: "Hell may rage and venture spite, but Christ will save His heart's delight."

Sometimes I am blessed to think of the song that reads:

"This world's a wilderness of woe,
This world is not my home."

I have been in an awful condition ever since my son was examined, but somehow this past Sunday I was sitting all alone, and my poor heart, it seemed to me, was almost bursting, when somehow no one went to the mail box Saturday, but my husband came by the mail box Sunday and brought me a sweet let-

ter from one of the dear sisters in Durham, and as I was reading it in the afternoon, my husband asked me if I was going off anywhere, and I told him I didn't know, that I might go to my sister's after I had read the letter. And then, as I was reading a piece in the dear old Landmark, a piece Sister Minnie Batchelor wrote, I got up and decided I would walk down the road, not knowing where I should go, and something said to me, "Take the name of Jesus with you." I turned back and got my letter and my Landmark and took them both with me. And I went to my brother's house and met my sister-in-law, and it seemed like I overflowed, and I never enjoyed a trip any more. It seemed that she could sympathize with me. We even made the remark that Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Dear children of God, I deem it a pleasure to meet some one who can talk and comfort you when away down in the shadow of darkness, when it seems as if your light has gone out.

I feel if I have ever received a light it has almost gone out, but I feel to say there is a little spark that doesn't go out.

While I miss so much my dear loving son, I desire an interest in your prayers. I crave that we may meet beyond the grave. I can say,

"A precious one from us is gone,
A voice we love we cannot hear,
A place is vacant in our home
Which he alone can fill."

While I am almost blind with tears, I can realize I am not the only mother who is going through with this awful struggle. If I know how, I am still begging the Holy One, who is able to comfort and make us all reconciled to His will, although I feel too unworthy to even call on His name, at times. Again I am made to ask, "Who else can I call?" There is no other.

"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've not been born again."

I have had this heavy burden on me for a long time. I have been to church and heard good sermons, but would come back home as heavy as before. I have tried with all my heart to pray, and it did not seem to reach any higher than the earth, and would think to myself if there is anything to what I have professed, I would not have such sore temptations. But I pray to dear God, if He would be pleased, to lead and guide me in the right way, never looking backward, but pressing on the right way, that leads to life everlasting. I pray the dear God to be with each and every broken-hearted father and mother, wives and children. Heal their wounds and drive away their fears.

Dear God, go with the dear boys that have been taken away from their sweet homes. Stay with them and be their comforter while away, and if it is thy holy will, bring them safely home again and grant, O God, that they will bring peace in

our poor hearts and peace to all the nations, that we may all live in peace in this present world again, as we realize that this is a trying time in this world, and no rest for the saints.

Well my letter is too lengthy, so I will close, asking all you good people while on your bended knees to remember me.

Mrs. Bessie Foy,
Richlands, N. C.
Route 1, Box 162.

A LETTER FROM A SOLDIER

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

Dear Sir:

I am sending to the Landmark for publication a letter I received from Brother Moses B. Paul, who is with the army at Presque Isle, Maine. I enjoyed reading it very much and I think others will, too.

Yours truly,
Myra Jean Morgan,
Smithfield, N. C.

Dear Sister Morgan:

I guess you are a bit shocked to receive a letter from a soldier you have never heard about, but maybe I can help you to get better acquainted.

I have just finished reading your experience in the dear old Landmark, that you wrote to Brother and Sister Langdon. I have never read anything in my life that made me feel this way. It just made me feel so happy. I have often tried to explain how I felt the day I was baptized. It was the fourth Sunday in September, 1942, at Pee Dee Church

in South Carolina, by Elder M. F. Westbrook of Dunn, N. C. You may know him, too. He is the pastor of our church and has been for the past few years.

Your letter brought tears to my eyes and I read it aloud to myself. I have often lain on my bed here and tears would come into my eyes. I have cried many times, because I wanted the fellowship of the dear brothers and sisters. I have been in the army over a year, and I have not had a chance to be with the dear Old Baptists. I want to be back where I can be with them and fellowship with them. I dearly love the doctrine of salvation by grace and the dear Old Baptists.

The older members told me, as you said they told you, that things would be tempting and hard not to do. That is all true. Here in the service is worse than it would be at home. There are so many things here to try to pull me away, but I love the doctrine too much for it to be taken away. I have not done those things, and I hope the Lord will bless me to have a home with these dear people as long as I live. I hope the Lord will bless me to go home again after the war and again commune with the people I love. My mother is an Old Baptist and I went to church with her ever since I was but a kid. I offered myself to the church at nineteen, and asked for a home with them. The church received me into the sweet fellowship of God and I hope to live the rest of my life with them.

Sister Morgan, I suppose you think I am crazy to write to you this

way, but after I read your letter I could not help writing to you.

I enjoy every copy of the Landmark. I have been getting every one for quite sometime, and they are a great comfort to me. There are no Old Baptists up here, and so you see all the preaching I get is through the Landmark. Many of the articles I have read seem like a sermon to me, and they do me so much good. I do not feel worthy of being with the dear brothers and sisters but I would be lost without their fellowship. Many times I feel so low that I feel like I would die without some one, and I will find myself crying and praying.

Sister Morgan, I would be very glad to hear from you, but I do not guess you would want to write to a strange man and I could not think hard of you if you do not. I will give you my mother's address and I am sure she would be delighted to hear from you. It is Mrs. R. W. Paul, Route 2, Conway, S. C.

In closing, I want to thank God for my great love and fellowship with the dear Old Baptists.

May God bless and keep you always humble at His feet, is my prayer for Christ's sake.

Your brother in Christ, I hope,
Cpl. Moses B. Paul,
Presque Isle, Maine.

CAPTAIN OF OUR SALVATION.

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

My Dear Friend:

I feel moved tonight to write you a few lines to let you know I am getting the dear old Landmark,

which I subscribed for in January, 1944. I surely enjoy the good pieces that the dear old saints of God write. I am awfully sorry it had to be cut down so small, but if we can stand all the hardships put upon us in these days of trouble, such as never have been before, we can put up with a small Landmark and be thankful we can get one at all.

I want to tell a dream I had about this war in the summer of 1941. I dreamed we were in war and a large army was coming by our home and all of us were in the yard waiting to see them pass, and the most beautiful man came on all alone, and he was the captain of the army. So he passed and we looked for the army for hours, but he was all we ever saw. So at last we said that is the Supreme Captain, and when I awoke I was shouting for joy, for I saw in my dream that the Captain of our salvation would lead our boys in this war. He was dressed in the American uniform and I have never thought for one time but what we would win the victory, and I still believe we will.

I dreamed of going to England on a war mission in 1942, and I went over and back, across the Atlantic, in my dream, and I accomplished what I went for, and I made a speech to a large crowd of people when I came ashore. Every one was so happy. Oh that was a happy time, and, dear friends, when our darling boys return home again, it will be a happy time, and I hope and pray that it won't be long.

I am crippled and can't get about

very well, so all the preaching most that I get is in the Landmark and it is a world of comfort to me. As my only child is overseas, it is very lonely for me, with just old people here, and no one to brighten our home, and he was our bright and shining star. He is such a sweet boy, and if he should never return to us I have hopes that he is a child of God, and that is worth all this old wicked world to me. But, I believe the same God that carried him safely over there will bring him back.

May God bless and comfort every poor aching heart, is my prayer.

Mrs. Tinnie Pulliam,
Chatham, Va.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am trying to write, but I don't know what to say. I feel so unworthy trying to write to such good people as I believe you all are. I feel so sinful and unworthy and so far from being what I believe that you all are. I feel like if I am one of God's children, I am the least of the least among them. But I do love everyone that confesses the true doctrine of Christ. Some of the writers in the Landmark can describe my feelings better than I can tell them myself.

I love to read the paper. When I get one I read every word of it before I lay it down. It is food to my hungry soul. I really do enjoy it. Oh, that I had the gift and could write like some of them do. But I can't, and so I am thankful that I can read it and enjoy it. I am not writing this with the expect-

tation of it taking up your valuable time, but just to ask you if you will please change my address again from 229 E. Main Street to

Mrs. Mamie Gibbs,
Care Mack Scott,
Washington, N. C.

SAVED BY GRACE.

Dear Mr. Gold:

Enclosed find two dollars (\$2.00) for which please send the Landmark to Brother Lane Mullis, Albemarle, N. C., Route 3.

I have been asked twice to write for the paper, as I haven't written any for some time. I attended several associations last year and enjoyed them very much. I love to hear the news from the different parts of the world, and hear the brethren tell the story, "saved by grace and not by works, lest any man should boast." They have no riches of their own to plead, knowing that it is by the goodness of God that men are brought to repentance, and kept by the power of God, ready to be revealed in the last time. I hope I believe in a "God that is able to save, to the uttermost and none can stay his hand, or say why doest thou, Jehovah?" "The Lord knows them that are His, and has lost none, but the son of perdition, that the scriptures might be fulfilled," knowing that Judas was chosen for the purpose that he fulfilled.

Sometimes men do things meaning them for evil, but God means them for good. They don't know the mind of God, as men don't know what a day will bring forth. That

is why we should say, "if God wills" when we promise anything, as we don't know, but God does.

I like to read the experiences in the Landmark. I hope all of us will praise Him in heaven.

From,
H. L. Almond,
Albemarle, N. C., R. 3.

SENDING LANDMARK TO THOSE UNABLE TO PAY.

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

Dear Mr. Gold:

The following is a new subscriber to the Landmark: Mrs. Robert Fickett, 1293 Bayview Blvd., Norfolk, Va., Zone 3.

You may discontinue Mrs. J. W. Turner; 2329 Keeler Ave., Ballutin Place. She is dead.

Mr. W. M. Lowry, Hickory, Va., has given \$5.00 to help send the Landmark to those unable to pay. I am enclosing check for same.

A. B. Denson,
1232 Cokey Road,
Rocky Mount, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed find one dollar to pay on my Landmark, as the time expired April 15. I am sorry that I am late in sending my subscription, but I hope you will bear with me in my weakness for I have been so cast down of late, in the low grounds of sorrow, that I do not feel to be myself. I do feel like I can witness with David when he said: "Cast me not off in time of old age, forsake me not when my strength faileth.

When I am old and gray-headed, O God, forsake me not."

Mr. Gold, I do love my Landmark and feel like I cannot give it up. I do want to thank you for sending it to me as you have. May the good Lord bless you.

Your friend and sister in Christ,
I hope,

Miss Liffie J. Honeycutt,
Angier, N. C., R. 1.

LANDMARK HER PREACHING.

Dear Mr. Gold, or Brother Gold:

I feel like you are a brother in the spirit.

Enclosed you will find one dollar to renew my subscription for the Landmark. I thought when I renewed last year I would be gone to a better world than this, but I am here yet for some purpose best known to God. I do enjoy the Landmark. It is about all the preaching I hear. I'm not able to go to preaching much of the time. I will be seventy the 7th of February. I feel like my time is near. My husband has been dead four years, the third of February. I still miss him, yet you have been sending the Landmark to me and I do thank you for sending it, and would be glad if you would send it another year if you see fit to do so.

I am sending the obituary of my brother-in-law. If you have space for it I would be glad.

You can send the Landmark to the same address you have been sending it.

Mrs. F. A. Preslar,
Polkton, N. C.

ZION'S LANDMARK

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

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VOL LXXVII.

NO. 15

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WILSON, N. C. JUNE 15, 1944

PARABLE OF THE TWO SONS.

(Luke 15:11-32)

For the sake of saving space, we refer the reader to the above scriptures.

Comment by Hawker: "The certain man here spoken of can mean no other than God the Father," for, although, properly speaking, it was neither the person of the Father, nor the person of the Holy Ghost, which took the nature of manhood, yet, it should be considered that this is but a parable.

The younger son, in the ruined state of Adamic nature, when brought to penury, and joining himself to a citizen of that country, is finely described. Ruined sinners, unawakened by grace, will join themselves to anything and everything, rather than return to God. There never was, nor ever can be, in any son or daughter of Adam, the

least inclination to seek God, before God first seeks us. The wandering, straying sheep will wander and stray forever, if not brought home. So true is the Apostle's words, "If we love Him, it is because He first loved us." By this citizen, I understand he was a man of this world, and not a citizen of the saints and of the household of God. Eph. 2:19.

The text says "A citizen of that country." He was a man of the world. A poor miserable sinner like the prodigal, when he finds all his substance is spent, and finds himself in want, will join himself to any person or congregation or (Society) with a view to ease his misery, for in the unawakened state, he, yet, knows not God.

In this state he fain would have filled himself with the husks. This is the shell and carcass of religion, outside things, an attempted reform of life and manners, which never did nor ever can bring real comfort to the soul.

And though the poor wretch would fain have satisfied himself with these things, yet he could not. And no man gave to him.

No service, no ministry of this kind, can satisfy a soul whom the Lord, by sharp soul afflictions, is preparing for himself."

"And when he came to himself, that is, when grace first entered his soul, he remembered home, (and realized that he was dead in trespasses and sins.) (He faced homeward, feeling that a servant's place would be good enough for him.)

Until the quickening of the soul by God, the Holy Ghost, is done,

there is no real spiritual life formed in the soul.

And notwithstanding that soul was given by God the Father to the Son, before all worlds, and God the Father hath betrothed the person of this gift of the Father to the Son, from everlasting, yet until God, the Spirit, has graciously wrought His sovereign work also, and brought forth the soul into actual life of union with Christ, there is no possibility of any one act of spiritual life, or spiritual enjoyment in the soul.

So that this great, this vast, momentous work of regeneration is, to the personal joy of the poor sinner, the greatest work ever to be received in time or eternity, for it is lifting the sinner over the gulf, which, without passing, would separate us forever from the Kingdom of Heaven. It is the passing from death to life; from nothing to everything; from the service of satan to the glorious liberty of the children of God.

The Lord's own words need no explanation, the son's return, the father's reception of him, the joy of the house and family upon the occasion, are all very blessedly shown in the scriptures referred to above.

And the clothing of the prodigal, with the robe of salvation, putting on the ring of marriage, and the feet shod with the preparation of the gospel of peace; all these, in allusion to the mercies of redemption, are too plain to need enlargement. Surely no one but the devil himself could envy the mercy and grace shown to poor sinners. And yet, we find that both the scribes and

the Pharisees, were indignant beyond measure at our Lord's favorable reception of poor sinners. This man, said they, receiveth sinners and eateth with them. And who is it that now takes offense at the full and free preaching of the gospel? Not the world at large, for the pleasure seeking part, the busy part of the world, all these, for the most part, like Gallio. They care not for such things. But it is the self-righteous Pharisee, like the elder brother in the parable, who is not interested in poor returning prodigals. To the elder son, the father said, "Thou art ever with me. All that I have is thine." Meaning, no doubt, the worldly goods, for the younger son had been given his full part of his father's goods. All that he had was like Esau, "The fatness of the earth, and his dwelling therein, for these things he chiefly desired." Gen. 27:39.

Here is not a word said of spiritual things, no gracious manifestations, no awakenings from sin, or of the conversion of the heart to God, through the Spirit; but simple outward privileges and sensual gratifications.

The father calls him son. So he was in nature, but not by the adopting grace of God. See Luke 16:25.

Oh, the boundless joy that should come to the household when a brother who was dead is alive, who was lost, but now is found.

Blessed be my Lord, my Shepherd, who, when in our Adamic nature, in our fallen state, had wandered on the mountains, but Jesus sought His people out and found

them, and hath not only brought them home, but watches over them, feeds them, leads them and causes them to lie down in green pastures, and restores the joy of salvation and gives them a good hope in Christ the Lord.

Most of the foregoing are excerpts from the writings of Robert Hawker, and any other quotations and comments are in line with scriptural teachings.

O. J. Denny.

IT DEPENDS UPON HOW WE SEE HIM.

“Neither could any man tame him.” Mark 5:4.

Jesus crossed the sea of Galilee into the land of the Gadarenes, who were gentiles and served their own gods, but knew nothing of the true God. It appears that He made this trip across the sea into a heathen land just to save this poor man who was possessed with a legion of devils.

How strange that these people did not know anything about Jesus, but the devils knew Him as the son of the Most High God. The proud, self-righteous, hypocritical Pharisees did not know Him any more than the heathen Gadarenes, but only saw Him as a Samaritan with a devil, as a mad man, one who was not fit to live among such good people as they esteemed themselves to be.

The poor, simple ones saw Him as the Son of God, worshipped Him as their Saviour and Redeemer. They would have no other, and would not listen when they said “He is in the

wilderness,” and would not search for Him in the secret chambers. It depends upon how we see Him. If we see Him with only our sight, He is only a man, and we esteem Him not, but if our eyes have been opened, and if our ears have been unstopped, and our hard, stony hearts have been broken up, then He is no more just a man, but the Son of God, and He is our Shepherd, and we are His sheep, who leads us in the paths of righteousness for His name’s sake.

This man is a perfect picture of the natural man in his corruption and depravity; who is lost without any knowledge of God, born just that way—dead, but did not know it.

All such will live under the dominion of the devil, do his bidding, serve him faithfully, die in that state, and go to hell with all the nations that forget God, unless Jesus Christ pays them a personal visit; casts out the devil, calls us by His grace, reveals His Son in us, then we are willing to forsake all and follow Him.

The people prayed Jesus to depart out of their coast. Like the Jews, they wanted to get rid of Him while the poor man who was perfectly healed wanted to go with Jesus, and be near Him at all times, esteeming Him as the Son of God and his Saviour, who had called the devils out of him, who were so strong that no man could tame them, although they had often been bound with fetters and chains, but had broken them and freed themselves again.

It is certain that no man can tame the unregenerate man who is under the dominion of the devil; Jesus does not come into their hearts and share it with satan, but when Jesus comes in the devil has to go out; there is no partnership nor compromise between Christ and the devil, between light and darkness, between truth and error, between him that believeth and him that is an infidel.

We are either Christian or devil; there is no midway ground upon which we can stand. We are either led by the Spirit of God, or the spirit of the devil. We either commune with God and His saints or with the devil and his hypocritical followers. Ye cannot serve God and mammon.

All the evangelizing powers that men can gather together to convert men, all the preaching that can be done persuasively or threateningly, cannot tame a poor sinner under the dominion of the devil. All the offerings that can be gathered together, all the money in the whole world, all the gifts, beggings, persuasions, tears and prayers will not tame the unregenerate man. We may sacrifice our own precious lives and everything we possess, yet only one thing will change the heart and that is the love of God shed abroad in our hearts by the Holy Ghost, which is the free gift of God unto us.

Unless Jesus Christ pays us a personal visit as He did the poor Gadarene, we will never know what a consolation it is to be clothed in our

right mind, and instead of wandering among the tombs and cutting ourselves with stones, we will be found sitting at the feet of Jesus, listening to His gracious words, and realizing for the first time that old things have passed away, and that all things have become new, and that all things are of God.

Who is there in God's little family, who would not recall the joys we experienced in that day, when our hearts were filled with His praises which we thought would last forever, because Jesus had passed by and cast out satan and set our spirits free.

B. S. Cowin

RESOLUTIONS OF RESPECT

Whereas the Lord in His infinite wisdom and mercy has seen fit to remove from our midst our dear brother and sister, Marshall Hollman, born June 6, 1861, died July 9, 1927, and Louise Hollman, born July 19, 1867, died March 21, 1944, be it resolved that:

It is the desire of Bethany Church to bow in humble submission to His holy will, and praying to be reconciled, and given grace and faith to ever look unto Jesus, the Author and Finisher of our faith, and that in the passing of our dear brother and sister, they will be missed in their church in which they have been faithful members for many years, and we extend to the bereaved family our heart-felt sympathy in this sad hour, and hope that the Lord will comfort them. And be it further

Resolved, that a copy of thees resolutions be sent to the bereaved family, a copy made a part of the church record, and another sent to Zion's Landmark for publication.

Done by order of the church in conference at Pine Level, North Carolina, May 27, 1944.

Elder E. C. Jones, Moderator,
W. H. Woodard, Clerk,
Eddie Oliver, Committee.

OUR PUBLICATIONS

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JULY 1, 1944

NO. 16

THIS IS THE PORTION OF A WICKED MAN.

"Behold all ye yourselves have seen it; why then are ye thus altogether vain?

This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

Those that remain of him shall be buried in death; and his widows shall not weep.

Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

He buildeth his house as a moth, and as a booth that the keeper maketh.

The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

Terrors take hold on him as waters, a tempest stealeth him away in the night.

The east wind carrieth him away, and he departeth; and, as a storm, hurleth him out of his place.

For God shall cast upon him, and not spare: he would fain flee out of his hand.

Men shall clap their hands at him, and shall hiss him out of his place."
—Job 27:12-23.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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bined Concordance, order from the above con-
cern at the above address.)

PART 14

Kindness To The Poor

Luke 14:1-24; 5:1-32; 6:1-31

He enforced the ancient Oriental virtue sadakat, kindness to the poor from love of God, without hope of recompense. It is a Godlike virtue. For even thus had God offered to men the riches of His kingdom. His offer was like an invitation to a great supper. Refusal meant insult. Such refusal among Arab tribes is tantamount to a declaration of war. But men must realize what acceptance involves, and frankly take the consequences. The door was wide open even for publicans and sinners, condemned by the "respectable" in Israel. But to Jesus these fallen ones were but as coins lost; as sheep wandered on the hills; as sons gone astray. To seek the coin, to track the sheep, how natural; how much more so to find the son, and restore him rejoicing to the father's bosom!

Bethany

John 11:1-46.

Here came to Him the message from the home of Martha and Mary and Lazarus in Bethany, "Behold, he whom thou lovest is sick." After

two days, in spite of the danger to be faced, He set out to comfort His friends. Two days' journey brought Him to Bethany, the sweet village in a nook of Olivet, looking out from its engirdling trees over the wilderness to the southeast and the gorge of the Dead Sea, to the blue uplands of Moab beyond.

Lazarus Dead

John 11:54.

Lazarus was dead when the messenger reached Jesus, for now he had been in the grave four days. At the word of Jesus he that was dead came forth; the sorrow of his sisters was changed to ecstatic joy. This mighty miracle so moved the people of Jerusalem that His enemies felt that any moment He might be accepted as Messiah; now or never they must strike. Jesus therefore retired to the village of Ephraim, probably identical with Et-Taiyibeh, in the wild hill country northeast of Bethel, whence He soon set on His last journey to Jerusalem. He seems to have passed through Samaria, Galilee, and Peraea, approaching the city finally by way of Jericho. On the way ten lepers were healed, and only one, a Samaritan, returned to thank Him.

In Peraea

Luke 18:1-4

The parable of the importunate widow gives the picture of an Oriental court of law. In that of the

Pharisee and the publican, the self-righteous hypocrite is held up to the scorn of all time.

Blesses Children

Luke 18:15-23

Mothers brought their children for His blessing. He welcomed them gladly, "for of such," He said, "is the kingdom of God." "Children," writes the poet Sa'adeh, "are free from avarice; they care no more for handfuls of silver than for handfuls of dust." And the evil of avarice is at once illustrated. The rich young ruler, whom Jesus loved, would not give his wealth even to buy the kingdom of God.

(To be continued)

BOOK OF RUTH

Part II

Beginning with the second chapter of Ruth, first verse, we read as follows: "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth said let me now go to the field and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter."

We will notice first that Ruth desires to have the full consent of her mother-in-law to go and glean in the field of Boaz. Is it not true, dear reader, that you desire to have the approbation of the church in all of your travels? Not only did she ask permission to go and glean in the fields, but having come into the field, she asked the servant of Boaz if she might glean after the reapers. This shows that she did not care to

be an intruder. Having obtained permission, she gleaned from morning until evening and beat out that which she had gleaned and took it to her mother-in-law, for Naomi was only interested in the good grain. Is this not a type of the gospel field? She left the chaff and straw behind. The church is only interested in the good grain (Jesus).

It appears that Ruth had gleaned several days when Boaz made his appearance in the field and the first thing he said unto the reapers was, "The Lord be with you. And they answered him, The Lord bless thee." What is the salutation for? Boaz is acknowledging the hand of God in their temporal blessings. The Lord had withheld the first and latter rain for several years, and there was a famine in the land. But now He smiles upon them and they are favored with a bountiful crop. Is this not a true sign of the gospel church today? She will acknowledge the hand of God in her temporal blessings, as well as spiritual. How true is the type; when the rain falls, it must first come through the roots in order for the plant to grow.

The Lord said, "My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers of the grass." So the heavenly rain must first come through the root, Jesus, for "He is the root and the offspring of David" the root, but the root bears thee." and Paul said, "Thou bearest not So all of our suffering, trials and sorrows, as well as our joys must first come through Jesus, for He

was "a man of sorrow and acquainted with grief."

What a joy it must have brought to the reapers for Boaz to make his appearance in the field and give directions and instructions. Dear servant of God, do you not oft times feel to be at your wit's end, and do you not long for the Master to come and give you renewed evidence of your call to the ministry and supply you with words that are fitly spoken, which Solomon says "are like apples of gold and pictures of silver," that they may be for the edification of the saints and in honor and praise to our precious and heavenly Master?

In verse five, we see that Boaz takes notice of Ruth, and after the servant gives him a full explanation of her coming, he says unto her, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." What kind and sympathetic words from this "mighty man of wealth" (Jesus) to a poor, helpless widow and stranger. How unworthy she felt for one so high and lofty to condescend and take notice of her. Read her own words in verse 10: "Why have I found grace in thine eyes that thou shouldest take knowledge of me, seeing I am a stranger?" In Solomon's humble petition to God in the dedication of the Holy Temple, he fervently asked the Lord to remember the stranger that "came from a far country." 2 Chron. 6:32. In the Book of Leviticus 19:33, 34, 35, 36, we read where the Lord made provision for strangers.

If this script should catch the

eyes of some poor and tempestuously tossed traveler who so often feels, like the unworthy writer, a stranger, remember that our God has made ample provision for strangers.

In verse nine He says, "When thou art athirst, go unto the vessels, and drink of that which the young men have drawn." How favorably these words compare with the words of the Saviour, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Is not this vessel a type of this old earthen vessel in which, Paul says, we have this treasure in an earthen vessel? Jesus said to the woman at the well of Samaria, the water that I shall give him shall be in him a well of water springing up into everlasting life. Is not this young man, Jesus, formed in you the hope of glory? Are we not blessed at times to drink from this vessel? Sometimes when we meet for worship, other times when traveling alone? And often when we wake up in the dark hours of night and when this living water flows so sweetly into our souls, can we not witness with David of old, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord for ever?" And again, we can say with the poet, "I need not go abroad for joy, I have a feast at home."

At meal time, Boaz said, come hither and eat bread. This is what Ruth and Naomi longed for when they left the country of Moab for Naomi said she HEARD that the

Lord had visited his people in giving them bread and now they were partakers of it. Ruth eats and takes some home to her mother-in-law. When the Lord so wonderfully favors us with a little of this bread, does He not also give us some to take to the church? He also said, dip thy morsel into the vinegar. While I have no special light as to the spiritual significance of the expression, "dip thy morsel into the vinegar," we do know that vinegar makes many foods much more palatable.

He reached her some parched corn. Would it be well to say that this corn represents Jesus? Before corn is parched, it must be brought through the fire. So Jesus was brought through the furnace of afflictions and trod the wine-press of the wrath of God alone, and of all the people there was none to help. Note, he did not say that no one was present, but "there was none to help, mine own arm hath brought salvation." And long before His crucifixion. Nebuchadnezzar saw Him in the fiery furnace when he put the three Hebrew children in and heated the furnace seven times hotter than was wont to be. The king said, "Did we not cast three men bound into the midst of the fire? Lo, I see four men loose walking in the fire, and the fourth is like the form of the Son of God."

When David's brothers were in battle against the Philistines, he had a great desire to take them some parched corn. How well we know that God's humble poor are in a great warfare today, the "flesh

against the spirit and the spirit against the flesh," and we so often feel that the flesh will ultimately win the victory and sink us into despair. The writer has at times all but given up. I have often said to my wife when I would start out to church, "I haven't any subject for today." There are times when I walk into the pulpit and a silent voice will say, "The brethren are ashamed of you. Your life is far below the standard for a minister of the gospel, and the only reason they don't tell you to stop is because they hate to tell you so." And I must confess that at such times when I feel so depressed, tired, hungry and faint, I am unable to tell whether it is the voice of the Lord or the voice of satan. But I am more inclined at such times to believe it is the voice of God. But, ah! when I begin to partake of this "parched corn," it seems to penetrate through my whole being and suddenly gives me such renewed courage and strength, that I can say with the apostle of old, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believes."

When I have such an experience as just recorded (which are few now and far between), I can turn to satan and say, "get thee behind me; I will never adhere to your suggestions any more." But, ah! I have to be taught this lesson over and over again. Well did the apostle say that some are ever learning and never able to come to the knowledge of the truth. Such has been my experience.

Boaz said to the reapers, "and let fall also some of the handsfull of purpose for her and leave them that she may glean them, and rebuke her not."

Boaz, in his love and affection, as will be seen from the narrative, is drawn out to Ruth, and Ruth is drawn out to Boaz. He shares his wealth with her as will be seen from the words of Naomi in verse 19: "And where wroughtest thou?" It wasn't that she did not know, for she had given Ruth permission to go. But Ruth had brought home so much more barley than usual through the kindness of Boaz that Naomi was anxious for her to tell the whole story, and there is no doubt in my mind that it was an interesting one.

How true today, when we see the love of God manifested in the life of the dear little saints, we know that handsfull of purpose have been scattered around in the gospel field and they are partakers, but do we not like to hear them tell their experience in their own manner and way? Naomi now introduces the subject by telling Ruth: "The man is near of kin unto us." Ruth did not know this before. What would you say? If a child of God should relate the dealings of the Lord with him and you could see that he had been wonderfully favored as Naomi could see from the words as well as the gift from Boaz, would you not say that Jesus is near of kin to us?

Naomi brings the "us" in because both of them share in the blessings alike. Then she adds, "One of our next kinsmen." Verse 20. Notice

that she did not say the man is our "nearest" kinsman, but, "our next kinsman" or "near of kin to us." Boaz introduces the subject to Ruth concerning the "nearest" kinsman in the next chapter, which I hope to treat on in my next article, if the Lord is willing.

(To be continued)

T. Floyd Adams.

DID YOU THINK OF ME?

(The following is a hymn composed by W. E. Jarrell, which can be sung to the tune of "Amazing Grace.")

When you were hung upon the tree
Dear Lord, did you think of me?
When you were bearing dying
groans,
Dear Lord, did you think of me?

When you were hung between two
thieves,
Dear Lord, did you think of me?
And you not guilty of a crime,
Dear Lord, did you think of me?

When you were pouring forth those
tears,
Dear Lord, did you think of me?
You shed those tears as drops of
blood,
Dear Lord, did you think of me?

When you prayed for the cup to
pass,
Dear Lord, did you think of me?
You said your Father's will be done,
Dear Lord, did you think of me?

Dear Lord, we feel we must bear
groans,

But not as you did there,
Dear Lord, you're sitting on your
throne,
Dear Lord, do you think of me?

I've been a wretch all of my life,
Dear Lord, do you think of me?
I've been a sinner all of my life,
Dear Lord, do you think of me?

I've prayed, I've begged to thee for
grace,
Dear Lord, will you give me grace?
I hope I know your mercy's free,
Dear Lord, do you think of me?

When you are loving your children,
Dear Lord, do you think of me?
I know I'm guilty, and know I'm vile,
Dear Lord, do you think of me?

I know I'm weak and can't do good,
But your salvation is free.
Will you look down on a child like
me?
Dear Lord, do you think of me?

Lord, give me grace to live by here,
And give me grace to die,
And stand by me in the time of
death,
And take me home to rest.
W. E. Jarrell,
Lexington, N. C., R. 2.

PRIDE HUMBLED

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

I read in the March 15th. issue of Zion's Landmark where some one requested that you put in "Pride Humbled," again. You may have already received this piece from

some one else, but not being able to find it in any of my old Zion's Landmarks, having lent some of them out, I happened to find it in an old issue of Primitive Baptist, which was sent to my mother in February, 1923. So I have copied it off, and am sending you one.

If you do not have time or room to put this in the paper, you may send this copy to the dear old lady who requested it. (Mrs. J. L. Bailey, Williamston, N. C.)

Mrs. C. W. Adams,
643 Mt. Vernon Ave.,
Portsmouth, Va.

The following incident is told, as part of the unwritten or traditional history of Elder John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived, and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life and knew nothing about poverty, nor had ever associated with the laboring classes. She was at this time about thirty-five years of age, and had been a

widow for two years, but attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to great trouble and expense preparing for the meeting; no expense or pains had been spared not only to have the best and finest of everything, but in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character. His intention had been to introduce himself, but

before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No; I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight. Will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening, aunty."

His greeting was answered with, "Good evin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, mosta, what can that be, fo' please God I'se got nuffin to give any one?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me shelter in your house."

"Bless de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out does, I lets 'em stay in my cabin sho', if dey can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fix you sumpen to eat, for you looks as do you had not eat a morsel for a long time," at the same time pointed to a three legged stool by the side of the door, saying, "set down dar and rest yourse'f, for you looks so wore out."

Mr. L. took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich commodations as I could give 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'scuse her, for she's looking for a mighty heap o' company tomorrow; dar's a great man to be dar tomorrow, what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin'

tomorrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued as an old gray-headed negro came around the corner of the cabin muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. L. he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying: "Uncle Ben, don't stare your eyes out at a stranger; dis ole genlman was out traveling, and come to stay in our cabin, case missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a strange comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper, Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed in all the fashionable idea of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very coarse supper, he told

his host that he was very much fatigued from a long day's walk, and would wish to retire for the night, and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God," said both the old folks at the same time, "we allers likes prayin' in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well worn Bible out of his bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could not say any more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta,

stay jist as long as you want to; we be glad to have you stay with us a fortnight if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to the door and pray, 'fore de folks all go home: he prayed in our cabin last night and dis morning, 'fore God, in all my born days I nebber heard sich prayin' afore. He's settin' right dar now, under de tall pine

tree; an' de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company the matter was talked of among the congregation when it was agreed to have the old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. L. was sitting, and said, "Mosta, de folk all dispinted bout de preacher comin'; he am not cum and dey wants you to go down and pray for 'em 'fore dey all breaks up. Mosta, I want you to pray jist like you did las' night."

Mr. L. walked down to the front door, and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer. By the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitality of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. L. and would, had he allowed her to do so, have washed his feet with her

tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

A GOOD LETTER.

Dear Mr. Gold:

We have a good letter from Sister Cora Mabe in Virginia and we have enjoyed it so much we want you to print it in the Landmark so others can enjoy it with us. So please print it, if you will. She takes the Landmark and is a reader of it.

From a little brother and sister,
W. E. and Alma Jarrell,
Lexington, N. C., R. 2.

Dear Brother and Sister Jarrell:

As I have been thinking of writing you all for a long time, if it is the Lord's will to guide my feeble hand, I'll try to write you now. This leaves me in with the flu. I have been sick for three weeks. It was two week's this morning since I've had my feet on the ground. I stir around in the house. I am awful weak and so hoarse I can hardly talk. Hope you all are well. Ed-

gar has had a cold, but he has stayed up to do the work. His mother and daddy are both sick, so he has to go see them almost every day.

I just read your letter in the paper and how I wished I could have been with you in some of those good meetings. Brother and Sister Jarrell, I wish we had you both up here to go to see Edgar's mother and daddy. They are old and can't get out. It is bad to be in and not be able to get out to see the children of God. Oh, I just wish I could see you coming to see poor me, but don't guess you will come any more. We are poor, but God knows my heart. I love the Old Baptists and wish I could be with them more, but the Lord knows best. I haven't been able to go to a meeting since the second Sunday in December. I hope it can be the Lord's will for me to be able to go Sunday to Spoon Creek, but I have got to get lots better than I am now. But you know I know God is able to make me well by then, if it is His holy will. I am one who looks to my Lord for all my help and strength. Without the Lord's help I can do nothing.

Brother Jarrell, you can preach it better than I can, but you can't believe it any more than I can, and oh how I long to hear you pray and preach once again. If I am not deceived, my soul is hungering and thirsting after righteousness. That is what I feel the Lord spoke to poor me when I was just a child, in these words: "Those that hunger and thirst after righteousness shall be filled." Oh, how good I did feel,

but I felt "Has that been my thirst?" Oh, the Lord only knows how much moaning and groaning I have had to go through, and He alone knows how much more I'll have to bear.

Oh, pray for poor us here at home alone, it seems, and come soon. I hope it can be the Lord's will to stir you all up to come this way soon. Now don't forget us. I can never forget that prayer at my house. I feel that will follow me as long as I stay here.

This is from your least sister in the Lord,

Cora Mabe.

GO—WHERE?

It has always been Primitive Baptist doctrine that God's ministers should go wherever the Lord directs and do the preaching which He bids them. The Lord calls the preacher and fixes his field of labor. After Jesus' resurrection He appeared to the eleven disciples as they sat at meat and upbraided them for their unbelief and hardness of heart, because they believed not them who had seen Him after His resurrection. And He said unto them, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Note that Jesus said "Go," not "Send." If this command had been given to the church, as some claim, and it was the churches' place to lay out the work for the ministry, then He would have said, "Send into all the world and have the gospel preached unto every creature." The minister gets his call direct from God, and no church, association, presbytery, synod, boss, nor dictator has any right to tell any preach-

er where he may and may not go, and to whom he may and may not preach. We sometimes hear ministers condemned for preaching in certain churches and to certain people. If a church is in disorder—not in correspondence with certain factions—ministers are often pronounced in disorder because they go and preach to such “disorderly” churches.

But how are you to get people out of disorder if you refuse to go and teach them? Refusing to preach to such churches until they put themselves in order is like standing on the bank and telling the man who has fallen into the ditch and is stuck in the mire to come out, clean himself up and you will help him. Could he do that he would not need your help. What he needs is for some one to reach him a hand, give him a lift and help him on to solid ground. If you can't reach him from the bank, get down into the ditch with him where you can give him a lift even if you get mud on yourself.

And if you want to get the Lord's people out of disorder, out of strife and confusion, you must go to them, show them you love them, are interested in their welfare, and lead them out in the spirit of humility.

You can never accomplish anything by shunning them and assuming that “I-am-holier-than-thou” attitude, and refusing to help until help is no longer needed.

“Go into all the world and preach the gospel to every creature.” Are you an evangelist? Then go out into the highways and hedges and

with the love of God and the power of the gospel bring the poor, blind, deluded children of the Lord into His house and satisfy their hungry souls at his bountiful table. Go, not to prosperous churches where your services are not needed, but into the “regions beyond,” where Christ is not preached, and establish and organize churches.

“Are you a pastor? Go regularly to your church meetings, take heed to all the flock over which the Holy Ghost has made you overseer, feed the sheep and lambs, strengthen the weak, confirm the strong, warn the unruly—“freely ye have received, freely give.”

Are you a teacher? Then “go,” teach all nations to observe all things that Jesus commanded them, “without preferring one before another, doing nothing by partiality.”

“Go ye into all the world and preach the gospel to every creature.”

Elder J. W. Fairchild,
Brock, Ky.

WELCOME TO THE FOLD.

Dear Mr. Gold:

Enclosed is a check for \$2.00, for which you will send Zion's Landmark one year to Chas. J. Whitford, Route 5, Box 6, Blackstone, Va.

He is a new subscriber to the Landmark and one of the last members baptized into the fellowship of the church at Maedonia.

Respectfully yours,
J. P. Tingle,
Grantsboro, N. C.

SENDING LANDMARK TO THOSE UNABLE TO PAY

Zion's Landmark,

Wilson, N. C.

Dear Sir:

Please find enclosed check for \$2.00 to credit to the fund for those not able to pay for the Landmark. This contribution is from Sister Joseph C. Smith, Winston-Salem, N. C.

Thank you.

Yours very truly,

O. J. Denny.

RESOLUTIONS OF RESPECT.

We, the Primitive Baptist Church at Kitty Hawk, Dare County, N. C., bow in humble submission to the will and power of Almighty God in the removal of three members from our midst, viz: Henry Perry, son of the late Deacon Dempsey Perry and Belinda Tillett, his wife, was born November 2, 1867 and after a long illness, departed this life, January 27, 1944, making his stay on earth 76 years, 2 months and 25 days. He was kind and sober, but never married.

Then his brother, Deacon Ben Frank Perry, of the same parents, was born Feb. 6, 1869, and after a short illness departed this life, February 8, 1944, making his stay on earth 75 years and two days. He leaves a widow, eight children, several grandchildren, three brothers and two sisters, who mourn their loss. These two brothers will be sorely missed by the church. They were received into the church on Saturday before the 4th Sunday in September, 1886, and baptized the next day by Elder John Rodgers, who was at that time the pastor. Under the supervision and care of Elder E. E. Lundy as pastor, Brother Ben Frank Perry was ordained deacon at the June meeting, 1919, and rendered a faithful service as long as he lived. Then later Sister Gladys Midgett, the daughter of Canus Tillett and Florence Dowdy, his wife, was born July 20, 1911, and with a short illness of paralysis, departed this life April 10, 1944, making her stay on earth 33 years 8 months and 20 days. She leaves a husband, one son, a sister and brothers to mourn their loss. She was baptized into the fellowship of the church by Elder W. W. Styron, on the Fourth Sunday in May, 1931. The loss of these three members, with close proximity of those previously called to their heavenly home, is not only felt by the church, but the community also feels the painful smart. Neverthe-

less, we feel that our loss is their eternal gain.

Written by order of the church in special conference Saturday before the third Sunday in May, 1944.

J. P. Tingle, Moderator,
Marie Meekins, Clerk.

RESOLUTIONS OF RESPECT

The Bay Church of Sea Level desires to express its feeling of sadness in the death of their dear sister, Nancy E. Gaskill. She was born to Elias Willis and wife, Sister Elizabeth Willis, February 18, 1879. She died May 21, 1944, at the age of 65 years, 3 months and 3 days.

She was carried to the hospital. All was done that doctors could do. God's time to call her spirit home had come. Death was caused by heart failure.

She leaves to mourn their loss, her afflicted husband, Deacon Walter Gaskill, three sons, three daughters, two grandchildren, two sisters, one brother and a lot of friends.

Sister Nancy united with the Primitive Baptist Church in 1939, and was baptized by the pastor, Elder T. H. Edwards.

The funeral was preached by Elder T. H. Edwards and Elder Eddie Humphrey at her home. Her body was conveyed to the family cemetery amidst beautiful flowers to await the coming of her Saviour.

Therefore, he it resolved:

1st. We feel that the church has lost a faithful member, one so humble and beloved by all. "Blessed are the dead which die in the Lord."

2nd. We extend our sympathy to our bereaved deacon and family.

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

Approved by the church May 27, 1944.

Elder Eddie Humphrey, Moderator,
Lula T. Mason, Church Clerk.

SISTER REBECCA BARBOUR

God in His wisdom has called from this life Sister Rebecca Barbour on May 4, 1944. At the time of her death she was a true and faithful member of Corinth Church. We feel like the church has lost a good member, the country a good citizen, the community a good neighbor, and the family a true, faithful wife and mother. We also feel that our loss is her eternal gain.

1st. Resolved, that we bow in humble submission to Him that doeth all things well.

2nd. That we extend to her family our sympathy.

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

Read and approved by the church in conference on Saturday before the first Sunday in June, 1944.

Committee:

- Sister Allen
- Sister Hines
- Sister Beasley
- Lester E. Lee, Mod.

BLACK CREEK UNION MEETING

The Lord willing, the Black Creek Union will be held with the church at Creeches Meeting House Saturday and Sunday July 29th and 30th, 1944.

The church is located in Johnston County, about a half mile east of N. C. Highway 39, leading from U. S. Highway 301 to Zebulon and near the junction of the Wilson and Clayton Highway. Those coming by way of Selma, or Zebulon will turn east at said junction to the first cross roads and turn to the right, will find the meeting house about a half mile from the cross roads.

Elder E. L. Cobb was chosen to preach the introductory sermon and Elder W. G. Pate, alternate.

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

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

UNION MEETING AT FELLOWSHIP

The next session of the Angier Union Meeting is appointed to be held with the church at Fellowship, Johnston County, Saturday and Fifth Sunday in July 1944. Elder Shepherd Langdon is appointed to preach the Introductory sermon and Elder E. C. Jones is alternate. Fellowship Church is located about nine miles east of Angier; about one-half mile off Angier-Smithfield highway No. 210. Any one desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Coats, N. C., R. F. D.

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

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

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Mill Branch, about six miles east of Tabor City.

Lovers of truth are invited.

M. Meares.

WHITE OAK UNION

The next session of the White Oak Union Meeting will be held with the church at Sand Hills, on the Fifth Sunday and Saturday before in July, 1944.

The church is located about 4 miles north of Beulaville, and Highway No. 24, on the road leading from Beulaville, to Potter's Hill.

We invite the ministering brethren, and all lovers of the truth to come be with us.

W. A. Walton, Union Clerk,
Maple Hill, N. C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held with the Church at Durham, N. C., the fifth Sunday and Saturday before in July. Elder T. W. Walker was chosen to preach the Introductory Sermon, Elder N. D. Teasley, the Alternate.

Brethren, sisters, and friends are invited to attend this Union, and especially the ministering brethren.

Clyde Satterfield, Union Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union is to be held with the Church at Autrey's Creek, Edgecombe County, N. C., the fifth Saturday and Sunday in July, 29th and 30th. The church is situated about three miles north of Fountain on the Farmville-Tarboro highway. Elder J. B. Roberts is appointed to preach the introductory sermon and Elder G. G. Trevathan is alternate. A special invitation is extended our ministering brethren.

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

GOD IS OUR REFUGE

God is the refuge of His saints
When storms of sharp distress invade,
Ere we can offer our complaints,
Behold him present with His aid.

Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear.

—Watts.

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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VOL. LXXVII.

JULY 15, 1944

NO. 17

BUT WHERE SHALL WISDOM BE FOUND?

"Surely there is a vein for the silver, and a place for gold where they fine it.

Iron is taken out of the earth, and brass is molten out of the stone.

He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

The flood breaketh out from the inhabitant: even the waters forgotten of the foot: they are dried up, they are gone away from men.

As for the earth, out of it cometh bread; and under it is turned up as it were fire.

The stones of it are the place of sapphires; and it hath dust of gold.

There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

The lion's whelps have not trodden it, nor the fierce lion passed by it.

He bindeth the floods from overflowing: and the thing that is hid by the roots.

He cutteth out rivers among the rocks; and his eye seeth every precious thing.

He bindeth the floods from overflowing: and the thing: that is hid bringeth he forth to light.

But where shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me."

—Job. 28:1-14.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LIFE OF JESUS AND HARMONY OF THE GOSPELS

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a separate Concise Bible Dictionary and Com-
bined Concordance, order from the above con-
cern at the above address.)

Part 15

Last Journey To Jerusalem

Matt. 20:1-34; Mark 10:32-35

Luke 18:31-43.

Coming across the level tracks from Jordan to Jericho, the great hills before them which they must climb to reach Jerusalem, Jesus again reminded His disciples of the fate that awaited Him there. Ambitions among them were not abashed, even in presence of this solemn declaration; they had not yet learned the lesson that greatness in His kingdom is not in lordship but service.

Zacchaeus

Luke 19:1-10

The miserable hovels of modern Eriha convey no suggestion of the beauty of the ancient city, at the foot of the mountains amid orchards and palms, with cultivated plains. As Jesus and His band approached, two blind men by the wayside claimed His compassion, and their eyes were opened. Passing through Jericho, the chief publican, Zacchaeus, a man short of stature, climbed a sycamore tree to catch a glimpse of the Prophet who cared something for publicans. Jesus saw him, and

by kindly interest attracted and won him for the kingdom.

Nearing Jerusalem the disciples felt they were on the eve of great events. Should the kingdom of God at once appear? The parable of the talents with its melancholy close repressed their vain hopes. In the city the enemies of Jesus were on the alert, devising means for His apprehension. He arrived in Bethany six days before the Feast of the Passover. In the house of Simon the leper, Mary anointed His head and feet with ointment. Many Jews walked out from Jerusalem to see Him and Lazarus. This was on the Sabbath evening.

From Bethany To Gethsemane—

First Day of Passion Week

Matt. 21:1-11; Luke 19:29-44

Mark 11:1-10; John 12:12-19

In the morning of the first day of the week came a momentary gleam as of victory. As He rode towards Jerusalem on an ass, great multitudes came forth to greet Him. Clothes and palm branches they spread in the way, and cried, "Blessed is the King that cometh in the name of the Lord."

Suddenly, turning the shoulder of Olivet, He beheld the whole city of the Great King spread out before Him, glowing with splendor in the morning sun. How proudly she reared her battlements beyond the valley; how beautiful her Temple

and her palaces, how strong her majestic towers! But in her coming rejection of Himself He read the sentence that doomed her pride, her strength, and beauty of destruction. Truer patriot's tears were never shed than when Jesus wept over the doom of Jerusalem. Winding down, possibly through Gethsemane, to the bottom of the Kidron, they climbed the steeps beyond, and entered the city. That day He moved about unhindered, and at eve returned to Bethany.

Second Day

Matt. 21:12-19

Approaching the city on the second day of the week, He sought fruit upon a wayside fig tree; finding none, He cursed it, and passed on. He turned out again from the Temple the money-changers who had profaned His Father's house. He exercised undisputed authority. The populace supporting Him, His enemies held themselves in check. Evening found Him once more in the retirement of Bethany.

Third Day

Matt. 21:20-46; 22:1-14;

Mark 11:20:33; 12:1-12;

Luke 20:1-19

The third day the disciples saw the fig tree withered, and the incident was used to teach the value of faith. In the Temple the Sadducees demanded by what authority He acted. He asked them first to say whether the baptism of John was from heaven or from men, and caught them on the horns of a dilemma. For reasons of their own they professed ignorance, and Jesus declined to answer their question. Then by the parables of the two

sons, the vineyard, and the wedding feast, He emphasized the vanity of profession without obedience in religion, and showed how great privileges misused issue in heavy penalties.

(To be continued)

**SISTER HAMILTON'S
EXPERIENCE.**

Dear Mr. Gold:

We are mailing you an old Landmark that contains Sarah Hamilton's experience. Please publish and return the old copy.

We have sent one dollar to Mr. Gold to pay for extra copies of the Landmark that contains his father's experience.

I have been reading the Landmark 60 years.

Yours truly,

M. Meares,

Tabor City, N. C.

We are glad to republish any article on request.

This experience appeared in the Landmark, Feb. 1, 1905, 39 years ago. We thank Elder Meares for sending it to us. It is a very good and interesting experience.

We also thank him for his continuing interest in and support of the Landmark. To have been your friend and a friend of the Landmark is a friend indeed, tried and true. May you live many more years to read and enjoy the Landmark.

J. D. Gold.

**Life and Experience of Mrs.
Sarah Hamilton.**

(Republished by request from

Zion's Landmark Oct, 1, 1887.)

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few people have ever perused, and such as have, will be compensated for looking over it again. The rich display of sovereign grace exhibited in the experience of the subject of the narrative will interest every serious reader.

I was born in Frankfort, Germany, in 1746. In the 7th year of my age my father came to Charleston, in South Carolina: his name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about 16 years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who in the contest between Britain and America was shot dead in his own house which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating my misfortune, my best friend with all our substance snatched from me as it were, in an instant, created in me new and awful sensations which are beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants with all the accommodation that they could yield or afford: he offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I

lived there with all the enjoyments this world could afford, but was still disconsolate in consideration of my heavy loss and dressed myself in mourning and thus passed through some lonesome days and weary nights, for a considerable time; at length, being desirous of obtaining some relief I went to a theatre or play house, where I saw divers plays acted on the stage: and one in particular exhibited Gen. Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful sensations that I had nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments, were then plain to view and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy and with pensive mind and wearied limbs I fell asleep and dreamed.

(Although some people make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.) I thought I was in as beautiful a place as I ever saw, where there were all the most truly delightful and fashionable things in the world, also cards and dice, plays that I had been familiar with in my younger days. We drank wine out of golden bowls and had everything the world deems delightful. I sat at the card table with an Episcopal priest, and took a golden bowl and drank a health to him, and then

casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people dressed in white robes with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven, joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then set down the bowl, and said to them I must be gone. As soon as I rose up, I saw a great wall between me and the shining ones, the metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I saw on the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, Lo, you see a beautiful palace? I answered yes: which was as large

as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did; he told me I should have one of these seats, provided I conquered my enemies. And I went with the greatest joy expressible; and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace; as I made a turn to go back the ground gave way under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked what I did there. I told him the pit was deep, and I could not get out; and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end thereof. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold nevertheless, for this was Christ the rock. I got hold of it with both hands, and to my inexpressible joy was immediately out of the horrible pit. I then awoke and behold it was a dream.

After some months' meditation on my dream I fell asleep and dreamed the same dream again, and also a third time. This brought me to such serious reflections that I hardly durst sleep at all! yet was at a loss for the interpretation of my dream. I

arose very early one morning and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream, out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months there came a gentleman from Georgia to visit me; he was a very rich man, and possessed wealth in abundance. The second time he invited my uncle and aunt, and myself to visit him and see his plantation; accordingly we all went together, and beheld his situation which was truly elegant. His house was very large, and ornamented inside and out; on the top was a balcony, and a summer seat therein. As he led me to the summer seat I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me he brought me just such a head dress as I dreamed about and it pleased me. We concluded to marry, and appointed a time when the nuptial ceremony should be solemnized. But about that time there were a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power would soon have banished them out of my sight and the country, too. The aforesaid gentleman took a walk one day, and when he returned he told my

uncle that one of his slaves was that day going to be dipt by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed to visit him that day. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister and knew him immediately, although I had never seen him before, that it was the same man I saw in my dream, that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind, that I was as one thunderstruck. He was the very one whom I saw amongst the shining throng of happy people, and I amongst the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was about to swallow me up alive in everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great the people discovered it, gathered around me on all sides, and sup-

posed me in a fit, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground; they lifted me in the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people; some swore they would kill the minister, because they supposed he had bewitched me; and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either; for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick; and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself, not let others; and as he was turning to go from me, my aunt told him not to mind what I said for I was crazy. Then the minister began to weep to see me in such a situation, and advised my uncle to send for that Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister willingly came—they set victuals and drink on the table for him, but durst not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me and asked me how I did: I told him I was a poor, miserable,

lost creature. He told me if I was lost I was one of those very persons for whom Christ died and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin: he said he thought it was my mistake, for I did not know enough. After he had talked sometime, he put his hand into his pocket and took out the New testament; it was the first that I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all: he said, God willing, he would see me again tomorrow. I said, pray sir, don't forget me! and when he saw me so afflicted he said, shall I pray for you before I go? I answered, yes. What shall I pray for? I told him to pray that the Lord might have mercy on me; with these words he seemed affected, which gave me to understand that he thought there was no mercy for me; but he kneeled down and prayed; I kneeled also; and when he spake of the spotless purity of God before whom sinless angels veiled their faces, crying, holy, holy, is the Lord God Almighty, and that the holiness and purity of God filled immensity I thought it was impossible that I could find mercy; and when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners, and I thought that I could not be worse

than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty; which circumstances most readily applied in my case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought he died to save my life and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how one could die for so many; but when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he was alone, I by this similitude understood the mystery, that, although Christ died for many yet each one had a whole Saviour. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of; my distress left me, and I could give glory to God with all my heart. I longed to praise him with every breath; my prayer was, Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth.

Upon my uncle and aunt hearing

this of me, they came to the door. I said to them, dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour. My uncle then shut the door, but my aunt burst into tears on hearing me talk on the subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and said to the other man, that yesterday was the first time that ever she heard anything read from the Bible: and now she is able to teach me (said he). Glory to God in the highest, for he teaches as never man taught, neither is heavenly instruction dependent on human education. I then asked him if he was willing to baptize me; he told me he was glad of the opportunity, if I desired it; I told him I longed to follow my Lord and Master down the banks of Jordan, and that he would have to send for me, for I could not go to the place myself; he told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water side, I re-

lated the dealings of God with me, which account proved instrumental in God's hands, of the awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's; but behold he shut the door against me, and refused to let me in. I called to my daughter, but she gave no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister seeing me in this distressed situation, pitied me, and told me, as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away and hired my board for three weeks; at the end of which time he came again and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace, in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul, though rejected by my natural relations; yet I think I had daily communion with friends and relations; even Jesus, who was to me the chiefest among ten thousands, and altogether lovely. I really enjoyed that peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the right hand of God. So great and inexpressible was this happiness I then enjoyed, that all other happiness looked extremely despicable and un-

worthy my attention. The world with all its gay and enticing charms courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God than enjoy the pleasure of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the riches of Egypt; yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter; and I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness, being possessed of all the pomp, grandeur and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all, who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do; but oh, my friends, I long for your happiness; long to see your rejoice in the hope of the glory of God; yea, I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven, at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and Popish superstition, and wilfully ignorant. I thought it was possible, in case I could see them, that I might be an instrument in God's hands of leading them to the consideration of the folly of their ways. I therefore felt very anxious about the matter.

I also felt a natural affection for them. I also considered that my father was a rich man, and I in a dependent situation, and knew that if he had not lost his former regard for me, that he would help me, notwithstanding our differences of opinion; and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard my expenses, for they had as lief maintain me as one of their own children; for we are one, said they; but still, if I could not content myself to stay that they would help me—which they did. I thanked them and took my leave. I rode in a carriage and the driver conducted himself very disagreeably; I resented his conduct towards me and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and I began to think I was not a Christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave me great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. But the next day my brother came to the house where I was, and the woman of the house said to me there's your brother. The reader

can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me and therefore went to meet him, and held out my hand as a token of friendship; but shocking to relate, I saw in his face signs of disapprobation; he frowned and stepped back and refused to give me his hand, and said to me, "My father says you shall not enter his house for you are a disgrace to the whole family. He esteems you as a runaway and a deluded heretic."

These reflections from my brother you may well think excited powerful sensations in my mind; to be disowned by my own father and brother, and called a heretic; now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection for me was because I was a Christian, and if so, it would become me to act like Christ; who when he was reviled, reviled not again; and when he was persecuted threatened not. I think I can truly say that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I through grace was determined to do; but Satan tempted me to give up my determination to live devoted to God, I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of such a thing, but I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do; and the first sen-

tence I read, "He that forsaketh not father and mother for my sake is not worthy of me"; and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affection for me was not lost, and that when he saw me in a reduced state of poverty and distress it might possibly affect his heart. I accordingly went. But O, my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought? I even trembled at the sight, and could hardly contain myself. As soon as the exercises were over my father came out. I went to him, but was so overcome that I could not speak for some time. At length I recovered strength, but could not forbear screaming and fell down before him, but instead of exciting pity from him he turned from me as from a heretic, and would say nothing to me. I then went home again, and hired my board for a short time, with what money I had left, which my brother had given me for the expenses of my journey. Soon after my father, whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to state to you the condition on which he will receive you as a child again, and forgive you all your past folly; which shall not once be mentioned against you.

In case you comply," he says, "you must return to the church whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as you call it; and you shall become my beloved daughter: but if not you must expect nothing from me, not even to own you as a daughter; for I am determined to disown you in case of your obstinacy." I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of the children, and also my looks so favored him, that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered that I must of necessity leave that place soon, for my money was now almost spent, and where to flee I did not know, being destitute of my Christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind: I feared that I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation that I before spoke of, concerning my going back to the Romish church, with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it; he therefore employed a Romish priest, and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my

money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to tell my troubles to. I had none but God to appeal to for redress or grievance. The woman of the house where I lived seldom spoke to me on any subject whatever: in this forlorn situation where to go or what to do I could not tell; one consideration still comforted me; I viewed God to be my friend, and would deliver me out of all my trouble in his own way; and felt willing to place my dependence on him. One day, to my great astonishment, my landlady invited me to go with her on a visit: Come, said she, Mrs. Hamilton, go with me to visit Mrs. Smith today, perhaps it may have a tendency to shake this sober melancholy, that seems thus to hang about you. I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible, I hope so, said he: well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship, an angel, who said, "see then do it not,—worship God." Now if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus had died and shed his blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand: God forbid therefore that I should worship any other than the living and true God. Upon which the Romish priest sprang

from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so affrighted me to see a man in such a rage, that I rose up to go out of his sight; but it dropped in my mind that there was now an opportunity for God to display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back; and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which it is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house; I therefore went out of my own accord; and I believe if I ever prayed to God in my life it was then. I had strength from God to talk to them: my tongue seemed to be let loose, and my heart was enlarged; it seemed that my mouth was filled with arguments; the scripture flowed into my mind, text after text as though the Bible was committed to my memory. It being in the city, about two hundred collected before I had done speaking; after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of a considerable number to take me away by force, and what they would have been suffered to do, had they prevailed in their design, the Lord only knows. But happily for me, the man of the house fearing he should meet with difficulty in that case, took me out privately to a back place where he had a horse prepared with a man's

saddle on him; the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship and he told him how it was and made him promise not to tell who brought me there. The minister concealed me in an upper room and said he would expose his life to save me in case of need; he therefore told me to fear nothing. The next Sabbath he went to meeting and informed the people concerning me, and they contributed fifteen dollars to my relief. After this it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief, that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers that religion shall, through Gods' assistance, be my principal object; for I sincerely believe there is nothing more worthy of our highest regard and attention, and I resolve to pray for Zion still, let what will become of me.

Sarah Hamilton,

Woodstock, Sept. 26, 1803.

BOOK OF RUTH

Part III

After the barley harvest and wheat harvest had been completed, Naomi proceeded to give Ruth further instructions as will be seen in the third chapter and first four

verses. She again reminds her of the fact that Boaz is "our kindred," and in as much as the barley harvest has been completed, the "winnowing" is to take place that night in the threshing floor.

Now, dear reader, do you not remember something about this threshing in the night time in your experience? You may have said, while standing in the field (or under the law and the wind and storms beating upon you, "Oh, Lord, this is dreadful; I cannot bear any more," but at last we come through the threshing machine, then winnowed. Through this process, the precious is taken from the vile or the wheat is taken from the chaff. We have an example of this in Peter's denial of his Master the night the Saviour was crucified. He went out and wept bitterly, and the Lord turned and looked upon Peter and said, "Simon, Simon, satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not." He did not say that Peter's self-confidence would not fail, but "I have prayed for thee that thy FAITH fail not." Peter had said before, "Lord, I am ready to go with thee, both into prison and to death." How graciously did the Master say, "Get thou behind me satan, for thou art an offense unto me." Again, He said, "before the cock crows twice, thou shalt deny me thrice."

Now comes the test. The little damsel said, "thou art a Galilean." Poor Peter is now scared and is now put into the Lord's sifter which is a part of his threshing machine, and it is operated by satan, in order to

remove in Peter his self-confidence from faith, hope and charity, which always remain in the sieve. "There abideth faith, hope and charity, these three."

Peter must learn again not to trust in self and must learn also the truth of what Jesus said, "Without me ye can do nothing." How often we have to be brought through this experience!

So Naomi said to Ruth, "Wash thyself, anoint thee, and put thy raiment upon thee, and get thee down to the floor." According to her instructions, she went down to the threshing floor. When Boaz had "eaten and drunk" and his heart was merry, he went to lie down at the end of the heap of corn. Ruth came softly and uncovered his feet and lay down. What a striking figure! Mary sat at the feet of Jesus and heard His words. She washed His feet and wiped them with the hairs (her glory) of her head. Is this not the feeling of every humble sinner to lie at the feet of Jesus and hear His gracious words as Ruth heard them from the lips of this "mighty man of wealth," Boaz? She now desires more of his loving kindness. This, she signifies by saying, "spread therefore thy skirt over thy handmaid." Now she relates to him what Naomi has acquainted her with before, "For thou art a near kinsman."

Boaz tells her that she is a virtuous woman and he assigns the reason as being that she followed "not young men, whether rich or poor." Solomon said, "Many daughters have done virtuously, but thou excellest them all." Prov.

31:29. The eye of Boaz is fastened upon Ruth. His heart and affection go out to her as if to say, "Thou art all fair, my love; there is no spot in thee." Cant. 4:7.

Boaz now replies to Ruth regarding her kinship to him, and he introduces the subject by saying, "Now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I." I ask the patience of my readers while I endeavor to explain by the help of God this wonderful mystery. To my mind, this "nearest" kinsman does not apply to our nearest kin in earthly ties, but the first right in matrimony is invested in the elder by reason of God's law which was given to Moses as will be seen by the words of Laban to Jacob: "It must not be so done in our country, to give the younger before the first-born. Fulfill her week and we will give thee this also for the service which thou shalt serve with me yet seven other years." Now Leah was tender eyes (or nearsighted). Is she not a type of the law? While "Rachel was fair to behold," and to my mind is a type of the gospel.

Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another." Paul did not say that the law was dead, but "ye are become dead to the law." He expresses it in this way to show that the law has no power to give eternal life and happiness, for he goes on and says further that if there had been a law given that could have given life, verily, righteousness should have been by the law.

Now after we have learned by our own experience that the law is a failure, and having come to the end, we are now prepared to receive the following words: "Then said I, Lo, I come in the volume of the Book it is written of me, to do thy will oh God." Heb. 10:7. "He taketh away the first, that he may establish the second."

Now when the day dawns, Ruth takes the six measures of barley which she received at the hand of Boaz and hurriedly goes back to her mother-in-law and tells her how graciously, kindly and wonderfully she has been favored at the hand of this "mighty man." Let us take special notice that in all her gleanings and gifts, she always went home and shared her blessings with her mother-in-law. How beautifully this agrees with the language of our Master, "Go home to thy friends and tell them what great things the Lord hath done for thee."

As we read the eighteenth verse, again, our minds are attracted by the wonderful words of Naomi, "sit still my daughter." Is it not good to sit still sometimes and see what the Lord will do? Moses said to the children of Israel, "stand still and see the salvation of the Lord." Naomi said also, "For the man will not be in rest until he have finished the thing this day." As proof of this statement, Boaz went up to the gate of Bethlehem Judah in search of this nearest kinsman and he "came by." He did not call his name, but said, "Ho! such a one! turn aside, sit down here." While it is on my mind, I would like to again reiterate as previously stated

in a former article that Naomi is a type of the Church under the law dispensation. And all the instructions that she was giving to Ruth was making her better acquainted and bringing her to Boaz. "The law is a schoolmaster to bring us to Christ."

These words do not signify that you can come to Christ, but they simply mean that you have completed your school under the law and are now prepared for the reception of Christ. Just as a school boy, when he finishes the grammar grades, he is ready for high school. As Laban said to Jacob, "Fulfill her week" (Leah, the law), then it was legal according to the law of Moses for him to take Rachel also.

Let it be fully understood that the nearer kinsman, Boaz, does not have a legal right to marry Ruth until he obtains it from the courts of Israel.

This he proceeded to do by taking "ten men of the Elders of the city" of Bethlehem Judah, also "all the people that are in the gate" to bear testimony to all that was said between him and the nearest kinsmen. The ten Elders of the city to my mind represent the ten commandments of the law, while those that were in the gate represent the gospel.

Remember, dear reader, that both sides must hear all the evidence and be witnesses to every word and to the whole transaction that is made between Boaz and the nearest kinsman.

(To be continued)

T. Floyd Adams.

OUR PUBLICATIONS

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NO. 18

BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM.

"It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral or of pearls: for the price of wisdom is above rubies.

The topaz of Etheopia shall not equal it, neither shall it be valued with pure gold.

Whence then cometh wisdom? and where is the place of understanding?

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Destruction and death say, We have heard the fame thereof with our ears.

God understandeth the way thereof, and he knoweth the place thereof.

For he looketh to the ends of the earth, and seeth under the whole heaven;

To make the weight for the winds; and he weigheth the waters by measure.

When he made a decree for the main, and a way for the lightning of the thunder;

Then did he see it, and declare it; he prepared it, yea, and searched it out.

And unto man he said, Behold the fear of the Lord, that is wisdom: and to depart from the evil is understanding."—Job 28:15-28.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LIFE OF JESUS AND HARMONY OF THE GOSPELS.

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bined Concordance, order from the above con-
cern at the above address.)

Part 16

Paying Tribute

Matt. 22:15-33; Mark 12:13-27;
Luke 20:20-39.

A question as to the legality of paying tribute to the emperor elicited His famous reply, on being shown a coin with Caesar's image on it: "Render unto Caesar the things which are Caesar's and unto God the things which are God's." Baffling the Sadducees, with their cunningly constructed case as to marriage in a future state, He proved from the law, which they accepted, the doctrine of immortality, which they denied. If God is the God of Abraham, Isaac, and Jacob, these men are alive, for He is not the God of the dead. Then it was the turn of the Pharisees.

The Great Commandment

Matt 22:34-46; Mark 12:28-37;
Luke 20:41-44

A lawyer asked which was the great commandment in the law—a question often discussed by the scholars of the Rabbis. Jesus summarized the whole in two requirements, love to God and love to man. The lawyer was satisfied, and Jesus

said to him, "Thou art not far from the kingdom of God." Then He turned to question the Pharisees. They confessed that Messiah should be the son of David. "How then," said He, "if He be his son, does David in the spirit call Him Lord?" His questioners were silenced. Then followed a discourse of warning and rebuke of those "leaders" who had so grievously misled the people. The touching incident of the widow's mite served to show wherein the value of a gift for God consists.

Certain Greeks desiring to see Jesus, suggest to Him the glory to be achieved as the Saviour of all nations. A vision of the sacrifice through which this glory is to be won depresses Him for a moment, but He is cheered by a voice from heaven.

Olivet

Matt. 24:3-51; 25:1-46;
Mark 13:3-27; Luke 21:5-36

Leaving the city, and climbing Olivet in the evening, the beauties of the Temple, bathed in the wondrous hues of sunset, drew the attention of the company. Then came to Jesus thoughts of the contrast between that gorgeous scene and the utter desolation that should soon overwhelm the holy mountain. He painted a lurid picture of the calamities of these last days, enforcing the lessons He sought to teach by the parables of the good man of the

house, the good and evil servants, the ten virgins, the talents, and the sheep and the goats.

Fourth Day

Matt. 26:3-5; Mark 14:1-2;

Luke 22:1-2.

That same evening, whereon the fourth day began, the leaders of the various sects whom He had so denounced, forgetting their differences in a common sentiment of hatred toward the Prophet of Nazareth met to plan His murder. They feared to make a public arrest while the crowds were yet in the city for the feast, lest a tumult should ensue.

Their purposes were hastened by the offer of Judas Iscariot, one of the twelve, to betray Him quietly into their hands. Jesus knew of the plot, and mentioned it, but none understood. So, for a pitiful thirty pieces of silver, the Saviour of the world was to be given up to His foes by a professed friend. Most of those who heard Jesus and saw His works unhappily remained impenitent and unbelieving. Some rulers were convinced, but feared to confess. This day Jesus again taught, warning men that His message was of God, and that by its reception they should be judged.

Fifth Day

Matt. 26:17-19; Mark 14:12-16;

Luke 22:7-13.

The fifth day Jesus sent two of His disciples to prepare for the Passover in an upper room to which He directed them. Thither, as day declined, He followed with the rest.

(To be continued)

BOOK OF RUTH

Part IV.

It takes two witnesses in court to establish a thing beyond a reasonable doubt. So it takes the law and the gospel to establish the fact that Jesus proved his right as the legal possessor of His bride.

How beautifully this agrees with the inspired prophet of old, "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Isaiah 8:20.

Boaz "said unto the kinsman, Naomi, that is come again, out of the country of Moab, selleth a parcel of land which was our brother Elimelech's." He also acquainted him with the fact that he, the nearest kinsman (or law), has the "first right to redeem it." So the nearest kinsman said, "I will redeem it." Then said Boaz, "What day thou buyest the field of the hand of Naomi thou MUST buy it also of Ruth, the Moabitess, the wife of the Dead, to raise up the name of the Dead upon his inheritance." Who can this DEAD signify except dead sinners? "You hath He quickened who were dead in trespasses and in sin." So through this marriage of Boaz and Ruth, the name of Mahlon was raised up. As the type so is the reality. Through this conception of Jesus and the church these dead sinners are raised up. I now return to the nearest kinsman. When Boaz explained the full requirements and the things that were necessary to be done in order to obtain this field, the nearest kinsman said, "I cannot redeem it: redeem thou my right unto thyself." This expression is

positive proof and a full acknowledgement that he is a failure. And he further proves this by taking off his shoe. How agreeable are the words of the apostle, "For what the law could not do, in that, it was weak through the flesh." Now Paul did not say that the law was weak, but it was "weak through the flesh," for he said that "the law is good, just and holy, but I am carnal, sold under sin."

But not so with Jesus, notwithstanding the fact that "It behooved him to be made like unto his brethren." "Yet without sin" there was no weakness in him. He met the requirements of God's just and holy law, satisfied its full demands and kept it to a "jot or tittle."

After dwelling at some length in my previous article upon the "Nearest Kinsman" and "Near Kinsman" we will pass on to the marriage of Boaz and Ruth. "So Boaz took Ruth and she was his wife" and when he went in unto her, the Lord gave her conception, and she bore a son." The joy and happiness, that came to Naomi and Ruth by the birth of this little son, will never be fully expressed by mortal tongues. Let us go back just a little and review the scene when they left the country of Moab. They were destitute of this world's goods, husbands dead, sons dead, and all their earthly possessions gone. Only one little ray of hope, she HEARD that the Lord had visited His people in Bethlehem Judah in giving them bread. What a long and lonely journey this must have been. Can you not dear reader, trace out some of the landmarks, in your own experience? How fit-

ting are the words of the poet:

Perhaps he may admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must forever die.

At last the day spring from on high has visited them. A little son is born, who can this little son typify, but Christ formed in you the hope of glory?" His name is Obed; the word Obed, means, serving, and how beautifully this agrees with the life of Jesus, who "took upon himself the form of a servant and was made in the likeness of men"; Phil. 2nd ch., 7th verse. Our mind is also led to the language of the prophet of old, who said: "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." Isaiah 9th chapter and 6th verse.

Who are the people that will call His name wonderful? . Are they not the ones, unto whom this child is born? Surely they will call His name wonderful. Is it not a great wonder of wonders to you, that this meek and lowly Jesus would condescend from His high and lofty state of heaven and take up His abode in you? Surely, you will call His name wonderful. How wonderful are the words of Mary. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Sav-

our." Luke 1st ch. 46-47th verses. He hath filled the hungry with good things, and the rich He hath sent empty away." Luke 1st ch. 53rd verse.

Is it not true that the same one unto whom this child is born, is the same one that this son is given? "His name shall be called Counselor." Dear child of God, have you not learned the truth of the prophet of old, "And all thy children shall be taught of the Lord." And Jesus Himself refers to this prophecy, and says, "It is written in the prophets, And they shall be all taught of God." Jno. 6th ch. 45 verse.

Notice, the number of names He has: "Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." Is there any peace outside of Jesus? "Peace I leave with you, my Peace I give unto you." John 14th chap. 27th verse. How agreeable are the words of Simeon of old. "Lord, now lettest thou thy servant depart in PEACE according to thy words, for mine eyes have seen thy Salvation." Luke 2nd ch. 29-30th verses. Is it not true, that we find PEACE, every time we are enabled by the spirit of God to embrace this little son (Jesus)? It is then we can behold Him in His beauty and holiness.

We will now return to the law, which Paul says is "a shadow of good things to come." Remember, dear reader, that a "shadow" is not the reality of anything. But if you will follow IT, you will come to the substance. May I again quote the words in the fourth chapter and 13th verse. "So Boaz took Ruth and she was his wife." How beautiful-

ly Ruth portrays the church, in the gospel dispensation. She is now married to another. This "near kinsman," "a mighty man of wealth," EVEN BOAZ. This little son is born, who is the legal heir of all of this vast estate that his Father possessed in Bethlehem Judah, which I believe is a faint type of Heaven, and all that He purchased in the country of Moab, which is a type of earth. So this son Jesus, became heir to all that His Father possessed. "Heaven is His throne, the earth is His footstool, and the cattle of a thousand hills are His."

When this little son was born, the women of the city invoked their blessings upon Him. "That His NAME may be famous in Israel." Can we conceive of any NAME that will compare with the NAME of Jesus, except the church, "And this is the NAME whereby He shall be called the Lord our Righteousness, and this is the NAME whereby she shall be called, the Lord our Righteousness." In as much as the bride takes the NAME of the bridegroom, just so, the church takes the NAME of her Husband. And in as much as Naomi and Ruth looked to this son Obed, for their natural sustenance, do we not look to Jesus for the joy of salvation? How true are the words of Peter, "For there is none other NAME under heaven given among men, whereby we MUST be saved." Acts 4th. ch. 12th verse. And the apostle Paul, in his epistle to the Philippian brethren said, "Wherefore God hath highly exalted him, and given him a NAME which is above every

NAME." Phil. 2nd ch. 9th verse. That in all we do in word or deed, do in the NAME of Jesus.

The women of the city also said to Naomi, "And He shall be unto thee a restorer of thy life." To find the true meaning of these words, we will only look back in our experience, and see that we are not restored back to our former state, for that was a life of toil and labor. As we have before pointed out in the life of Naomi, in her journey from the country of Moab to Bethlehem Judah. But she is NOW a partaker of that bread on which she has bestowed no labor. See how this word RESTORE compares with the experience of David, "RESTORE unto me the joy of thy salvation." David did not ask for salvation, but He wanted the JOY of it again. He, Obed, shall be "A nourisher of thine old age." That is, Naomi and Ruth had the full assurance that this little son, will unquestionably out of the abundance of his vast amount of wealth, supply them with all the necessities and comforts of life. What a consoling thought, notwithstanding the fact that she is old and decrepit and going down the steps of old age, she has something to look forward to. "This little son will care for me. She took the child and laid it in her bosom. May I repeat the words? "And he shall be a nourisher of thine old age."

How beautifully this son typifies the Son of God; and listen to His own words, "For the Lord thy God is a merciful God. He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." Deut.

4th chapter, 31st verse. She has now ceased from her labors and entered into rest. How does this compare in your experience? When Jesus Christ was formed in you the hope of glory, and spake peace to your troubled soul, in a feeling sense, if not in words, and said, "Thy sins which are many are all forgiven thee, go and sin no more?" Now you are no more under the law, but under grace, for the law of the spirit of life, which is in Christ Jesus has made you free from the law of sin and death.

In bringing this to a close, may I quote the language of the Apostle Paul, "For He hath said, 'I will never leave thee, nor forsake thee.'" Heb. 13:5. Again Paul said, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. The apostle did not say He shall supply all your NEEDS, but "He shall supply all your NEED." When we are clothed and in our right mind, how fully we realize that we need Him every moment and every hour.

Humbly submitted,

T. Floyd Adams,

Willow Springs, N. C.

AN APPRECIATED LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

As I have not seen you to talk with you any for a long time, I have felt to drop you a few lines, and hope that my impressions are of the better spirit, if so it will do no harm. I hope your health is holding out well. I understand that you are spending the summer at your cot-

tage at Morehead City. That should give you a complete rest, however I guess you write editorials for the Daily Times and the Landmark, and I feel you are having no burden from that. What I had in mind to write about, as Moderator of the Black Creek Association, for which I feel that I am rendering a poor job, wanted you and others to know what a peaceful and a pleasant sojourn our churches, members and friends are having in meeting together, making a feeble effort to serve the Lord. They seem to have one interest in mind and that is to have a good meeting. Our ingathering for new members seems to be better right this year than we have had any year in many. If I remember correctly, there have been 17 baptized this year, and I am thankful to say that I have baptized six of them. I have not missed a year in 23 years, but what I have baptized some, and oh how I regret to see those missing years come, for I know that they will come.

The Lord is good to us poor worms of the dust, and I hope He will give us thankful hearts to show our appreciation and render thanks unto Him for His wonderful works unto the children of men. I know that He has been far better to me than I deserve, for which I hope I am thankful. I visited the Lower Country Line Association last first Saturday and Sunday in July, and they had a very peaceful meeting. It was held near Roxboro, N. C., at Helena Church, and, as you know, Brother F. D. Long is their Moderator, and has been blessed of the

Lord to render excellent service for a number of years. There were over 30 preachers and on Sunday a large attendance. The preaching was very good and enjoyable to those hungering and thirsting after righteousness, and at the close of the meeting on Monday one joined the church of one of the churches in the Association. So it seems the Lord is blessing us to enjoy our coming together, and much manifestation of pleasure is being expressed, for which we are glad and trust thankful. May you continue the journey of life with such fortitude as it may please the Lord to give you, and your family.

Yours very truly,

E. L. Cobb.

The above letter from Elder Cobb is deeply appreciated. It was good of him to think of me and write to me. I rejoice that he has had a good year in his ministerial work and there have been many added to the churches under his care.

As Elder Cobb says, I am down here at Morehead City enjoying the cool breezes and the salt baths, which were so beneficial to me last summer while I was in the midst of high blood pressure attacks, which through the mercy of God have about ceased, and for this I trust I am truly grateful.

Comparatively speaking, I have had very little sickness in a life of 77 years the 24th of October next, with 57 years in the printing and publishing business in Wilson. I feel God is going to allow me to spend a great many more years on

the top side of this beautiful earth.

He has blest me in basket and store, far beyond my deserts, for He has provided me and mine with the necessities of life and built our business. I feel He has placed the responsibility of the publication of *The Landmark* upon me. Yet, I feel it does not belong to me, but to God, His Son and His Church. I trust He will keep me in the right way and under His care, so that whatever responsibilities he has imposed upon me will receive the best that I have at all times.

His goodness and mercy to me, I trust, have made me very humble. I know there is nothing good in me, and I am dependent upon Him for everything; even to keep my body under and to so control the elements within me that I may successfully carry on until He calls me to His presence, to give an accounting for the deeds done in the flesh.

We have a loyal organization in our plant. Many of our people have been working with and for us for years. God has been very good to us in this particular. Despite the stress of war we have had comparatively little trouble for lack of help. I trust I am very grateful to God and to the members of our staff for their interest and concern during the hazards of war, though personally I have not been up to par as far as my ability to work is concerned.

Yes, I prepare and mail my editorial copy every day (such as it is) six days in the week for insertion in the *Daily Times*. I feel that all of our customers and friends have been

very patient and generous with my frailties and shortcomings, to have suffered so long, and yet I trust I am grateful to them for all of their kindness and consideration.

I do not see how the subscribers and readers of *The Landmark* have stood so long and patiently with my shortcomings. *The Landmark* has been behind in its publication on account of the stress of war and its complications, and yet our subscribers have been most considerate. *The Landmark's* editors and correspondents have done a good job in furnishing material of excellent quality to fill its pages. I am most grateful to all of them for their confidence, interest and support, and may they always feel towards me as I feel and trust they do now.

There is nothing the matter with the Primitive Baptists or their religion, which is fundamental. It begins with God and ends with Him, for it gives God all the glory. I have felt for years there is nothing about me of which I can boast. If Christ did not die for me on the cross, and if the blood He shed did not wash away my sins, then I am hopelessly lost. Since He has made the greatest possible sacrifice for me, why should I not try to get along with my friends, neighbors and brethren, when He has done everything for me. If I should give up everything for His cause it would be as nothing compared to what He has expended for me.

I know the Association at Helena must have been a most delightful and refreshing occasion. I wish I could have been present. When

the war is over and gasoline, I trust, will be more plentiful, and I am physically in better shape, I want to visit the Primitive Baptist meetings and churches as often as I can.

The churches of the Lower Country Line Association are located in one of the best sections of our state, and I have the highest respect and regard for its moderator, Brother F. D. Long, as a Christian and a citizen. Leadership in any organization, and in any cause is most important, and I can understand, with a man of his excellence directing its deliberations it was a most happy and inspirational association.

To have thirty ministers present, preaching "the unsearchable riches of Christ," dropping as dew from heaven, must have been most refreshing to all those who had the good fortune to attend.

I deeply appreciate the kind expressions of interest and love the Primitive Baptists have manifested over the years, and I want to live to serve them and their cause. I need your prayers, and your support, which you have so graciously given me.

With all good wishes for each and every one of you, I beg to remain,

Sincerely,
John D. Gold.

REGRET OMISSION.

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

Since receiving the current issue of the Landmark I have perused it or a part of it, and have discovered

the omission of a clause, phrase and paragraph, that are very vital to the meaning or the idea I meant to convey, in my article carried in this Landmark. The clause is, "but this does not satisfy the hungry soul," which is followed by the phrase, "She, like Naomi," both of which are found in the twelfth paragraph.

The paragraph omitted is the fourteenth, two below the one containing the omitted clause and phrase, beginning with the words, "at last."

When you print the succeeding article, please make an effort to see that none of it is omitted, because such omission is subject to change the meaning the writer is purposing to convey. I will be very appreciative for this consideration.

I am also including a check for a dollar for a renewal of my subscription.

Sincerely yours,
T. F. Adams,
Willow Springs, N. C.

THE WORD.

What is the minister to preach? He is not to preach himself. We can at least eliminate that. If not himself, then what? He has as much right to preach his own virtue and power as he does to preach that of his hearers. If he preached because he was called, qualified and impressed by the Holy Spirit and yet told the people that they could, in nature, respond to the things spoken, he would have a very weak system for the kingdom of our Lord Jesus Christ. It would not be consistent; nor in harmony; nor logical—in fact, instead of comforting it

would produce fear, trembling, and, instead of being good news, it would be as bad a piece of news as a poor sinner ever heard.

Jesus Christ! If the minister goes forth preaching Him, what is lacking yet? God's work is perfection itself. (Deut. 32:4). Our work in the flesh is corruption (Rom. 7:18). A combination of the works of God and ours can never produce harmony, unity or mutuality. It must be ours altogether and none of his, or his altogether and none of ours. Now I desire to preach him as the only name under heaven or among men whereby we must be saved. However slight the action, if it produces salvation, it is apart from Him. Being apart from him, it must flow out of and be a part of another being. Now another being is another name. It was not said that Jesus Christ was one of the names by whence salvation came. It was not said that salvation came by a cooperation of Jesus Christ and the sinner. But it was declared that there is a salvation in no other. Now is salvation divided? Unless Christ is divided, salvation cannot be. He is spoken many, many times, as being the salvation of his people. Just who will divide Christ? Did the apostle feel inclined to divide Him? If any poor sinner since Christ had the right to divide, surely it was Paul. But he did not. To him salvation could not be divided.

I am skeptical of anything that leaves a small part for me to perform. In natural affairs we find great things going wrong because of the failure of insignificant men. Those in key positions may perform

in an outstanding manner. But a single nail lost means one less man to ride. Upon such little things great undertakings are thwarted. I see no beauty in preaching such a doctrine. My soul does not respond to any such tricky and liable-to-fail platforms.

Then what is the minister to preach? He, if called of God, preaches Jesus Christ. I do not know of anything else to preach. I want to preach that that does me good. It does me no good whatever to divide Jesus, but I trust that I have been made glad by the preaching of Jesus Christ, as the Saviour of sinners. This is the substance of every sermon that ever fell from the lips of man. Paul gave Timothy the charge to preach the Word. So many people think that the man who can quote the Bible is doing a lot of preaching. But that kind of preaching is grabbing at the shadow and missing the substance. Any man that goes into the pulpit and preaches anything less than the righteousness of Jesus Christ is the worst kind of violator of breaking the Sabbath.

Now, reader let us meditate on Him as a Saviour. In the beginning was the Word (Logos), and the Word (Logos) was with God, and the Word (Logos) was God. What a mystery! Yet, as mysterious as this language is, brethren declare non-fellowship for each other about it. The Word was in the beginning. Now my natural mind tries to grasp God as having a beginning. In meditation on Godliness my imagination pierces the gloom as far back as limited vision goes and I set that

as the beginning. But this "beginning" I understand to mean the manifestation of Godliness. I know that I get lost in thinking on the eternal existence of God. But may He keep me in such a way that I do not deny that precious truth. We speak of God as though eternity was all a thing of the future. But just as far as our limited vision allows us to comprehend the eternalness of God in the future, so just that far back does it go and when we can understand no more, then, and then, and THEN, must we remember that He has ever existed. The beginning of Creation or revelation did not cause Him to exist, but because of His existence he began creation and revelation. With God, the Word ever was. Oh, the compactness and the completeness of the Holy One! Now this Word was not alone. Nor was it of itself. I feel perfectly safe in preaching the divinity of Jesus Christ. It is a safe doctrine to preach. But to a divine Being belongs divine works. Him being the only divine One, it follows that any works we preach must be the works of Jesus Christ.

In a sweet hope,

W. D. Griffin,

Fayette, Ala.

LETTER TO ELDER MEARES.

Dear Brother Meares:

I will write you all down there through the Landmark, that is if you think it is all right for you to have it put in the Landmark. If you see anything wrong with this writing after you judge it, please don't print it, because I hope I love the Lord and His people good

enough until I do not want anything I write to be printed, if it is not all right. So many down there have requested me to write until I cannot write them all, except through the Landmark. So I will try to write you all and tell you, or try to tell you all, how good we did enjoy our trip. And to all of you good brethren and sisters and friends down around Upper Town Creek, in the Contentnea Association, and at Elm City, that I visited the two churches as I went to the Mill Branch Association. I left home on Friday and went on the bus to Elm City, to Brother Page's home that night, and oh how I did enjoy staying in their good home. They treated me so much better than I felt to deserve. Then I went to Upper Town Creek Saturday and Sunday and oh what a meeting the Lord blessed us with. And I stayed all night with Brother George Whitehead and his people and their company Saturday night, and oh how good they did treat me and I did enjoy it so much. Then Sunday we had one of the most wonderful meetings I was ever in, or as good a one. Heaven was on earth at that church, and a large number of ministers were there, and a host of the children of God. Then I went home with some of the good brethren and sisters and had a wonderful meeting, and they treated me so much better than I felt to deserve. Then they had an appointment at the Elm City church Monday night, and there we were blessed to have another good meeting and a good crowd of Old Baptists and I went to Brother Page's

home and stayed Monday night and did enjoy it so much. Then I took a bus and went to Raleigh and my wife met me there and we took the bus Tuesday evening and went to Wilmington and visited our son, who is living there and working at the shipyard. We stayed there until Thursday, and took the bus and went to Whiteville, and Brother and Sister Norris met us there and carried us home with them, and we were treated good. The brethren had an appointment at Tabor City church Thursday night before the Mill Branch Association, and there we had a wonderful meeting and lots of good brethren and sisters and friends met us there, and a host of ministers, five or six, were there, and how glad I was to see them come to the appointment. The Lord blessed us to talk about Jesus and what He had done for our poor souls. Then Brother Norris took us on to Simon Creek, in South Carolina, to the Mill Branch association. And on Friday morning there we met a host of Old Baptists and kind and loving friends, and lots of ministers, and we had a wonderful meeting on Friday. Then my wife and I, and others, went home with Brother and Sister Vault, and there we went into another good home seasoned with grace, and we had a wonderful meeting in that good home Friday night. It seemed that Heaven was on earth for a while. Then we went back to Simon Creek Church Saturday morning to the association, and on Saturday we had a wonderful meeting. Then Saturday night we went home with Sister Scipper, there close to the

church, and there we had another good meeting and a God-blest home, and so much better treatment than we felt to deserve. Then Sunday morning we went back out to the association again and Sunday the Lord owned us and blessed us all with a heavenly feast again, and all the ministers preached so wonderfully. And, oh, I was so glad to see the large crowd and the good and quiet attendance and so many God-blest preachers to preach Jesus.

The Mill Branch association had lots of people and a large correspondence. Then we came to Tabor City to Sister Bessie Standley's good home and took supper with her and were treated so nice and lots better than we felt to deserve. Then they had an appointment at Brother Dewey Standleys good home, there in Tabor City and there Heaven came down, our souls to greet, and blessed us all with another good meeting. And several preachers and a large crowd met us there, for which we thank the Lord.

Then we went home with Brother Julius Heraldson and his wife and spent the night and was treated so nice, and it was a good home to be in. Then we visited Brother Willie Heraldson, and had a nice visit. Then we went up to Brother Mears' good home and had a nice visit with them and did enjoy being in that good home, with so much talking about the Lord and what He had done for us. Then we went over to Mr. M. A. Wright's good home and spent a while of good pleasure with them, and that was a God-blest home to visit. Then we went over to Mr. Auston Wright's good home,

and there we had a nice singing and a good meeting to be long remembered. We had visiting preachers there, and the good part about it, the Lord was there to own and to bless. And we did enjoy it so much, for which we thank the good Lord. Praise the Lord, O my soul, praise His Holy Name. Praise Him, all you children here below, and praise Him in Heaven above. Bless His Holy Name.

Then we took the bus and came home, and found all up. Thank the good Lord for all of His wonderful blessings, natural and spiritual. O, Lord, if it is thy will, keep blessing us to meet together in heavenly places, and bless us to stand for the truth as it is in Christ Jesus, our Lord. O Lord, have mercy on thy children everywhere. Bless the sick and the crippled, and the lame and the blind, and the deaf and bless us to pray for all. Pray for me and mine. O Lord, have mercy on us, for the time is swiftly rolling on, and a few more suns will roll around, and we must faint and die and go the way our loved ones have gone. O Lord, go through this world with us and stand by us in time of trouble, for we know, dear Lord, we cannot carry our troubles ourselves. Bless us to pray for peace to reign on earth again. O Lord, bring the kings down off of their throne and make them see that God is God, if it is thy will, and bless our darling sons to trust in God, and to come home to their father and mother again, if it is thy will. O Lord, bless us to meet again on earth. Our children are scattered everywhere. But, dear Lord, thou

knowest where they are and what they stand in need of. O Lord, have mercy on us all. Then when we are done suffering and going through with our trials and troubles here on earth, stand by us in the trying hour of death, and carry our spirit to Heaven, and let it rest in Paradise with thee, while our bodies sleep. Then, at thy second coming, raise us up like the glorious body of our Lord and Saviour, Jesus Christ, and carry us home to that glory where we will be enabled by thy divine grace to sing the song of grace forever and ever in that world that shall never end. Amen.

This from your least brother and sister in hope,

W. E. and Alma Jarrell,
Lexington, N. C., R. 2.

RECEIVE—WHOM?

In a recent article I tried to show where God's ministers should go and to whom they should preach. Now I want us to consider what ministers we should receive when they come among us. Our people have become divided into so many different factions and each faction claiming to be the true church, and that all who are not in line with them are in disorder, it is difficult to tell who are in fellowship with us and who are not. Some Primitive Baptists claim that if a minister of one faction goes and preaches for another faction it puts him in disorder, and if we permit a minister from a faction not in fellowship with us to preach in our church, it puts us in disorder. It is a tangled hank, whose threads it is impossible to trace.

If a minister is to preach to only those who are in line with his home church, his field of labor will be restricted far more than the commission given by Jesus to His apostles. And if we are to permit only those who are in correspondence with our group to preach in our churches, many of God's ablest ministers will be shut out from among us.

That it is all right for a minister to go and preach to a church which is in disorder, few will deny, but is it right to permit a minister, who is a member of a church not recognized as in order by our faction of Baptists, to preach in our churches? Here I want to call attention to a distinction which I fear is often overlooked by our people. That is the difference between permitting a minister to preach in our church and fellowshiping that minister. We would in no sense be in disorder by permitting a minister of another denomination to preach in our church, but to seat him in our body and commune with him would be a different proposition.

If a minister claiming to be a Primitive Baptist visits a church in Red Bird Association, we ask him to preach. We give him an attentive hearing, test his doctrine by the divine standard and our own experience, try the spirit in which he preaches, and if he brings the truth in love and power, we bid him Godspeed. But if he does not preach the doctrine of Jesus Christ, if he breathes hatred instead of love, if he spreads confusion instead of unifying God's people, we tell him his services are not needed in our churches.

The idea that it puts a church in disorder to permit a minister, who is not in line with their group of Baptists to preach in their pulpit has been very hurtful to the Primitive Baptist cause. Primitive Baptists are one people, united on the fundamentals of the gospel of Christ. They all preach salvation by grace without any help from the saved. It is only on speculative theories of our own devising that we differ, fuss and divide. Our hopes, fears, trials, conflicts are the same. We have the same experience, travel the same road and serve the same God. Were it not for ignorance, prejudice and misunderstanding, we would all be together in love and harmony, and our job as ministers of the gospel is to remove those things which cause the trouble among us. But how are we to remove misunderstanding if we are denied the privilege of comparing our views, and discussing our agreements and differences?

If the different factions of Primitive Baptists would visit each other, preach together with the purpose of understanding each other, finding out how close together they are rather than how far apart, emphasizing their agreements instead of their differences, I believe trouble would soon vanish from our midst, and peace and harmony once more prevail. Don't you think it worth trying?

Elder J. W. Fairchild,
Brock, Ky.

IN MEMORIAM

It was on February 1, 1944 when the house of our beloved Brother and Sister J. N. Raynor was saddened by the death

of their daughter, Vallies. She was born on November 20, 1904, making her stay on earth 39 years 2 months 10 days.

She was so good and kind to others and always faithful to her dear mother and father. She was never married and always stayed at home. We still miss her company and also her tender care.

We often think of her,
Of the life she always spent,
She was good and kind to others,
We often wonder why she went.

The home still seems sad and lonely
And in the home we still feel blue,
For your memory is still with us,
As we sit and think of you.

But God called her home to glory
Who does all things well,
For He was so kind and good to her,
He took her home to rest.

To know Vallie was to love her, for she always wore a smile for every one. She bore her afflictions without complaining and believed in a God of all power and we feel sure she fell asleep in the arms of Jesus.

Vallie united with the Presbyterian Church in the year 1923 and lived a true and faithful member until her death.

The funeral service was conducted by her pastor, Rev. P. L. Clark, of Burgaw and Rev. W. A. Walton, pastor of the Maple Hill Primitive Baptist Church and she was laid to rest in the Maple Hill cemetery under a mound of beautiful flowers.

Written by the clerk of the Maple Hill Church.

OLIVER A. GILLIKIN

Where as it hath pleased our Heavenly Father to remove from our midst by death our beloved brother, Oliver A. Gillikin, who departed this life on June 24, 1944, at the age of 84 years.

In the year of 1895 he was married to Miss Mollie Potter, who survives him.

He joined the Primitive Baptist Church at Cedar Island on the third Sunday in May 1901, and lived a faithful and loved member until called away.

Therefore, be it resolved:

First, That the church at Cedar Island, having lost a dear and faithful member, that we bow to Him who doeth all things well, feeling that our loss is his eternal gain.

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

Done by order of Conference Saturday before the first Sunday in July, 1944.

R. W. Gurganus, Moderator
J. B. Goodwin, Clerk.

ELDER J. E. HERNDON

It is with a sad heart that I attempt to write a few lines in memory of my dear husband, Elder J. E. Herndon. He was born January 10, 1861, and died June 16, 1944 making his stay on earth 83 years 5 months 15 days. He was twice married. First to Miss Carry Jackson, September 23, 1890, and to the writer December 5, 1912. He has left to mourn, wife and the following children: Mrs. D. R. Lawrence, Mrs. Julian Lawrence and Mrs. P. M. Tinsley of Richmond, Va.; Mrs. Myrtle Wilkerson, of Hagerstown, Md.; L. C. and J. L. Herndon of Washington, D. C.; J. W. and J. E. Herndon in the U. S. Merchant Marine.

Elder Herndon was taken with a heart attack and stroke on June 15th and passed away at 3:30 a. m. the next day. He was one of the most spiritual minded persons I ever knew, and one of the best men I ever saw. He was a lovely character, portrayed the spirit of Jesus in his daily life. He has finished his course and fought a good fight through the strength of his Lord and Saviour.

We miss him more than we can tell. May our dear Lord give us strength to bear our loss, and join him in that blessed home where there is no sorrow, pain or death.

He was blessed with many dear friends, was highly esteemed and loved.

I hope the dear brethren will remember me in their prayers to our blessed Lord to give me strength to bear my loss.

Mary Herndon

Elder Herndon will be missed by a large body of Primitive Baptists as well as by his family. He was an able minister and writer. He was an occasional contributor to the Landmark columns and we enjoyed his articles as well as his sermons.

O. J. Denny.

SMITH RIVER ASSOCIATION

The Lord willing, the Smith River Primitive Baptist Association will convene with the church at Knob, Franklin County, Va., four miles west of Henry Station on N. & W. R. R. The church is near 15 miles northwest of Bassett, Va. All lovers of the truth who are identified with us, especially ministers, are invited to be with us.

Mr. Gold, can you come to be with us? We are expecting Elder O. J. Denny.

Elder S. L. Moran is our Moderator.

Elder S. D. Koger is our Assistant Clerk.

In hope of mercy,
J. G. L. Hash, Clerk.

R. 3, Box 50, Ferrum, Va.

Wish that I could be with you. I hope some day I will be able to attend meetings.
J. D. Gold.

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NO. 19

JOB BEMOANETH HIMSELF.

"Moreover Job continued his parable, and said,

Oh that I were as in months past, as in the days when God preserved me.

When his candle shined upon my head, and when by his light I walked through darkness;

As I was in the days of my youth, when the secret of God was upon my tabernacle;

When the Almighty was yet with me, when my children were about me;

When I washed my steps with butter, and the rock poured me out rivers of oil;

When I went out to the gate through the city, when I prepared my seat in the street!

The young men saw me, and hid themselves; and the aged arose, and stood up.

The princes refrained talking, and laid their hands on their mouth.

The nobles held their peace, and their tongue cleaved to the roof of their mouth.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."—Job 29:1-13

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LIFE OF JESUS AND HARMONY OF THE GOSPELS.

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bined Concordance, order from the above con-
cern at the above address.)

Part 17 Sixth Day

Matt. 26:21-35; Mark 14:18-31;
Luke 22:19-38; John 13:21-38

Sitting down together after sunset, Jesus and His disciples ate their last Passover. As the meal progressed, they were taught again how to attain honor through humility, Jesus washing their feet. While celebrating for the last time the characteristic rite of the old covenant, He instituted that of the new; the bread and wine to be taken by His friends, at once showing forth His death for them, and reminding them of His promised return. Judas having gone, Peter and the other disciples protested their resolve to stand by Jesus in all extremities. Then followed the discourses recorded in St. John 14:16, and the great intercessory prayer of St. John 17.

Midnight

Matt. 26:36-55; Mark 14:32-49;
Luke 22:39-53; John 18:1-11

Perhaps about midnight they crossed the Kidron to Olivet, and there, in Gethsemane, witnessed in part only by the chosen three, Jesus

underwent His mysterious agony. Thither, knowing His haunts, Judas led the band charged to apprehend Him. By a treacherous kiss he pointed out their victim. Peter was ready to fight for His Master, and smote the servant of the high priest with his sword; but Jesus reproved him, and healed the servant's wound.

Gethsemane To Calvary

Matt. 26:56-75; Mark 14:50-72;
Luke 22:54-62; John 18:12-27

The disciples were dispersed, and Jesus was hurried first to the house of Annas, father-in-law of Caiaphas the high-priest. Annas had Him bound, and sent prisoner to Caiaphas. The house of the latter probably consisted of rooms built in a square round an open court, entrance being obtained by a door, which was kept by an attendant. John, having acquaintance here, secured the admission of Peter also. So lamentably did Peter's courage fail him that thrice he denied all knowledge of Jesus, lapsing even into oaths almost forgotten since the days of the old fisher life. One look from Jesus sent him forth in tears of bitter repentance.

Six O'clock, Counting From Midnight

Matt. 27:1-11; Mark 15:1-8;
Luke 23:1-5; John 18:28-40

The Sanhedrin, the council of the Jews, assembled here. Jesus was

subjected to a mock trial. Suborned witnesses disagreeing, Jesus at last acknowledged His Messiahship and essential Deity, whereupon He was condemned to death, and treated with the greatest ignominy.

Sentence could be executed only by Roman sanction. Pilate the procurator would disdain their religious questions. Therefore to him they accused Jesus of treason, in making Himself a king. Meantime, Judas, repenting too late his treachery, flung back the price of innocent blood to his employers, and in remorse went out and hanged himself.

Before Pilate

Luke 23:6-12; Matt. 27:12-30;

Mark 15:9-20; Luke 23:13-25;

John 19:1-17.

Pilate's first examination proved Jesus innocent. This stimulated the fury of His accusers. Hearing that He belonged to Galilee, Pilate sent Him to Herod Antipas, son of Herod the Great. "That fox" hoped for entertainment by the miracle-worker: disappointed, he let his minions mock and put Him to shame, and sent Him back to Pilate.

The procurator suggested a compromise. Jesus was innocent; but to save the dignity of His accusers, he would scourge Him, dishonor Him in the eyes of the people, and turn His pretensions to ridicule. Then, as the custom was to liberate one prisoner at the feast, he would let Jesus go. But no; the Jews would have Barabbas the murderer. Jesus must die. Disregarding a warning from his wife, who had suffered many things in a dream "because of this just man," Pilate gave

Him up to mockery and abuse. He led Him forth, scourged, crowned with thorns, clothed in purple, and, evidently trying to move the people's sympathies, exclaimed, "Behold the man!"

Hearing, in the fresh tumult that arose, that Jesus claimed to be the Son of God, his superstitious dread was stirred, and he would fain yet have saved Him. But the ominous shout, "If thou let this man go, thou art not Caesar's friend," decided him, and Jesus was given up to be crucified. Carrying His cross, helped part of the way by Simon the Cyrenian, with two thieves doomed to death, He was hurried to Calvary and there crucified. In His agony, He yet prayed for His murderers. "Father, forgive them; for they know not what they do." One of the thieves dying by Him repented, appealed to Him and received the assurance, "Today shalt thou be with me in Paradise." The executioners claimed the garments of the crucified. These were divided, but for Jesus' vesture they cast lots. In tender care for His mother, He asked John to be a son to her. At midday thick darkness fell, and lasted for three hours. In this gloom Jesus spoke four times: "My God, my God, why hast thou forsaken me?" "I thirst," expressing the awful agony of His condition. "It is finished"; and finally, "Father, into thy hands I commend my spirit."

His "loud voice" showed physical energies unimpaired to the last. Nature quivered in sympathy at the moment of His death: there was a great earthquake, and the veil of

the Temple was rent in twain. The centurion in charge of the execution exclaimed in amazement, "Truly this man was the Son of God."

(To be continued)

EXPERIENCE OF P. D. GOLD

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which art written in the law and in the prophets;"

"And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:14-16.

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However, it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter flings at the opposite party, it is because his heart is full of that strife. Should one's writing or talk be of lewdness it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. Out of the abundance of the heart the mouth speaketh.

The prophets and apostles spoke and wrote as they were moved, of the things of Christ Jesus. For they spake and wrote not by the will of man, but that which they had seen and heard and their hands had handled of the word of life they have declared unto us. No-

tice how constantly Paul refers to his own experience in his writings. Indeed what could we know of redemption were there no living epistles written by the Holy Ghost in our hearts, and known and read by all men. In that sense the apostles were themselves a savor of life unto life in them that are saved, that is those who are saved could and did behold in the apostles so sweet smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. So every servant of God should so act and conduct himself in both word and deed that all that love the Lord Jesus will be charmed with his good conduct. No one should ever be ordained to preach that has a bad name among them without, that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault in Daniel except concerning his religion. He could say like Paul we have defrauded no man, therefore receive us.

It is the inner and real life of a Christian that you desire to know. Hence the writers so often tell of their own joys and sorrows. The Bible is made up in great part of the recital of the troubles and deliverance of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of Deity in the life of another. Nor is there any other way for you to have hope that you are saved only as the Lord works in you both to will and do of his good

pleasure, and your working out and making manifest that salvation to others as well as to your own comfort, so that we are to be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence Jesus said to the one out of whom he had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterward.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved Sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of Scripture at the head of this article occurred to me this morning as embodying the substance of what it is my mind to write.

I was born in what is called Cleveland County, N. C. (then it was in Rutherford County, N. C.) on the waters of Sandy Run Creek, almost on a line equi-distant between King's Mountain and Gilberttown, places made famous by important scenes and events of the Revolutionary war. When a youth one of these old soldiers lived near, and this old man is about the only Revolutionary soldier within my memory. The date of my birth is March 25, 1833, so that the great progress

made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as telegraphy was not known then which has so revolutionized business. There was not a railroad in operation in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day may know how my time was spent in youth this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline.

What were my habits of life? While my morals were fairly good, yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in writing memoirs of life or obitu-

aries of those gone hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The Bible tells of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah nor the adultery of David, not the backsliding of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one it does not select an obscure person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of his book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth and the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever a preacher been beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust

was precious to me as a friend and myself visited it. Elder Dobbins was a predestinarian Baptist and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were charming, his wit without slur, his wisdom above guile, his eloquence burning, his speech sublime, his expositions of Scripture were indicted by the Holy Ghost. In the memory of the old people he yet lives in that country.

It was as a youth my days were passed under that wonderful preaching. Who can tell the power of a Godly preacher on a country?

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Mission schools to teach people to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the Broad River Association as long as he lived. These things are remembered by me. Besides they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J. R. Logan, Esq., a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present). On the next day he went down to Sandy Run, at the church where Elder

Dobbins had been pastor perhaps 40 years, and had preached election or grace so long, and this man Scruggs said at a protracted meeting they had commenced, as for the doctrine of election and predestination I stamp my foot upon it, accompanying the remark with that action of his foot on the pulpit floor.

Then Missionism began to sprout up and spread all over that country, and soon it had overrun the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September the preachers would hold their protracted meetings and frighten people with graveyard tales and old wives' fables, and get them to the mourner's bench to get religion as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured the young people generally, and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of the truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the lawful and true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhallowed measures. It is good to have gospel preaching, and God will not leave himself without a witness. This gospel of the

kingdom has already been preached to the end of the world, and the Jewish world has come to an end.

When attending these meetings many would be seized with paroxysms of such excitement that they would become quite excited and then sink into a semi-conscious state for awhile. After the excitement would pass off the reaction would bring a calm, which the preachers would tell them was religion. But to me there was no such feelings. Often my desire was to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction, but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God, no life toward him, no knowledge of sins, or the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the doctrine of truth was once preached in all that dreary time it is unknown to me. It was held out by all the preachers that it is all left with the sinner to determine about his salvation. The Lord has done all that he can do to save sinners, only he is standing waiting and waiting, but he has no power over the sinner unless the sinner will allow him to come in and save him. Such a thing as Jesus standing at the door of the disobedient Christian and knocking to come in and feast or sup with that Christian was not hinted. All exhortations were to the ungodly or chiefly so, and the

dead sinner was represented as having the power of himself to accept, and if sinners did not accept these preachers would be swift and willing witnesses against them in the judgment.

When about 21 years of age at one of these meetings some excitement seemed to get hold of me and my hope was that it was conviction of sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptized me soon. But there was no change in my views of faith or doctrine. The same notions that were held by me in all my youthful days, that salvation is attainable as the result of creature effort, were still held by me, though my mother had often repeated the words in my hearing, "Salvation is of the Lord." Nor was there any change in my morals or affections. It may have been that more care was taken that my conduct should give no offense to others, for pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, wherein preachers and their theories, and not the love and fear of God, controls the minds of the membership of such churches is any profit to mankind or not. That the converts of this system deny the power of God yet maintaining a show and form of religion is apparent. For if you will talk with one on the subject of religion, his idea of faith you will find

is just that of all natural men and the limit and test of self denial is to pay the preacher and give a few dimes to save the heathen, and maintain a decent behavior, claiming at the same time that money can send the gospel anywhere. He will tell you that unless the money is sent the heathen are lost, but that if it is sent they will be saved, while he may himself be worth his thousands yet not give ten dollars a year for that purpose. He will not tell you anything of personal experience, knows nothing of being a lost sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and a life of faith. He thinks there is no kind of drunkenness but that of liquor. Education is indispensable to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, can they be wrong, or myself either. Occasionally in an encounter with a Primitive Baptist during the war, as we would argue on subjects and differ, did it occur to me what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

It was my intention when a young man to be a lawyer. When between twenty and twenty-one years of age and just before joining the Missionary Baptists, my academic course at school began. As soon as

they received me as a member it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life it never occurred to me at all that I would be a preacher. There was nothing in it of any charm to me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals—damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right he would choose good associates and pursue a righteous course of life. Man is weak, however, having but little margin or reserve force against temptation, and should not presume that he could weather a violent storm. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of reckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was the next step. The war in a few years came on before my course was complete, and I left school. There a new trouble confronted me. Debts to the amount of about \$3,000 were on my hands, and nothing with which to pay. For the first time this mountain of trouble stood towering and threatening at me. Such had been my thirst for educa-

tion that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt matter greatly oppressed my feelings. My father had always advised me not to make debts, yet my lot so far had been to be in debt from the time of my majority.

During the war in the town of Goldsboro my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5,000. The Confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of those debts which was a great relief to me.

After the war was over for about five years we lived in Halifax Co., N. C. During the war my troubles began in another and severer form than ever. While attending my usual course of service as a preacher and glorying in that denomination, in a manner wholly beyond my conception or control, it appeared to me that my heart was full of sin rendering me totally unfit to preach to any one. The people were kind to me, the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be

allowed to crawl under the house and not be seen. but merely suffered to hear some one preach, would far better befit my desperate case. The thoughts of my heart were foolishness. Sin was a burden to me. My heart trouble and anguish of soul weighed me down. For months this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, amen to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for me. In the midst of these awful moments while riding on horseback suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken to me, if God give you Christ how shall he not with him also freely give you all things. This occurred on the 15th of February, 1865.

It did not then occur to me that this is salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight

of for a time. The glorious character and kingdom of Jesus appeared to me as it had never done before. It seemed to me as a new world, but with my preaching it was different. At once Christ appeared to me as the only way of truth. This in letter or words for years had been held by me, but now in a new spiritual and glorious form it appeared and possessed my spirit, and thus the character of my preaching was changed; for from that time it was that Jesus is the Christ.

New views of the church and way of salvation opened up to me, so that questions arose concerning Christ and his kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the righteousness of saints. Jesus appeared to me from that time in power and glory as the head of the church having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them any more. Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but to them that are called, both Jews and Greeks,

Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot. How it came to pass that I was made willing was the most soul-humbling. It was a crucifying of my nature and caused an immolation of my most cherished objects on earth. But to be willing to swallow down all that I had endorsed and espoused, to renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, and would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established Christians, it was not palatable to a general and mixed congregation composed in considerable part of unbelievers, and that the experience of their people was that in order to hold the congregations and win converts the preaching must be adapted to the tastes of the hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. It was

said that my facial appearance and the construction of my brain made me a predestinarian, and that my views would land me in the lap of Hardshellism.

Others said it is the disposition of some men to take this view of questions and see only the Lord's work in operations. But not until recently had it so appeared to me. A great and radical change had passed over me. Once I had believed as they did, and encountered lovers of predestination with the same arguments they now assailed me, and that which once appeared to me as glorious had been stripped of its beauty. Now the Lord appeared to me as the great operator of all the powers and forces of the universe, and men are but as dust and ashes in his hand.

My search for the true church began, or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in his inward parts. But if God is in one then that spirit of truth will lead that soul to cry out for the true and living God, and to seek rest in his habitation, and as soon as that place of rest or the church of Jesus Christ is revealed, there will he see rest and there abide.

To suppose that such as God teaches will not love his people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my per-

plexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I be in fellowship with them. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the power of Jesus, that walked by faith, or contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers did, relying alone on the word and power of God, and that believe that all things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and the prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and the unjust, which they themselves also allow. For there are some things which all denominations allow to be right.

But the great question is what think ye of Christ? Of old they rejected him in toto, but in modern days they preach a Christ, but not the Christ the Lord. They preach a Christ that has no power until the sinner helps him, or becomes willing for him to save him. They preach a Christ that died for everybody and rose again for their justification, and still many will not be saved for whom he died.

It appeared to me that Jesus is King in the holy hill of Zion, and that he has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him, and all the people of God are taught of God and therefore great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed, I had an interview with Elder John Stamper, and in the conversation I said in substance, it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life he must be under its penalty also, for a law without a penalty has no force, and if no one is under its penalty which is death for any transgression then there is neither rest nor salvation, for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth, and a believer is under law to Christ who is our law-giver, our Judge and our King who will save us; for he hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. The old brother replied "that is our doctrine, that is what we believe." How good it seemed to me to find a people that believed as I did, and my soul loved him.

But the idea of going to that people. My pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as worshipping as the

fathers did, or as God's people had always worshipped and served God.

Entangled in the wilderness what hard fare I had, no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity and wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and despised, hated and evil spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never will be popular with the world, or remain as I had been, was a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can never know the sorrow and distress it will cause.

It was said, "If you go to the Hardshells they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind:

"And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake, and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters, and mothers, and children and lands with persecutions; and in the world to come eternal life."

Which has proven true in my case, and the God who begins to delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me,

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."

There was no agreement or fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine we would not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed; but how hard to leave them and give this offense. When I left them they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled) Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or the hearing of faith, or was Jesus revealed to you according to or for your works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, etc., would ring and sound as if he commanded the universe, and therefore would supply all my need.

The question would arise, what about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them and how they get people into their organization that way when they are young and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? Without Sunday schools how can we get along, they would say. They are the greatest institutions in the world. Well it appeared to me if they were really so important as all this, would there not be some words in their favor in the Bible? For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday schools are not once named in that standard authority, not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Elder C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet—that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at sometime whenever it was on the mind of any member to wash and he would ask others if they would join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his

basin and water and girded himself with a napkin at night at his own house, and washed my feet and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after my duty I perform than this. If brethren know this duty and perform it they are happy in the deed.

The question of reforms has been much on my mind. What is true zeal? Jehu boasted of his zeal for the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place to commence a reformation is in one's own life. Some would be great reformers but alas, they do all their work on others, and see no fault in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully not by tearing up churches, or wringing

the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet-washing. If Jesus or any one of his disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures it is not wise to enforce this to the destruction of churches. The reason I engage in feet-washing at the Lord's supper, or at other times, is because it is plainly taught that we should wash one another's feet and the time or place is not so important as the act done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of affliction and famine wherein the things I am recording were taught me by the hand of God in the furnace of affliction, and my views were cast and moulded in the molten sea of trouble, and searching enquiry, when deep called unto deep at the noise of his water-spouts. Do not tear up churches because they do not wash feet literally, but wait and show the spirit of forbearance and brotherly kindness by washing feet literally and long suffering towards your brethren, remembering God's long suffering to you.

On the question of baptism some trouble arose, but I felt that if the Primitive Baptists were the church of Jesus they were contending for the faith once delivered to the saints and therefore they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not that one denomination has one part of the ordinance of Christ, and another denomination has another part, or one denomination is the head and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

(To be concluded next issue)

SEVEN MILE ASSOCIATION

The Seven Mile Primitive Baptist Association is appointed to be held with Mingo Church, Sampson County, N. C., September 15, 16 and 17, 1944, being the third Sunday, Friday and Saturday before.

This church is located near the Dunn-Clinton Highway No. 421, about 5 miles from Dunn, N. C.

The church has arranged to hold the Association at the Plainview school building located on Highway 421 about 2 miles from the church and about 7 miles from Dunn. The school building is plainly marked. Anyone coming from any direction will experience no difficulty in locating the place.

For further information communicate with Elder Xure Lee or Elder Lester Lee, both of Dunn, N. C., Route 2 or the undersigned.

We extend an invitation to our brethren, sisters and friends.

Elder L. A. Johnson, Moderator,
Benson, N. C., Route No. 2

Brother W. V. Blackman, Clerk,
Benson, N. C., Route 2

Elder L. W. Turner, Acting Clerk,
Erwin, N. C., Box 205,

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SEPTEMBER 1, 1944

NO. 20

"UNTO ME MEN GAVE EAR" SAID JOB.

"I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

I was eyes to the blind, and feet was I to the lame.

I was a father to the poor: and the cause which I knew not I searched out.

And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

Then I said, I shall die in my nest, and I shall multiply my days as the sand.

My root was spread out by the waters, and the dew lay all night upon my branch.

My glory was fresh in me, and my bow was renewed in my hand.

Unto me men gave ear, and waited, and kept silence at my counsel.

After my words they spake not again; and my speech dropped upon them.

And they waited for me as for the rain; and they opened their mouths wide as for the latter rain.

If I laughed on them, they believed it not; and the light of my countenance they cast not down.

I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."—Job 29:14-25.

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

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Devoted To The Cause Of Jesus Christ

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cern at the above address.)

Part 18

From Calvary To Olivet

Matt. 27:55-66; Mark 15:40-47;

Luke 23:49-56; John 19:34-42

The bodies must be removed before the Sabbath; death must be hastened by breaking the victim's legs. Thus the thieves were treated; Jesus was already dead. One thrust a spear into His side, and there issued blood and water. Joseph of Arimathaea, a secret disciple, begged His body, and in company with Nicodemus wrapped it in linen cloth with spices, and laid it in his own new tomb, in a garden hard by. A great stone, rolled against the mouth of the burial cave, at the request of Jesus' enemies was sealed, and a guard set to prevent the body from being stolen. From the afternoon of the sixth till the morning of the first day of the week, the body of Jesus lay in the grave.

The Resurrection

Matt. 28:1-9; Mark 16:1-10;

Luke 24:1-13; John 20:1-13

The exact scene of the crucifixion is greatly disputed. A little hill outside the Damascus Gate, bearing a striking resemblance to a skull,

may quite well have been "Golgotha," "the place of a skull." where Jesus suffered.

At early dawn on the first day of the week, women, with sweet spices to complete the anointing, found the tomb empty. Two men in shining raiment told them Jesus had risen. Hearing this, Peter and John ran to the tomb, and saw that it was so. The watch reported their strange experience, but the chief priests bribed them to say the body was stolen while they slept.

Appears To Disciples

John 20:13-17; Matt. 28:10;

Mark 16:12:14; Luke 24:13-36;

John 20:19-29.

Jesus was seen by Mary Magdalene, by the women returning from the sepulchre, by Simon Peter, and by the two disciples on the way to Emmaus. He appeared to the ten apostles, Thomas being absent. A week later, Thomas being present, He came and convinced the doubter that He was indeed risen. At an appointed rendezvous in Galilee, on some mountain overlooking the scene of His former labors, He met the eleven again, and commissioned them to preach the gospel to all men. On the shore of the Sea of Tiberias, He came to them in the gray morning, and at His direction a great draught of fishes was taken. Peter assured of forgiveness and assigned his work.

We hear of Him being seen by five hundred brethren at once, by James and by all the apostles. Finally, forty days after the resurrection, He led his disciples out to some quiet spot on the ridge of Olivet near Bethany, and while stretching out His hands to bless them, He was parted from them, and received up into heaven.

(This is the final installment.)

O. J. Denny.

OUR APOLOGIES

We regret the lateness of this Landmark, due to our inability to secure paper for same.

We have had an order in at the mill for Landmark paper for six months, and the mill has promised to deliver ever since, and only two weeks ago in answer to a phone call they stated they would have it to us in ten days, and it has not arrived yet.

Accordingly, much to our regret we are printing the Landmark on another kind of book paper which is not the regular Landmark paper we have been using.

In all lines of stock for our plant we have had difficulty in securing it.

We hope peace will soon return, so our brave boys may come home and life will resume its normal trend.

We appreciate the patience and consideration our people have shown with reference to the service rendered from our various departments. Especially do we appreciate the kind messages from our Landmark subscribers.

Sincerely,

John D. Gold.

EXPERIENCE OF P. D. GOLD

(Continued from last issue)

Finally, all objections to the Primitive Baptists were removed. Myself was in the way—my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

It was on Saturday before the 2nd Sunday in March, 1870, at Old Kehukee church, and at the old M. H. and I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long "Wherefore come out from among them," etc., were used by me as a text. It did not seem to me as preaching but the sweetest ease and relief, as the long pent up matter was emptied and I felt so refreshed. That text has never since burdened my mind.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Elder Drury Robbins had lived and died. A seed had been

sown there and a remnant was preserved. My mother heard me speak though she and my father had both gone off with the New School or Missionary Baptists. When she heard me she said, Son, you preach as they did when I was baptized, and I desire to live with you. She was received there on a confession of faith and her former baptism. Some time after this she and my father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptized, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my father's God is I hope my God. "My father's God and I will exalt him." Ex. 15:2. Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise had covered me, then was feasting, music and dancing in my soul. This lasted months. Why cannot one re-

main in that blessed estate of love, feasting and obedience for life. What a sweet life it looks like it would be. But, alas, we leave our first love and coldness, doubts, barrenness and trouble set it.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists do truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to preach any atonement at all. For the Primitive Baptists preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died are eternally lost do certainly limit his atonement. While those that preach that Christ hath forever perfected them that are sanctified by the one offering of himself once, do preach an unlimited atonement. That is we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for the redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it is really no atonement at all. It is

dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ died as much for him as he did for any other that is actually saved he will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies such as whether covetous man will give money to send the gospel there and then whether any go to preach to them, and then whether the heathen will repent and believe not, and further, whether they will live a godly life and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ or the salvation of any one? Is this not a most limited and uncertain atonement. Indeed is it any atonement at all?

The Primitive Baptists preach the power of God quickens the dead, and that Jesus having all power quickens whom he will, and makes sinners willing in the day of his power, and that he saves and calls them with a holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that every one that thirsts shall be filled, and whosoever will come to Jesus shall be saved, and that all that are

wearied and heavy laden are among the redeemed; or that salvation is free and without money or price or previous goodness of the creature; nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, entreat me not to leave thee; or to forsake from following thee, and the feeling of my choice and heart is thy people shall be my people, and thy God my God.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself. My unbelief and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can

see my life how abased I should feel. Persecuting the church, reckless in manners, if called to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a Christian at all, having a fleshly experience, and was taught the depths of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say by the grace of God I am what I am it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have where-of to glory in works I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works it does seem that none could blame me for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the

Primitive Baptists I laid my services at their feet, and said on the day that I was received that if my service was not of the Lord my desire was to cease and that if I could quit I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the people? I am poor in this world's goods and expect to be as long as I live. Yet the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word or pen or writing I am able to serve the Lord that is enough for me. It does appear to me that money and the love of it is degrading and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore money nor the giving of money can ever atone for sin, nor save a soul, either in this land

or in any other country.

The maintaining of these principles or those that the Primitive Baptists hold renders one necessarily unpopular with the world. If ye were of the world it would love its own. We must be crucified to the world, hatred of men for sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations, or thought I was requested to move to Wilson where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson Eld. Bodenheimer, who was then Editor of this paper, requested me to become Associate Editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for

years though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and selfish. I know there is one sinner among them and that one is myself. They are a kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendlessness pass over me yet the Lord delivers and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men is the best of all living.

If God be for us who can be against us? If by the faith of Jesus

I am enabled to live in truth dwelling with Israel in peace, and having good will toward men this is a good exercise.

May peace be upon Israel and the blessings of the Lord rest on and direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing is my desire.

P. D. Gold.

COMFORTING.

Dear Sister Rhew:

We received your very comforting letter today, and were surprised, and it comforted us, too, when we read it. It makes me rejoice and feel good to get letters from Old Baptists, and to think that I did have a piece in the Landmark that was comforting to the children of God. I have been getting letters about the piece I had in the Landmark. But, if it was a comfort to you children, all the praise belongs to our blessed Lord; none of it belongs to me at all. I fear to try to write anything, or I fear to make the attempt to sing, pray, or preach for fear that the Lord will not lead me with His Holy Spirit. And I know if He does not lead me I cannot comfort them. But, if He will have mercy and overshadow me with the Spirit I can do all things that He appoints for me to do.

You ask me to write more in the Landmark, and lots of others have told me to write more, but I feel too unworthy to take up space in the paper as much as I do. I have a lot of letters from different brethren and sisters to answer, and I do not feel fit to answer them; yet, I love to get their letters, and do try in my weak way to answer them. Oh, if I am one at all, surely I am the least, and I feel to be so sinful and undone until surely my case is an outside case. I know that all the children of God do not see all of the scriptures alike, but if I do not see like some of them do, we want to differ friendly. Let us bear with each other, and then there will not be any trouble. One of us must not think we are right and others all wrong, because when two differ they could both be wrong, but they cannot both be right. I love to give views on the scripture, and I love for others to give their views. But if anything is wrong I think an argument is wrong. The Bible is too good a thing to argue over, anyway. Let us come and reason together with one another. How can two walk together unless they agree. All Old Baptists believe that we are saved by grace, and grace alone, and nothing good that we have ever done or ever will do, but we must be born again. Some differ over us being born again. Some believe that we are just a part, that the inward man or woman is all that is born of the Spirit. But if I understand Jesus' word, I think the whole man, or the whole woman, is born again, all but our nature, and it is crucified and put in the background

and is put under subjection by the power of God. Read the third chapter of John and third verse and see what Jesus says about it. And I had rather have His word than anybody else's word. In the third verse, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." To my mind this means a man cannot even see where the church is, unless he is born again. Fifth verse, "Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To my mind this means a person cannot join the church unless they are born of that heavenly water that comes down from heaven, from the throne of God, from that Fountain that never runs dry. It is the spiritual water, and the Spirit from above we have got to have given to us, to join the church. Now some one might have their name put on the book, but that would not be entering the kingdom, the church. We must be picked up and put in the kingdom if we get in there. And Jesus said a man had to be born again. He did not say the inward part of a man had to be born again. He said a man must be born again. Now, when we were born into the world we were born all over, weren't we? So if it must be again, we must be born all over again. How would it be again, if it weren't all over? I believe we are shaken all to pieces. I mean our works are shaken out of us, to know God.

The Bible tells us that the power of God is sharper than a two-edged

sword, pierces the bones, even the marrow of the bones. The nature of us is with us, when we are not overwhelmed with the Spirit. But when we are made happy we forget nature, so the nature comes back to us naturally when the Spirit is not striving with us. And God said, "My Spirit will not always strive with man," so the nature is not born again. But the man is born all over. Now when we were made to ask a home with the church, did a part of us want a home with the church? No, it was every bit of us that wanted a home, and we asked for a home with fear and trembling. Who was it in fear and in trembling if it was not us? It was the man or woman that was in fear that we were not fit, and we do not feel fit yet, either, or I don't. As you said in your letter, if they will only give me a home at their feet, it is good enough for poor me. Now when we told the church we wanted to be baptized, it was us. We did not tell them to take part of us to the water and leave part of us at home, did we? No, we wanted to be baptized all over. Every bit of us wanted to be put under the water. If they had not put me all under I would not have been satisfied. So it is the whole man that is born again, and it is the whole man that joins the church, and it is the whole man that is baptized. And I believe it is the whole man or woman that is resurrected and carried to Heaven. I know the Bible says no flesh and blood shall inherit the Kingdom of Heaven. But to me this means we cannot join the Kingdom (the church) on earth on our own works.

Read the 15th chapter of the first book of Corinthians, and the 12th verse, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? 13th verse, "But if there be no resurrection of the dead, then is Christ not risen." 14th verse, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 15th verse, "Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not." 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." 19th verse, "If in this life only we have hope in Christ, we are of all men most miserable." 20th verse, "But now is Christ risen from the dead, and become the first fruits of them that slept." Now some people say that all of our body will not be raised. But if we are not the ones that will be raised, of what account will the resurrection be to us? Some say that our sins will be left in the grave. We won't have no sin to be left in the grave, because the Bible teaches us they are washed away, and if they are washed away they are gone. So every bit of us will be raised. This same body will be fashioned like Jesus'. It is sown in weakness, and is raised in power. We will be just like Jesus and see Him as He is and will praise Him as we ought. We only know in part, but some day we

will know in full. I believe when we come to die Jesus will be present with us and will carry our life to Heaven, to Paradise, to rest in Paradise. While our bodies sleep, our life will never sleep, because our life will not die, and our life is our soul, and it does rest, and I believe that our life, which will wait and rest in Paradise will know that Jesus is coming after our bodies, and our bodies and our life will be united back together. Then we will be enabled to praise God from whom all blessings flow.

Well, I must stop. I will weary you, I am afraid. I feel like I could write a whole book, just now. Praise the Lord, O my soul, praise His Holy Name. If this is any comfort to you, you can answer it. If not just throw it in the waste basket. I will not think the least bit hard about it.

Your least brother and sister in hope of mercy in this world and in hope of a home in Heaven after we are done traveling in this world, where we will be enabled to praise God and sing that one song with all the children, where we'll be tuned with free grace, in a world that shall never end. Amen.

W. E. Jarrell,

Lexington, N. C., R. 2.

P. S.—Some verses came to me tonight:

Sometimes my hope does seem so bright,

Sometimes it seems so dim,
But when I feel the power of God,
With children I'm close a-kin.

Sometimes when I am preaching,
All troubles then are gone,

My brethern and sisters tell me
They know that it will stand.

They tell me I need not doubt,
The way I've preached the truth;
I cannot help but fear my God,
I feel I'm in my youth.

O Lord, now bless us here,
And make us stand the test,
And be peace-makers here on earth
With thy dear children here.

O Lord, have mercy on us all,
And on our children, too;
And let us meet and worship thee,
And always preach the truth.

Blessed are the poor in Spirit,
Jesus tells us this;
And bear with children here on
earth,
And show our spiritual birth.

I know it won't be long here now
We'll trust in Jesus now,
And some day meet in Heaven
above;
There's nothing there but love.

Your least brother in hope,

W. E. Jarrell,

Lexington, N. C., R. 2.

**IN UNITY THERE IS
STRENGTH.**

I was made to see this manifested
in the Fishers River Association
held with Thom's Creek Church
near Pilot Mountain, N. C., on July
7, 1944, when forty three preachers
came together from eight or ten
different Associations, and were all

blessed to see eye to eye and speak
the self same thing and that theme
was Jesus and Him crucified the
way the truth and the life, the only
way that poor fallen men and wo-
men can ever be saved, or hope to
see God in peace.

The late Elder J. A. Ashburn
served this church for several years,
and Elder F. P. Stone is now their
faithful pastor and Moderator of
the above Association.

When I arrived on the ground
Friday morning with Brother and
Sister G. B. Pearce and Sister Iona
Peacock and my wife, I was made
to say "Behold how good and how
pleasant it is for brethren to dwell
together in unity." During the
meeting the Lord blessed them with
both spiritual as well as natural
showers which were appreciated by
the inward as well as the outer man.

May God continue to smile on His
church, and may all His dear chil-
dren be made small enough to live
at each other's feet and bear each
others' burdens is my humble
prayer.

S. B. Denny,

Wilson, N. C.

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ALL THINGS WORK TOGETHER FOR GOOD.

The inspired apostle affirmed unquestionably this fact: "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28.

Mark, Paul did not say all things work separately for good. When passing through deep tribulations, bitter temptations and grievous calamities, few, if any, of the redeemed of the Lord can feel that all things abstractly considered are working for their good. Who is there among us that at the time that Joseph's brethren cast him into the pit to perish, then at an opportune time sold him to strangers, soon was placed in a dungeon at hard work in an underground cell for some two years, could believe that Joseph thought it was all for his good? But

in the course of time, when he was made ruler of the affairs of Egypt, and his brothers had to come to him for sustenance, and their sins had found them out, he said to his brothers, while you meant what you did for evil, God meant it for good. Then Jesus knew that all he had to suffer was for his good. Who among us that believes not that did not work for Joseph's good?

In the eleventh chapter of Hebrews, those ancient worthies who fell asleep in faith, entered the kingdom through great tribulation. Be assured, dear saints, that all things worked together for good to all that loved God and were called according to His purpose, in the past, now, and to the end of time.

How true the promise, no weapon brought against you can overcome God's purpose to save His people. When the famine had covered the face of the earth, Jacob heard there was corn in Egypt, for Joseph was alive, and Joseph (Jesus) and His people shall all be supplied by His fulness. Many trials of the Christian life God in the end made us feel that they were the sweetest blessings, and some of the bitterest things proved to be the sweetest morsels. Should one be given a thorn in the flesh, a messenger of satan to buffet him, he should see when humbled by Almighty God, that they worked together for good.

All things are of God, says Paul. On this is laid the faith of His people. Such strengthens the faith, revives the hope that all things work together for good, that the promise of eternal life is of Him who can't

lie. As the Lord's portion is His people, Jacob is the lot of His inheritance.

In Him we live, move, and have our being. Are there not some things that even children of God do, that are not of God, or according to His will? Yea, else they would not have to be chastened for so doing. It must have been evil in the hearts of Joseph's brothers that caused them to treat him as they did. Yet God purposed them to act for a good cause. So it was a sad and wicked and distressing thing that Rehoboam did that divided the kingdom of Israel. But God said, "That thing is of me." Rehoboam had an evil purpose in the matter, but God had a good purpose. Many things men do are wrong, but all that God does is right.

In the language of inspiration: "To every one there is a season and a time to every purpose under heaven. I know that whatever God doeth is forever; nothing can be put to it, nor any taken from it, and God doth it that men should fear before Him. That which hath been is now; and that which is to be hath already been, and God requireth that which is past."

M. L. Gilbert.

IN MEMORIAM
JOHN JULIUS THORNE

When one has devoted three-score and thirteen years of service to God and to his fellow man and has passed forever into that universe beyond the grave, nothing can afford greater satisfaction to his kinsmen and friends than to possess in imperishable print a suitable memorial to his life and character. Albeit I feel myself unprepared for such an undertaking, yet would the ties and blood and affection

urge me to say what I do know personally in order that others may read and ever remember him as I shall remember him.

John Julius Thorne was born in Toisnot Township, Wilson County, North Carolina, on February 11, 1871, and died there on July 3, 1944. His father was William Martin Thorne (December 24, 1841—September 29, 1889), son of James Redmond Thorne and wife Martha Batts. His mother was Margaret Peelle Woodard (February 12, 1835—January 5, 1901), daughter of James Bullock Woodard and wife Sarah Peelle. His parents were married on May 8, 1870, and he was the eldest child of their union. He himself was never married and is survived by two sisters and two brothers.

Cousin "Tulie" grew up in rural surroundings and received few advantages of education and advancement, but he was fortunate in possessing parents who instilled in him from his earliest youth the traditions and principles of solid virtue that had come down to them from long-dead Baptist and Quaker ancestors. In the month before his twenty-ninth birthday, he united with the Primitive Baptist Church at Upper Town Creek, after expressing to the congregation the hope of salvation that was his through the grace of Jesus Christ. In September, 1906, they elected him to the clerkship, but at his own modest request excused him from serving. In November, 1919, he transferred his membership by letter to the Primitive Baptist Church at Elm City.

In the year 1904, J. J. Thorne published at Wilson a book of one hundred and ninety-eight pages entitled "Humble Hours of Solitude." The introduction gives a brief genealogical memoir and autobiography of the author, and the contents consist of a collection of poems in which he poured out his spiritual convictions and philosophy of life. The volume has long been out of print and is greatly treasured by those who possess copies, not so much because of possible literary merit as because of the burning sincerity of words drawn from the depths of a man's soul. Other poems and brief prose pieces have come from his pen during the long intervening years and have appeared from time to time in local publications, but no attempt has been made to assemble a definitive collection for a final volume of his works.

Cousin "Tulie" was a farmer all his life and his sphere of influence did not extend beyond the counties surrounding Wilson, but his long and faithful attendance at the regular meetings of the Primitive Baptist Churches in this area brought him into personal contact with a great number of Christian people who will long remember the purity of his faith and the spirituality

of his conversation. In fact, as the twilight of his life deepened, he appeared more zealous in the prosecution of his temporal and religious duties and more constantly concerned with things of the spirit.

After recovering from a serious illness two years ago, he knew that his days were numbered and that death might claim him at any time, but he felt no fear and welcomed the thought of meeting his Saviour face to face before the throne of God. Although he expressed the hope that he would be taken suddenly while performing his daily tasks, the call came after he had retired to rest for the night, and within a few minutes his soul had forsaken the house of flesh for the temple of immortality. The brother and sister with whom he made his home were with him at the end and gave him every comfort that loving hearts could conceive or tender hands perform.

A patriarch has passed from our midst, and there is none to take his place. We shall miss the snow-white head, the kindly countenance, the friendly word of counsel or of spiritual comfort, and the pleasant anecdote of people and events of the olden time; but our momentary loss is his everlasting gain, and our feelings of personal sadness must give way to joyous thoughts that he has found at last the peace and happiness that his soul desired, and that we may yet look forward to a wondrous reunion where sorrow and parting shall be known no more throughout eternity.

Hugh Buckner Johnston,

McLean, Virginia.

RESOLUTIONS OF RESPECT

Resolutions of Respect to James Thomas Hudson, who departed this life Saturday morning at 5 o'clock, June 8, 1944, with a heart attack, at the home of his daughter, Mrs. T. S. Sawyer in Elizabeth City. He was born November 27, 1867, making his stay on earth 76 years 7 months and 7 days. He was a native of Hyde County, but had lived in Edenton between 31 and 33 years.

He was a faithful member of the Primitive Baptist Church about 35 years, being ordained a deacon by Elder S. Gray, Pastor of Concord Primitive Baptist Church, assisted by Elders W. M. Stubbs and J. A. Rodwill, of Concord Church in Washington County, in March, 1939, which office he served faithfully, obtaining great boldness in the faith. Brother Hudson's walk in life showed that he was a good Christian man, which proved that his steps were directed by the Lord instead of man. He

was a Father in Israel, and his instructions as a deacon were highly appreciated by the church, always looking after the welfare of his church and the needs of his pastor.

His wife preceded him in death in 1936, and he leaves to mourn his passing two daughters, six sons, one half-sister, two half-brothers, twenty-seven grandchildren, seven great grandchildren, and a wide circle of friends. His funeral was conducted by his beloved pastor, Elder S. Gray of Kingston, from the home of his son, C. C. Hudson in Edenton. He was laid to rest in the cemetery at Edenton beneath a mound of beautiful flowers, to await the morning of the resurrection.

Therefore, Be It Resolved:

That the Church, at Concord desires to be submissive to the will of Almighty God, for we believe that our loss is Brother Hudson's eternal gain;

Therefore, we extend our sincere sympathy to the bereaved family and

That a company of these resolutions be spread on our Church minutes, a copy be sent to the bereaved family, and a copy to Zion's Landmark for publication.

By order of Conference convening Saturday before the fourth Sunday in July, 1944.

Elder S. Gray, Moderator
A. W. Ambrose, Church Clerk
Noah L. Ambrose,
Asst. Church Clerk.

BEAR CREEK ASSOCIATION

The Bear Creek Primitive Baptist Association is to convene with the church at Meadow Creek, in Stanley County, North Carolina, commencing on Friday before the first Sunday in October, 1944, and continuing for three days. Meadow Creek church is located about two miles north of Locust Level on Highway No. 27, leading from Albemarle to Charlotte. Those wishing further information please write Brother Eli Hopkins, Route No. 1, Stanfield, North Carolina, or the undersigned.

Peaceable and orderly Primitive Baptists and their friends are invited to attend services to begin at 10 o'clock.

Troy A. Williams, Association Clerk,
Route No. 2, Box 278, Monroe, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Simpson Creek Saturday and fifth Sunday in October.

This church is about 6 miles S. E. of Loris, S. C. Come and worship with us.

M. Meares.

**LITTLE RIVER ASSOCIATION
MEETING**

The next session of the Little River Primitive Baptist Association will be held with the Church at Little Creek in Johnston County, N. C., the Lord willing, and will begin on Friday before the fourth Sunday in September, continuing through Sunday.

Those coming from the east, south and southwest will come to Smithfield and follow 70-A Highway toward Raleigh five miles to Johnston Union, a Freewill Baptist Church and turn left on dirt road two and one half miles to the church.

Those coming from northwest, north and northeast will come through Raleigh and follow 70-A Highway two miles below Clayton and turn right on dirt road and follow same about four miles to the church.

All lovers of the truth are invited to attend this Association and especially the ministering brethren.

T. F. Adams, Association Clerk.

CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is appointed to be held with the Church at Blount's Creek, Beaufort County, N. C., October 6, 7, and 8, 1944. Services are to commence on Friday before the second Sunday at eleven o'clock A. M. It is our custom that services be scheduled the first day with the old time. Elder W. C. Edwards is appointed to preach the introductory sermon and Elder G. G. Treva- than is chosen as alternate. The church is situated about fifteen miles east of Washington, N. C. and about one mile north of the Washington-Aurora highway. Buses make regular stops at Blount's Creek and a dirt road leads direct to the church.

J. E. Mewborn, Association Clerk.

EASTERN UNION NOTICE

The Eastern Union is appointed to be held with the church at White Plains in Beaufort County, N. C., on Saturday and fifth Sunday in October, 1944. All lovers of truth are cordially invited and a special invitation to ministers.

Noah L. Ambrose, Union Clerk.

**PRIMITIVE BAPTIST ASSOCIATION
OF EASTERN NORTH CAROLINA**

The Primitive Baptist Association of Eastern North Carolina will be held D.V. with Great Swamp Church, Greenville, N. C., on the fourth Saturday and Sunday, October 21st and 22nd, 1944. All lovers of peace are invited to worship with us.

S. B. Denny, Moderator.

P. E. Getsinger, Clerk.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is expected to meet with the White Oak Church at Saratoga, N. C., on the Fourth Sunday and Friday and Saturday before in October, 1944. Saratoga is on the main highway between Wilson and Greenville. All of our brethren and sisters and friends are invited to meet with us, and we especially invite our preaching brethren.

(Eld.) W. E. Turner, Clerk.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will convene with the church at Newport on Saturday, third Sunday and Monday in October. The church is located in Newport, N. C., just off the highway. Those coming via Kinston will continue on highway 70 to Newport via Wilmington, take 17 to Jacksonville, then on 24 via Swansboro to junction 70 and turn left to Newport.

All lovers of truth and order invited.

L. E. Bryan, Clerk.

LOWER COUNTRY LINE MEETING

The Lower Country Line Union is appointed to be held with Gooch Memorial Church, Saturday before the fifth Sunday in October, 1944. Elder T. W. Walker was chosen to preach the introductory sermon, Elder N. D. Teasley, alternate.

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

Gooch Memorial Church is located in Stem, N. C.

Clyde Satterfield, Union Clerk.

KEHUKEE ASSOCIATION MEETING

The one hundred and seventy-ninth annual session of the Kehukee Primitive Baptist Association was appointed to be held with the church at Old Sparta, Edgecombe County, North Carolina, September 30, and October 1st and 2nd, 1944.

Elder A. B. Denson was chosen to preach introductory sermon and Elder J. D. Fly be his alternate. All lovers of truth are invited.

A. B. Denson, Moderator,

B. S. Cowin, Clerk

SKEWARKEY UNION NOTICE

The next session of the Skewarkey Union is appointed to be held with the church at Tarboro, the Lord willing.

Elder J. D. Fly is appointed to preach the introductory sermon and Elder A. B. Ayers, his alternate.

All lovers of peace and truth are invited to attend, especially ministering brethren.

A. B. Ayers, Union Clerk.

OUR PUBLICATIONS

ZION'S LANDMARK:

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

SEPTEMBER 15, 1944

NO. 21

JOB BEMOANETH HIMSELF.

"But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

Yea, whereto might the strength of their hands profit me, in whom old age was perished?

For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste;

Who cut up mallows by the bushes, and juniper roots for their meat.

They were driven forth from among men, (they cried after them as after a thief,)

To dwell in the cliffs of the valleys, in the caves of the earth, and in the rocks.

Among the bushes they brayed; under the nettles they were gathered together.

They were children of fools, yea, children of base men; they were viler than the earth.

And now am I their song; yea, I am their byword.

They abhor me, they flee far from me, and spare not to spit in my face.

Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

They mar my path, they set forward my calamity, they have no helper.

They came upon me as a wide breaking in of waters: in the desolation they covered themselves upon me.

Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud."—Job 30:1-15.

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**

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE KEHUKEE ASSOCIATION

The Editor of the Times accompanied Elder and Mrs. E. L. Cobb and Mrs. J. A. Farmer of Kinston and Chapel Hill, Sunday, to the Kehukee Primitive Baptist Association, held with the church at Old Sparta, Edgecombe County, where a large congregation of people were gathered.

As usual, at Primitive Baptist Associations, dinner was served on the ground, and there was plenty for every one and all present were cordially invited by Elder Denson of Rocky Mount, the Moderator, to feel at home and partake of the delicious barbecue, pickles, sweet and sour, pies and cake present in abundance. There is nothing that exceeds the hospitality of Primitive Baptists in their homes or at their meetings.

There were a number of ministers present, and the rule was followed to have the ministers from other associations have the pre-eminence in the preaching. There were services at the stand before the intermission for dinner and afterwards, and the majority of the large audience gathered around and were very attentive.

Elder Jarrell was the first speaker, and his subject was "Salvation," which he said was through Jesus Christ, who gave His life for His people. This word, he said, occurred 52 times in the Bible, and

there is nothing either in time or eternity better to be desired than salvation.

Elder J. B. Roberts followed and said that he had been trying to present the doctrine of the church for 37 years. His subject was from an utterance of Daniel, "God will protect us," and the language of John to Jesus, "Art thou the Christ, or shall we look for another?" He said that he had been down as low as John many times during his life, but his Saviour had always come to his rescue.

Elder E. L. Cobb was the next speaker, and delivered a very able sermon on the subject of light, which he said that God, the Creator of all things spoke into existence, "Let there be light, and there was light." This, he said, was not only the visible light by day and by night that enabled us to see, but also a mental light, which enabled us to see God in everything that is good, and from whom every good gift proceeds. Elder Cobb invited the congregated to attend the Black Creek Association, which meets with White Oak Church the fourth Sunday and Friday and Saturday before in October. Elder Cobb is the Moderator.

Elder E. F. Pollard of Jacksonville was the next speaker. His subject was "Love," and he told the gathering that he loved the church and its membership, and affection-

ately greeted all those present. He told of a vision that he had in seeing the church of God rise up in heaven. He wanted, like Ruth, to dwell with the church all the days of his life, for therein was his comfort and pleasure. He said that the 4th of last August he had been preaching for sixty years. He invited all present to attend the White Oak Association, of which he is a member, that convenes with the church at Newport and is in session the third Saturday, Sunday and Monday in October.

This concluded the preaching for the morning session.

After dinner the first to speak was Elder J. W. Wyatt of Raleigh, who has been many years in the harness of the Lord. He was followed by Elder J. E. Mewborn, who "knew that his Redeemer liveth," and would stand with His saints upon the earth, the latter day. He was followed by Elder Gerrard, who said that he had the same subject as Elder Mewborn on his mind. He was followed by Elder Trevathan, who spoke of the "goodness and mercy of God to us poor sinful mortals." Services were also held on Monday, with preaching and reports of messengers. — From the *Wilson Daily Times*.

GOD MADE US TO DIFFER.

Dear Editor of Zion's Landmark:

I have been wanting to write to you for some time, but being different in color, I have restrained myself from writing. But it seems that the same faith you people preach seems to be my faith.

There are so many doctrines and faiths going about today that I be-

lieve that this faith stands firm today as it did when the apostles spoke it. I can't see it any other way, and it seems that this line of faith reaches all the true Israel of God.

Dear People, I did not receive this faith of myself. I trust it is the gift of God through Jesus Christ.

I wrote you people some time ago about the true Israel of God. I was shown that the Primitive Baptists are a part of that great company that Christ saved for His government, to be revealed in due time.

I want to send a little change for some one who wants to read the *Landmark*: I am poor, but I want every one who wants to read the *Landmark* to have it as it is a great source of comfort and pleasure to me. Now if you will have this little change let me know.

I had a vision of the Primitive Baptists and they were preaching the ever lasting gospel of Christ, and were arrayed in white linen. I have tried to dismiss it from my mind, but can't. So I must try to send you good people this message.

Lillie Brown,

4242 Olive St.,
West Philadelphia, Pa.

Remarks

Lillie, God is no respecter of persons. He made us all, whether we are white or black. There is no difference in the color of the heart of either white or black folks. What he judges you by is your heart and what that heart gives you to think, and feels towards Him and humanity. If you love God and His church, then you are one of His

children. I thank you for your letter and your interest in the church and in the Landmark. You must have a good heart to write like you do.

Yes there are many faiths, and many "lo heres and lo theres," but the Primitive Baptists give God all the glory and they know that they need God at all times to keep them in the straight and narrow path. I have had that revealed to me so many times that I thank Him every day that He is interested in me. I wish that I were worthy of His love and mercy but I am not. Yet it is sweet to me all the same.

Send on what ever you desire to give to send the Landmark to some one not able to pay. We have a great many who say they love the Landmark and want it and are not able to pay for it. We do not publish the Landmark for what we make out of it. We print it because we hope and trust it is God's book, and the promoter of His religion on earth.

With all good wishes,

Sincerely,

John D. Gold.

WRITE OFTEN.

Mr. John Gold,

Morehead City, N. C.,

Dear Mr. Gold:

Last night one week ago I was in Wilson visiting my brother, W. P. Whitley and Elder Cobb, and went with them to White Oak Church Sunday morning for all day services, which we enjoyed very much. While there I went over to your place of business, hoping I might get to see you, but was met by your daughter, Mrs. Swindell, and with that fine

personality soon felt comfortable, conversed with her for a while, asked about you, and promised to write you soon, hoping I might say something that would be of comfort, but after reading your reply to Elder Cobb feel sure you have already received that comfort that no man can give after so many years of faithful service rendered to the people your father so much loved and fellowshipped, and I truly hope you may be blessed with the right understanding from on high and visit the many churches you have a desire to visit, for there is where we get the crumbs that fall from the Master's table.

I am glad you are in such good spirit and hope you can return to your home and business much improved.

I have been asked by some of our brethren to write more for the Landmark, but to tell you the truth I hardly know what to do about it. First of all, I feel my weakness and unworthiness, yet from some cause feel impressed to write again, hoping if what I write is of no comfort that it will not wound.

Sometimes I feel of a truth I love the brethren, and that witness is a comfort, because we can feel that we have passed from death unto life, yet I know in this flesh dwells no good thing, but we have a hope that Christ was formed in us the hope of glory. Sister Laura Latta asked this question some time ago, What did David mean when he said "thy rod and thy staff do comfort me," and the answer came to me today in sweet meditation, the rod in consideration means chastisements,

which is the justice of God, the staff under consideration means the promises of God, for they are all we have to lean upon.

We have been made to rejoice from time to time in His love when clothed in our right minds sitting at His feet. It is then we are sitting together in heavenly places in Christ Jesus. I feel that is the church.

I have been reading and meditating of the great mystery of God, the one who made all things with a purpose, because He saw the end from the beginning. Now if He saw all things in His mind and purpose, why should we as finite creatures try to apply it to all good things as we see it, because Paul said in Romans 8:28, "that we know all things work together for good to them that love God, to them who are called according to His purpose." And I feel sure Paul felt like all that had taken place in his life was for his good, for he said so. When blessed with that revelation from on high he could say, what shall we then say to these things? If God be for us, who can be against us?

I hope, brethren, I have been made to see and rejoice in God's predestination, foreknowledge and election.

That He holds the issues of life and of death, and somehow there is where I am resting today, and am glad to say I believe in God as much in the things I don't understand as I do of those that have been given me to understand. One of the great mysteries is that God did not reveal these mysteries to me, and reconcile me to some of the beauties I now see

in them.

May God keep us humble, esteeming our brethren better than ourselves. May we always have the dear old church at heart, and may God guide us in such a way that we might be a comfort to those with a heavy heart.

May I say in conclusion, may God remember our boys and girls that are scattered to the four corners of the earth, may he have mercy on them, visit them in lonely hours, be their shield and hiding place. The last time we were blessed to see our boy he told me he felt sure he would not die until the appointed time of God. What a comfort for him and his poor old Dad.

Brethren, I was very much disturbed when called on to give up this, my only son, in this conflict, but somehow in some way have been made reconciled, and may I give all honor, all praise and all glory to the one and only God.

Mr. Gold, would be glad if you could see fit to publish this little message to my brethren, but if found not worthy of a place just destroy it and remember it is from one of the little ones in feelings and again want to say I enjoyed your answer to Elder Cobb.

Yours in the bonds of friendship,

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

I deeply appreciate the above good letter from my dear friend who has shown his friendship and forbearance with my many shortcomings over the years, and I am not worthy of the good things he

says about me. I trust he will write for the Landmark as often as he feels inclined. I enjoy his letters and I am sure the readers of The Landmark welcome his utterances every time he has an impression to write.

May God bless him to live a great many more years to encourage us all along the pathway of life which leads us to that great source of all blessings.

Sincerely,
John D. Gold.

ELDER POLLARD'S EXPERIENCE

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Bro. Denny:

Sometime ago you requested me to write my experience and call to the ministry, so will try to comply with your request the best I can.

I was born November 4, 1865, near New River, in Onslow County. My father died when I was five years old, and the burden of bringing up a family of five children was left to my mother. She was very strict and taught us to tell the truth and be honest and to work. We were very poor, but always had something to live on. My father was a Primitive Baptist preacher and traveled far and near to preach the gospel. Most of the time he had to walk, as did most of the people at that time. In my early life I loved gay company and wanted to have a big time. I enjoyed fiddling and dancing, sometimes being in bad company. Then I took up drinking, and right here let me say to all young people to keep good company if you want to stay out of

trouble. I know by experience. When I was 21 years old some power seemed to come from above, got hold of me and showed me my whole life. It was an awful sight as I was so sinful.

I saw heaven on my right and hell on my left. An awful feeling came over me, and I felt like I would die and go straight to hell. I could see the fire burning, and smell the brimstone. For the first time in my life I called on God for mercy. This made a great change in my way of living. For a while I tried to do better, but went on in this condition for several months and finally it seemed to wear off some while I never lost sight of what I had seen. I refused living with my associates as I had been doing, and they would want to know what was the matter with me. "Come on," they would say, "and don't be so downhearted," but my dear brethren, I just could not go any farther, for there was a power hold of me like I never felt before. I could see everything I had ever done and I felt sure I must die and go to hell. It didn't seem that God could be just and save a low down sinner, as I was, but I determined, if I went to hell, I was going begging for mercy; for I felt like it was all I needed, and it is all I need today.

When I was 22 years old I married a fine young lady, and we lived together happily, for 23 years and 6 months. I thought I had my troubles under good control. But after a while one of our children was taken very sick. The doctor came to see her and on a Friday night we did not sit up with her.

The next day, Saturday, there was to be a picnic about 15 miles from us and I said to my wife, "I believe I will go as the baby is much better," so I went, but did not take any part with them. Some time after dinner I was seized with the most condemned feeling I ever had. I at once hitched up my horse and went home. Somehow I knew the baby was worse, just like she was when I got there, and I felt like it would kill me, for I had begged the Lord to heal my baby and I would offer myself to the church. Right here I want to say I have not wanted to go to a picnic since. My trouble was so great I felt I could not live or bear it, for I had promised the Lord if He would heal my baby I would join the church if they would have me, and now I have ruined everything, for when I hope I was delivered God showed me the church, and I spoke right out and said "Those are my people," and I was made to love them that day with an everlasting love, I hope. I sung the 3rd hymn in Lloyd's Hymn Book.

The following August I went before the church and asked a home with them, and they received me in sweet fellowship that I prized above all earthly things, and if I ever had a call to preach it was before I ever joined the church, but I felt like the Lord would never call just such a mean sinner as I was to preach the gospel, and I would try to throw it off, but in spite of everything I could do it would stay with me, and the preachers would ask me to take part in the service, but I could not. So after a while, to see if I could get

relief I made the attempt, and felt like I made such a miserable failure I was done, never expected to try any more, but my trouble became so great I felt if there was anything I could do to get ease of mind I was willing to do it.

I suffered everything but death, it seemed, so I tried to exercise my gift again and the church liberated me to speak anywhere in the bounds of the White Oak Association. The brethren and sisters would tell me they enjoyed my preaching, but I felt like they just said that because they were sorry for me, and I felt they were ashamed of me, too. So I decided the devil had given me my impression to speak, and I never intended to try again. So I stopped. The brethren would insist on me taking part, but I just could not, it seemed. During this time I lost 20 fat hogs that would have weighed 200 pounds each, and also lost two horses the same year.

The next spring my wife was taken sick and was confined to her bed for 16 months. I had five different doctors with her, but they could not do her any good. During her sickness she said to me, "Honey, I believe the Lord has called you to preach, and I feel like my suffering is for your disobedience." I said, "But honey, I can't leave you." Oh! my dear brethren, none but a poor servant can know how to sympathize with one in so much trouble. So the Lord took my companion away. From then the preaching brethren would ask, can't you take part in the meeting? I would say no, and if any poor mortal ever went into suffering I did during this time.

I went to an association at Newport and met a young lady and when I spoke to her I was made to love her and later on we were married, and my burden to preach the gospel overpowered me. So I thought I would go crazy. During that time Elder Isaac Jones called for my ordination, the time was set, and I was notified. I felt like it would take my life, but they ordained me against my will, and I have been trying in my weak way to preach ever since, and that has been 40 years ago. And, my brethren, suffering led me to the stand.

I've never learned but one thing about preaching, and that was that I could not do it, myself, but when one preaches it is Christ preaching in you. My preaching has been very poor, as many of you know, but I desire to thank the Lord for my little gift. Now, my dear brethren, I am old and can't be here much longer. But I want my preaching brethren to preach Christ in love, and don't try to Lord it over God's heritage.

My wife fell the second day of August, one year ago, and split her hip bone. I took her to the hospital. She stayed four days and five nights and came home. She went through some hard suffering, but, thank God, she can walk a little by herself. The brethren, sisters and friends have all been so good to us. We hope we appreciate their great kindness and thoughtfulness. God bless every one of them, is my prayer.

We have an old colored woman staying with us and she is good to both of us. On the third Sunday in

last August, before I left my home to go to my appointment I felt like I must try to pray to God in behalf of my wife. Sister Minnie Batchelor spent Saturday night with us, and Sister Mary Robinson was with us, and others came in and were in the hall. I felt that if God ever blessed me to pray it was that morning. The old colored lady was standing in the door shedding tears. My brethren and sisters in the Lord, be faithful to God and to each other, always earnestly contending for the faith once delivered to the saints, always esteeming others better than self. And may God bless you all and keep you by His grace, is my prayer, for Chrst's sake. Amen. And when you are begging for mercy do please remember this poor old sinner, saved by grace alone.

Farewell.

Submitted in love,
E. F. Pollard.

Jacksonville, N. C.

On reading the above, I thought of the hymn; "Dark and thorny is the desert, through which Pilgrims make their way; but Life Eternal awaits all the true born children of God." Here we have no continuing city; but we seek one to come,—an house not made with hands, eternal in the Heaven, where all will be life, love and joy forever and forever. With kindest regards to Elder Pollard.

This Aug. 16, 1944.

O. J. Denny.

THE WORD.

How precious to the redeemed of the Lord is this Word. It has em-

bodied in it everything that the sinner needs in this world or the world to come. May the spirit of truth lead us to meditate upon his glorious name. In speaking or writing upon this subject I do not think we can be extreme in ascribing unto Him everything. Name what we may, it is found in Him. We do not have any occasion to go abroad because the saints have a fullness and completeness at home. The church has been kept at home, enjoying the feast of fat things that are for the household of faith. This fullness comes from, and is, the Word. (See John 1:16.)

Can a thing be more than full? Here is a beautiful oasis to rest at. Let us stop poor, sin-smitten, depraved, undone sinner. Here is water and food and shade. Are you thirsty? Then this Word has bid you come. None are forbidden. Do not say you are unworthy. He is your righteousness. No need to look any further! No need to listen to any lo here or lo there. Here, and here alone, is water. No rationing will ever affect this fountain of water. It is plentiful in such a way that it flows evenly in summer and winter. The giving of this water has in the gift a perpetual flow or springing up. Let the hot desert sand gleam in the burning sun; let others seek for the things beyond this resting place, but the saints shall continue to drink this water that Jesus gives. If Jesus is full and we have all received of His fullness, are we not all full? If Paul told the truth when he told the dear saints down at Colossé that they were complete in Him I would

just like to know what is lacking yet. To have the fullness of Christ is so wonderful and so precious to God's humble poor, but to be complete in Him causes a response from them that this world can never produce. O, why, my soul, art thou cast down? Precious brethren, sisters and friends, to you is this sent in the hope that God may stir up your pure minds to remember the way that you have been led. I tell you, precious companion, things are not as they seem. I do not believe for an instant that God is mad at His people. If all the anxiety and fearfulness that is mine to endure, I am not worrying about the church ceasing to exist.

The Word, which I desire to preach and write to you, has, and is, taking care of everything. Just let me pause here long enough to ask a question. Of all the promises that God has made has one of them failed you? Now on and upward let us follow the work of the Word. This Word was made flesh and dwelt among us. Oh, how little we know about this. He was made flesh. So much speculation on this, so many attempts to explain that which cannot be explained. Let us just read what inspiration wrote. It is as plain as language can be. If the Holy Ghost did not mean what He said, who is His interpreter? I have not the least inclination to try to explain that that God did not explain, but I do have a mind to preach just what John said. "And the Word was made flesh and dwelt among us."

To the Lord's humble poor that feel so cast down, let me again ask

you if He has failed you one time. If God has failed in one of His promises to one of His children, I'd like to know about it. When Joshua came to die he told the children of Israel that not one thing had failed that God had promised. Unless this Christ has failed, today He is as strongly entrenched as the Saviour of His people as He ever was.

Poor tried soul no problem is too hard for Him. Oh, yes, I hear you lamenting your barrenness. But who was promised the blessing the barren or the married wife? Here is the Lord, your Righteousness. Here is everything. When you enter your closet to pray, please make mention of me. If your prayer is of faith it will be that I may never breathe a word of eulogy about the creature, but that I may be given the boldness of a lion to contend that Jesus Christ is all that there is to preach. Your burdens, your sorrows, your trials, your sickness, (body, mind and soul) your dying, has all been experienced by Him. You cannot keep Him but He must keep you; you cannot teach Him, but He sends the Comforter to teach you all things.

Now let us look at this Word in conclusion. He is a child born but a Son given; He is Wonderful (nothing else is) Counsellor, (the counsel of all others come to naught), the Mighty God (no might or power but of Him [See John 19:11; Rom. 13:1]), The Everlasting Father (all the time) and The Prince of Peace (just one). The increase of His government and His peace shall not have an end. Did you notice all that, dear child of God? The gov-

ernment on His shoulders! Not one prong of it on His and the other on ours. But on His the whole of it rests. I tell you every government shall fail but this. All the state buildings shall, like their architects, be leveled in the dust. But here is an Architect and His spiritual buildings and all the government of it that shall stand forever.

He shall strengthen the feeble knees; make glad the fearful heart; walk in us, thus enabling us to walk in Him; be our light, by whom we thus see; be our strength, guide, guard and anything else we need. As long as we tabernacle in this body of clay we shall feel our need of Him and shall have that need supplied. When our race is run and that grim monster reaper comes it is still this living Word that grapples with Him for us and enables us to die a triumphant death. It is this Word that shall be, and is, our resurrection that overcomes for us even death and gives us the victory through Himself. Oh, let me, O Lord, preach this Christ to thy children as the sweet balm in Gilead to keep them when storms arise and when waves roll; as their companion in trials and tribulations, as their Pilot across death's chilly stream and as their resurrection from the dead to a life of joy, peace and happiness in that home over the way, where all mists will have cleared away and Eternal Day will have come to forever banish away sin and sorrow, pain and death.

In a sweet hope,

W. D. Griffin,

Fayette, Ala.

GLORYING**(1st Cor. 1st chapt. 29-30-31 verses)**

The including expressions made in the verses designated above were made after the apostle had thoroughly proven the office work of Jesus Christ, together with the sovereignty of God, and also established the fact of man's incapacitation. So definite are his proofs, leaving no room for doubt, and no just cause for mortal man to justify himself before God, not even in glorying mortal man's cause of his own volition and accord (his cause) is lost, before he ever began. So the frivolity of man's efforts to justify himself before God or glory in His presence.

But God is glorified, and the glorification of God is the glorification of His children. Thus the 29th verse, I quote, "That no flesh should glory in His (God's) presence. 30th verse, I quote, "But of Him, (that is of God) are ye in Christ Jesus, chosen of God in Christ Jesus, before the foundation of the world." Further quote: our wisdom." Of course that wisdom, that is God made Christ Jesus our wisdom." Of course that wisdom is not earthly wisdom, but heavenly. Also I quote: "God is made unto us righteousness," that is, God made Christ Jesus our righteousness. All righteousness, aside from the righteousness of Christ Jesus is as filthy rags before God. God positively does not, nor will not recognize the righteousness of any one, regardless of sincerity, or might I say there is no sincerity of righteousness, aside from the righteousness of which God hath made

Christ Jesus. Unto us all other righteousness must of necessity be self-righteousness, which of course is vain, the fruits of which are vain religion. I further quote: "God hath made Christ Jesus our sanctification, and set us apart in Christ Jesus to the grand end and purpose of the perfecting of the body of Christ Jesus, for the sole purpose of glorifying His (God's) own great name.

And further I quote: "God is made Christ Jesus unto us redemption." That is, the power of redemption God hath vested in Christ Jesus, lawfully and legitimately. So, by reason of the fact of prior ownership of Christ Jesus. So the 31st or last verse is not a tinkling cymbal, but is definitely in accord and written; the essence of which is "He that glorieth, let him glory in the Lord." Of course man does not glory in Christ Jesus. Then at his will, but at God's will. Glory to God for what? For this dear reader, that God made Christ Jesus our righteousness, upon which no spot can fall, our sanctification. An attitude from which we can never be moved. Once in grace, always in grace. Our redemption never to be lost no more; it is as secure as God Himself. The security of God's eternal purpose that He purposed in Christ Jesus before this world was. This frees my soul at this very moment to glorify God in the highest; alone by the imputed righteousness of Christ Jesus.

A trembling sinner,

Elder F. A. Collins.

ATTENTION SUBSCRIBERS AND AGENTS OF LANDMARK

We are asking that all Landmark subscribers, agents, solicitors and friends of the paper be careful in sending in renewals. Please list after the name the address of the subscriber and after the present address the address the subscriber was getting the Landmark. Very often a name will be sent in from the new address and no mention made of the change in address and the name is put on the list in the new place and the old address also remains on the list. The paper goes to both places and only when we write the subscriber stating their time is out at the old address are we told that the paper has been changed. There are so many subscribers to the Landmark that it is impossible to keep up with every one so we are asking your help in the matter. It did not make such a difference in the past when we could get all the paper we needed, but we are allowed only so much paper for each quarter and we have to watch every place possible to stop waste so all can have a copy.

We thank you.

ALL THE PREACHING SHE HAS.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I see I am due payment on my Landmark and am enclosing the same. I enjoy reading it and often read its contents before laying it aside.

I do not get to attend church as often as some of the rest of the Baptists, there being no church of our

faith here. Forty-five miles is the nearest one, where my membership is, and I feel like we who are so isolated enjoy our paper more.

I have three sons in service, and two of them are overseas in this awful conflict. One is wounded and now in the hospital. His other brother just visited him two days, first meeting in three and one half years. He said in part to me in today's letter: "Mother, surely your prayers have been answered. Never in our lives have we felt more blessed and for more to be thankful than now." And I feel we poor parents never felt more thankful to hear our loved one feels thankful. Only God can do this. He is our only help in time of need, and he only can speak peace to these nations and peace to our dear one's souls.

Mrs. J. W. Knowles,

1706 Grace St.,
Lynchburg, Va.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY.

Mr. John D. Gold,

It has been our privilege to receive the Landmark over a long period of time without interruption although I was in the arrears.

I feel in this instance that you have exemplified the teachings of the apostle Paul, "And now abideth faith, hope and charity, these three; but the greatest of these is charity."

I am enclosing your card with check to cover amount on same and a little extra to send the paper to someone less fortunate than myself.

Leo G. Kerst,

Sabael, N. Y.

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. SEPT. 15, 1944

WHO CAN WALK TOGETHER.

(Read 2d Cor. 6th Chapter.)

As editor of Zion's Landmark, I am being approached by some who seem to think that all Primitive Baptists of whatever following should, and could walk together in unity. This is possible only if all are led by the same spirit, that comes from God, through Jesus Christ, and by the operation of the Holy Spirit, the Three One God.

Unless the Spirit of the Lord is evident, there is no real unity among men. We read, "I even I, am the Lord, and besides me there is no saviour. Yea, before the day was, I am He, and there is none that can deliver out of my hand: I will work and who shall let me? Thus saith the Lord, your Redeemer, the Holy One of Israel." To the children of Israel, He said, "Fear not, for I am with thee, I will bring my seed from

the east, and gather them from the west. I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him." (Isaiah 43d chapter)

Do we believe He will do the whole pleasure of His will? Yes. None can stay His hand.

Paul said, "We then, as workers with Him, beseech you also that ye receive not the grace of God in vain." (2d Corinthians, 6th chapter)

It is in Him that we work, both to will and to do of His good pleasure. All other works are vain and inglorious.

In proof of the faithfulness of Paul, it is said, "Giving no offense in anything." Why? "That the ministry be not blamed." "But in all things approving ourselves, as the ministers of God. How? "In patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchfulness, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth; by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers, yet true; as unknown, yet well known; as dying, and behold we live, as chastened, yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich, as having nothing, yet

possessing all things."

What a wonderful description of the life of the ministry. He then said, "Now for a recompense in the same (I speak as unto my children) "Be ye also enlarged, Be not unequally yoked together with unbelievers; For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial (Satan) Or what part hath he that believeth with an infidel; And what agreement hath the Temple of God with idols? "For ye are the temple of the living God, as God hath said: I will dwell in them and walk in them, and I will be their God and they shall be my people."

Are we better than Paul? No we are all heirs of the same afflictions. Yet known unto God are all His people, and Heaven will be their eternal home. Here we have no continuing city, but we seek one to come, an house not made with hands, eternal in the heavens..

All the ministers in the world cannot change the eternal values, and truths, and in the end all His people shall come to God, and to His Throne, singing the Song of Redemption, and spend eternity where all is life, light, love and joy forever and forever. And God shall be with them and shall wipe away all tears from their eyes.

O. J. Denny.

SISTER DOSIA HARRISON

Sister Dosia Harrison, daughter of Seth and Pennie Mizell, and wife of Slade B. Harrison, was born Dec. 23, 1864, and died suddenly May 14, 1944.

She was married about sixty years ago, and was the mother of ten children, Mrs.

Fannie Mizell, Mrs. Mack Cowan, Mrs. Henry Bailey, Mrs. Jack Gurganus, Mrs. Lewis, Taylor, Mrs. Tom Rogerson, Earl, Floyd, Andrew and Vonner. Two daughters preceded her in death. She and her husband lived together over 50 years.

She united with the Church at Bear Grass, third Saturday in August, 1894, and was baptized by Elder John N. Rogerson.

She was an industrious and hard working woman, raised a large family, but as long, and whenever she could do so was faithful to her church; attending its meetings whenever it was possible to do so; not waiting for a convenient season, but putting her church duties first; and in her last days when she was more feeble, and living at a distance away, she would write, expressing her love for the church, and bemoaning her inability to attend, shows she was faithful till death, and regarded it her highest and most esteemed privilege to visit once more the dear old home with others of like precious faith; and pour out her heartfelt devotions to Him who said, "Be thou faithful till death and I will give thee a crown."

We will miss her in our solemn assemblies, but we sorrow not as those who have no hope, "For if we believe that Jesus died and rose again, so all they who sleep in Him will God bring with Him."

B. S. Cowin, Com.

IN LOVING MEMORY OF MY DEAR NEPHEW

COXSWAIN ROBERT DUNN BOYETTE

Robert Dunn Boyette, born January 26, 1926, the son of the late Julius Kinnon and Maude Dunn Boyette, was reported killed in action in the invasion by the navy department. He joined the navy in August, 1943, took his boot training in Bainbridge, Maryland. From there he went to a camp in Florida for further training. He went overseas in March, and was stationed in England for a while. Robert enjoyed navy life and made his ratings fast. All his life his desire was to join the navy, so I try to think he was happy. It is so hard for us to think how he died, but the Lord knew best what to do. We should try to be reconciled to the Lord's will being done. He saw fit to take Robert out of his sufferings, out of this world of trouble into a beautiful place of peace and happiness. He was such a good boy. I think he lived his life in a way that was pleasing and acceptable to God.

He is survived by three brothers, Cpl. John Kinnon of Camp Edwards, Mass., Pfc. Julius Edwin of Barksdale, La., and Joseph Boyette, of Roseboro, N. C., and three sisters, Mrs. A. J. Butler of Roseboro, N. C., Mrs. Jeff D. Avery of Baltimore, Maryland and Maude Edith of Dunn, North Carolina, Route 2; his grandmothers, Mrs. Annie

Dunn, Dunn, N. C., Rt. 2, and Mrs. Zilphia Boyette, Benson, N. C., several uncles, aunts and cousins, one niece and nephew.

His aunt,
Hazel Dunn.

IN MEMORY OF SUDIE PEELE LANIER

In the early morning of June 14, 1944, Sudie Peele Lanier, passed away quietly after a lingering illness, at the age of 68 years, near Robersonville, N. C. The daughter of William and Jane S. Peele, she was born December 27, 1875 in Martin County near Williamston. On February 17, 1892 she united in marriage with Robert H. Lanier, who preceded her in death 28 years ago. No children were born to the union.

On the third Saturday in June 1912 she united with the church at Bear Grass and was baptized Sunday by Elder John N. Rodgeron. To this church she gave faithful and loving service, attending the meetings regularly until her health failed. Unable to attend because of ill health, her thoughts were constantly of the church she loved, always inquiring and manifesting a great interest in its welfare.

After the death of her husband, she made a home with her sister, Betty Roberson and her family. So devoted did they become that after her sister's death her grief and loneliness was so great her only desire was to follow her. Despite the loving ministrations of relatives and friends she gradually grew weaker until the end. She had a wonderful faith that gave her peace and comfort during her long illness.

She is mourned by three sisters, Sisters Sadie Keel, Allie T. Bailey and Mrs. Maggie Daniel, all of Williamston, many nieces, nephews and a host of friends.

The funeral was held in the home by her pastors, Elders B. S. Cowin and A. B. Ayers. She was laid to rest beside her beloved husband in the cemetery at Everetts.

Minnie L. Bowen,

Williamston, N. C.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Bethsaida, on the fifth Sunday in October and the Saturday before. The church is located about two or three miles west of Benson. All lovers of the truth are invited.

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

**ANGIER UNION MEETING
AT MIDDLE CREEK**

The next session of the Angier Union Meeting is appointed to be held with the church at Middle Creek, Johnston County,

Saturday and Fifth Sunday in October, 1944. Elder E. C. Jones is appointed to preach the introductory sermon and Elder T. F. Adams is alternate. Middle Creek Church is located about twelve (12) miles south of Raleigh, N. C. Any one desiring further information may communicate with Brother C. L. Dupree, Church Clerk, Willow Springs, N. C., R.F.D.

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

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

THE LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to convene with J. H. Gooch Memorial Church, in Stem, N. C., on fifth Sunday in October and Saturday before.

Service to begin on Saturday morning at eleven o'clock, and on Sunday at tenthirty (E.W.T.)

All lovers of truth are cordially invited, especially ministering brethren.

Laura Reed Gooch,
Church Clerk

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church in Tabor City Friday, Saturday and first Sunday in November.

Lovers of truth are invited to come and worship with us.

M. Meares,
Tabor City, N. C.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the church at Lower Town Creek the fifth Sunday and Saturday before in October 1944. The church is situated about one mile north of Pinetops, N. C. A general invitation is extended.

J. E. Mewborn, Union Clerk.

THE BLACK CREEK UNION

The Lord willing, the Black Creek Union will be held with the church at Upper Black Creek, Wilson County, N. C., Saturday and fifth Sunday in October, 1944. The church is located about two miles west of Lucama, N. C., and about one mile south of Highway 301. Those coming via Wilson will turn to left just after crossing a swamp about two miles west of Lucama. Those coming via Kenly will turn to the right at Aycock's Crossing.

Elder W. E. Turner was chosen to preach the introductory sermon and Elder E. L. Cobb to be his alternate.

All lovers of truth are invited to attend. A special invitation is extended to ministers.

I. A. Lamm, Union Clerk.

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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WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

OCTOBER 1, 1944

NO. 22

DAYS OF AFFLICTION COME TO JOB.

"And now my soul is poured out upon me: the days of affliction have taken hold upon me.

My bones are pierced in me in the night season; and my sinews take no rest.

By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

He hath cast me into the mire, and I am become like dust and ashes.

I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

For I know that thou wilt bring me to death, and to the house appointed for all living.

Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

Did not I weep for him that was in trouble? was not my soul grieved for the poor?

When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

My bowels boiled, and rested not; the days of affliction prevented me.

I went mourning with the sun: I stood up, and I cried in the congregation.

I am a brother to dragons, and a companion to owls.

My skin is black upon me, and my bones are burned with heat.

My harp also is turned to mourning, and my organ into the voice of them that weep."—Job 30:16-31.

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

ASSOCIATE EDITORS

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE BLACK CREEK ASSOCIATION

We had the pleasure on Sunday of attending the Black Creek Primitive Baptist Association held on the fourth Sunday, and Friday and Saturday before, in October, with the church at Saratoga, in Wilson County. Elder E. L. Cobb is the moderator of the association and Elder W. E. Turner, clerk. The preaching was good, and the attendance fine. More than 2,000 people were present.

The following ministers were present and nearly all of them spoke during the meeting: Elder D. G. Staples, Greensboro; Elder J. D. Fly, Rocky Mount; Elder G. G. Trevathan, Pinetops; Elder J. B. Roberts, Greenville; Elder L. N. Benton, Tabor City; Elder L. A. Johnson, Dunn; Elder Lester Lee, Dunn; Elder Exure Lee, Dunn; Elder S. T. Atkinson, Route 1, Box 1, High Point; Elder R. W. Gurganus, Jacksonville; Elder W. E. Jarrell, Lexington; Elder J. W. Wyatt, Raleigh; Elder M. D. Teasley, Durham; Elder R. B. Denson, Rocky Mount; Elder A. B. Denson, Rocky Mount; Elder J. E. Mewborn, Snow Hill; Elder Julius Moore, Whitakers; Elder E. C. Stone, Williamston; Elder W. J. Berry, Elon College; Elder Oscar Broom, Route 4, Monroe, N. C.; Elder T. F. Adams, Willow Springs; Elder W. B. Kearney, Snow

Hill; Elder W. C. Edwards, Morehead City; Elder L. L. Yopps, Jacksonville, N. C.; Elder Jarrett White, Whitakers; Elder Ed Moore, Scotland Neck; Elder B. S. Cowin, Williamston; Elder J. C. Smith, Elm City.

Elder J. B. Roberts of Greenville spoke first on Sunday morning and the substance of his excellent sermon was that God hears the prayers of His people and comes to their relief. We should pray, he said, to God, and ask Him to give us the knowledge to be able to understand His truths. His text was from Revelation 12th chapter and 1st verse, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head was a crown of twelve stars."

This woman Elder Roberts said he believed was redeemed by the blood of Christ. Old Baptists, the minister said, are given grace to understand these sayings, and to obey His will and His commandments. God will not turn away those who seek Him and strive to love and obey Him. The church is one big family. If we continue in the faith, and are grounded and settled in His love, He will not forsake us. This gospel will be preached to every creature, and those who seek Him in faith will not be turned away empty.

"If ye love me, ye will keep my commandments." Blessed thought. He appears to His people and walks with them, and is their support. He loves us and gave Himself for us. He tells us to be mindful of one another, and to comfort one another. Once upon a time His people were persecuted and died at the stake because of their faith.

God's children, perhaps, do not realize how blessed they are in being able to worship Him in the beauty of holiness. This poor woman went down deep in tribulation. What a firm foundation we have to rest upon in His promises to us, when we are established in His doctrine? Before that "you saw men as trees walking." Now you can see clearly, with the doctrine of our Saviour to guide you, as a lamp before your face.

So tribulation worketh patience, and patience, hope, and hope maketh not afraid. Primitive Baptists are up and going and about their Father's business. His holy temple, His house of worship, is the church and ground of the truth. He has established it for your comfort and instruction. We believe in election and in predestination, and that all things work together after the counsel of His will for our establishment in the faith, and for the glory of His cause. Paul said, "I would not speak of things that God has not wrought in me." Can we be moved away from what God has revealed to the church? God spoke the worlds into existence. He is our Creator and Preserver, and it was for the woman as well as you and I and for His Son and His children

saved in Him, that He gave us this glorious gospel to save us and direct us and cheer us on the way.

Christ was made of a woman and made under the law to redeem us who were in the bondage of sin. He was made weak that we might be made strong. He descended from on high, and was made poor that we might be made rich. What is this hope of the gospel to you?

He found you in a waste howling wilderness. If He did not find you in the wilderness, He has not called you, for you did not have any righteousness of your own. You were translated out of darkness into the glorious light of His knowledge and grace and into everlasting life.

What a great inheritance is this! Go and tell your friends what great things He has done for you.

God tells us to forgive our enemies, and to pray for those who despitefully use us. We should love our brethren and look on them for good and not for evil. This is the hope that is put in your bosom, which is an anchor of the soul both sure and steadfast. We have this treasure in an earthen vessel. You were depraved and wallowing in the mire of sin when God placed your feet on a rock and established your going. He put a new song in your mouth, and now you can sing praises to Him who redeemed you and gave himself for you. He has taken His bride, the church, and put a skirt over her, and covered her iniquities, and washed away her sins in His own blood.

Paul tells us not to be tossed about by every wind of doctrine. All of

our strength comes from Him, for we are unprofitable servants. I would not want to do anything to bring reproach upon my church. This doctrine is so glorious to me. It was so spoken into your bosom by the Father. He has given you these things that you may be rooted and grounded in the faith, the faith which God delivered to His elect. Then why boast? It is all through and by the grace of God. Therefore we have the more reason to thank God for His goodness and mercy unto us, and therefore we should ascribe all power, honor, and glory unto Him.

We are not fair weather worshippers. We are willing to stand the cold and the rain, and suffer discomforts, for the sake of His cause.

“Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the
prize,
And sailed through bloody
seas?”

Elder W. J. Berry of Elon College was the next speaker and was presented by Elder Cobb. However, we were unable to secure his text.

Elder Floyd Adams followed Elder Berry, and spoke from the text: “Joseph knew his brethren,” when they came to Egypt to buy corn for there was a famine in the land. Though Joseph had been sold down into Egypt, through the providence of God Joseph had become a great man in Egypt under the Pharaohs, and the purpose in the plan and wisdom of God was to save many people alive, even Joseph and his brethren.

Joseph’s brethren did not recognize Joseph, and he accused them of being spies and having come to spy out the land; as was the custom in those days when one king aspired to conquer another and take his country from him.

Joseph’s brethren insisted they were not spies, but the sons of an old man who resided in Canaan and they were come to secure sustenance from the famine, for themselves and their father. Joseph asked them about their father, and Benjamin, his younger brother.

The text was found in the 42d chapter of Genesis and Elder Adams gave some interesting experiences from his own life.

Joseph, he said, was a type of Christ, and Christ came down to earth to save His people from their sins. Like Joseph, He came to save many people alive, that they might not see eternal and everlasting death. His brethren meant it for evil but God meant it for good. In His own appointed time the Saviour reveals Himself to us, and lifts us up from the depths of bondage and woe.

Elder A. B. Denson of Rocky Mount was the next speaker and his text was from the following passage of scripture:

“And it came to pass as Jesus sat at meat with publicans and sinners, that when the pharisees saw it, they inquired as to why He ate with them, and Jesus answered by saying, “They who are whole need not a physician. I came not to call the righteous, but sinners to repentance.” This text, he said, is found

in the 9th chapter of Matt., 12th and 13th verses.

Elder Denson said in part: "We know from our experience as well as from this and other passages of scripture that our salvation is in the Lord. David declared that, 'We are conceived in sin and shapen in iniquity.'

"The carnal mind is enmity against God, and not subject to His law. The prophet said, 'There is a way that seemeth right to a man, but the end is death.'

"God chose a bride (the church), for His Son. We are by nature sinful and corrupt; but God, who is rich in mercy, wherewith He loved us when we were dead in sin, hath redeemed us by His dear Son.

"Two men went up into the temple to pray. One of them, a pharisee, who thanked God that he was better than other men, because of what he did. The publican and sinner asked God to be merciful towards him because he was a sinner. The publican went down to his house justified in the sight of God. A child of God," Elder Denson said, "realizes he is a sinner, and has no righteousness worthy of offering. 'Christ came not to call the righteous, but sinners to repentance.' Do you feel that you are a sinner, and are you truly sorrowful for your sins? If so, that means that God has begun a good work in you which He will carry on to the last day of its completion. Jesus said that, 'He who believeth in me hath everlasting life.' God begins and carries on the work, and His children were chosen in Him before the

world began. Christ told His disciples, 'Ye have not chosen me; I have chosen you.' I believe there is a spirit in us which proves that 'by the grace of God He has saved us and called us with an holy calling, not by virtue of our works, but by His grace, through Christ Jesus before the world began.'"

Elder J. W. Wyatt announced that Elder Berry is the Editor of the Old Faith Contender, a publication devoted to the Primitive Baptist cause. Elder Cobb announced some appointments for him and Elder Jarrell in Fountain and Goldsboro. Elder Wyatt also announced he had lost his brother-in-law by death, and that the funeral would be conducted on Monday from Upper Town Creek. Elder Williams announced that he was taking subscriptions to the Landmark that had been coming to his home for years.

After the recess for dinner Elder B. S. Cowin spoke from the text, "The kingdom of Heaven is like leaven put into flour." His sermon as usual was very interesting and the large audience paid rapt attention to what he said.

Bread, he declared, is the staff of life, and the leaven is placed in the dough on purpose. Jesus Christ, he declared, is the bread of life, and Christ came to do the will of the Father. This bread from Heaven has an everlasting effect. It is like leaven put in three measures of meal, which leavens the whole lump. The woman placed the natural leaven in the dough, but this spiritual leaven that comes down from heaven, in the person of the Saviour,

is put in our souls for the Master's service. It enables us to live soberly, righteously and godly in this present world, and thus to prove by our walk the faith that is in us. When we obey the command from on high and walk worthy of our calling, then we glorify our Heavenly Father and prove that we are His. The Saviour tells us to rejoice in these blessings. He said that it "is expedient for Him to go away, that He might send a Comforter in the person of the Holy Spirit, who would take the things of Mine and show them to you."

That leaven abides forever. It is the greatest and most important thing in our lives, for it is our sanctification and redemption, and accomplishes our salvation through Jesus Christ our Lord, who is all that His people have. You might have a million dollars, but you could not carry it away with you. His gospel is not for sale. We know what that means. We know that while the children of God are spent for their brethren, as Paul said: "My own hands have ministered to my necessities. This leaven is given to us freely by Heaven."

Solomon said, "My beloved is mine and I am His." The Saviour told us to "Consider the lilies of the field. They toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these." "He found us in a waste, howling wilderness, and dead in trespasses and sins," and nothing short of this leaven, and this grace from on high will show us the kind of characters we are. However, the Saviour invited us to drink of

the pure water of life, by which we are enabled to quench our thirst and rejoice and be glad. We are told that we walk by faith and not by sight. We live by hope, and the assurance the blessed Lord has given us. We are told that the whole body is saved. "I know that my Redeemer liveth and I shall see Him for myself and not another." This dust of ours will be raised and it will see its Redeemer with its own eyes.

Elder J. E. Mewborn followed Elder Cowin, and said that he was glad that Elder Cowin referred to the resurrection. He believed that the dust of our bodies will be raised. He said that by faith Abraham went out, not knowing the way he went. He looked for a city which hath foundations.

Sarah also was given strength in her old age. All these died in the faith, seeing the promises of God from afar off. Salvation will God appoint for walls and bulwarks, and place them around the church as He did around Jerusalem.

Elder Cobb closed the association for this session with prayer. He said that the meeting was just like he wanted it, and was very enjoyable. That the preaching and the attendance was all that could have been desired. He stated that it would be held next year with the church at Mill Branch located near Sharpsburg.—J. D. Gold.

WHITE OAK ASSOCIATION

Dear Mr. Gold:

We were sorry you could not attend our association, the White Oak, this year. We had a very good as-

sociation. Everything went on fine.

We had a very large crowd and good weather, only a little too cold. It will meet with the church at the Bay, near Verona, next year, if the good Lord is willing.

As you requested, I am sending you a list of the names of the preachers who attended the association. It is as the association clerk sent them to me, not as they were delivered. I do not have them in the order they were delivered.

Hope you and yours are well.

We hope to thank the good Lord for all His blessings.

The list of ministers and their texts follow:

- Elder J. W. Wyatt, Samuel 27:25.
- Elder G. G. Trevathan, Luke 26:40.
- Elder E. W. Moore, John 14:1-8.
- Elder E. C. Stone, Matt. 2:1-3.
- Elder W. E. Jerrell, Col. 1:19.
- Elder J. T. Jones, "I Am The Way."
- Elder J. B. Roberts, Rev. 19.9.
- Elder L. A. Johnson, Col. 3:3.
- Elder S. J. Priddy, Isa. 26:1.
- Elder J. C. Dunbar, "By the grace of God I'm what I am."
- Elder J. F. Bowls, "Man never spake like this."
- Elder Lester Lee, 1 Cor. 15:44.
- Elder A. L. Holloway, Isa., 33:20.
- Elder W. B. Kearney, Clerk failed to get text.
- Elder James Gaskill, Clerk failed to get text.
- Elder J. E. Mewborn, Isa. 58.
- Elder H. G. Cox, Heb. 4:9.
- Elder J. T. Williams, 2 Tim. 4:1-2.
- Elder C. L. Robins, Clerk failed to get text.
- Elder A. B. Ayers, Ruth 2:8.
- Elder A. B. Barham, Jer. 1:5.
- Elder W. C. Edwards, no text.

Elder D. A. O'Brien, Rom. 8:28.

Elder W. E. Hilton, Clerk failed to get text.

Walter R. Mann,
Newport, N. C.

A GOOD LETTER.

Elder J. T. Williams,
214 Virginia Ave.,
Rocky Mount, N. C.

Dear Brother Williams:

I have so many times wanted to get down and write you a letter, ever since I received your precious letter of about a year ago, in answer to mine. That letter has been a great comfort to me. I get it and re-read it and it seems that every time I read it, it gets dearer. Surely the Lord sent me this message through you for a good purpose. It seems as a light burning for me through the darkness of sin and fear. The message in it never grows old. O how I love to hear the sweet message of Jesus. It soothes my troubled soul, and I want you to write me again when you can find time to do so.

Brother Williams, I don't know why, but I love you more than any other pastor I know of. You baptized me that never to be forgotten January 4th, I believe in 1932, or was it 1933? Then my mother loved you as her pastor even before I "took the yoke upon me," and O what a consolation to us you were at the passing of our dear mother; you spoke comforting words, and spent two nights with us. I felt that the Lord was in the house with us.

Yes, dear Brother Williams, the Lord's command says, "Take my

yoke upon you and learn of me, for I am meek. The yoke is easy and the burden is light, and ye will find rest unto your souls," (this may not be quoted as the Bible exactly, but let it suffice.) Yet, I feel cast down much of the time, and am made to wonder if I am not too unworthy and sinful to be considered one of God's little flock, which He shed His precious blood for, and who He holds in the palm of His hand. Oh, if I could be sure that I am numbered with these precious ones that are to share in that House not made with hands, there to sing praises to Him forever more, all would be well. I can only hope that I am included in that number. Pray for me, Brother Williams, that I may enter into that Heavenly bliss by and bye, when our precious Redeemer shall say, "Enter ye in, ye faithful of the Lord. Ye have fought a good fight, and have kept the faith." I do know that in me (that is in the flesh) there is no good thing, and without His redeeming grace and tender mercies, I am forever blest, without a hope in the world nor the world to come. But "We know we have passed from death unto life, because we love the brethren." I do know if I know anything in my poor sinful heart, that I love the brethren and sisters, even though I can't be with them only occasionally. I feel as Ruth of old, I want to live with the dear old Primitive Baptists. (If they will keep me with them) I want to die with them, and want to be buried with them. So entreat me not to leave thee!

My health is so that I cannot go

to church here much. The only Primitive Baptist church around here is away over in Norfolk, and I go whenever I can, but the trip makes my kidney condition worse. So I get most of my soul comfort from reading the Landmark and Advocate and Messenger. I would be glad to receive letters from as many of the dear ones there who would care to write a poor lonely soul.

There seems to be only a few members on this side, that I ever get to see and hear them talk. A very dear brother, C. W. Vass, comes occasionally, and I do like to hear him talk on God's tender mercies and saving grace. I believe you may have seen some of his writings in the Landmark. If I could only live where I could get to hear some good preaching regularly, I hope I would be thankful. A little over a year ago, Elder Boswell came to Norfolk and preached. I have tried to thank God a hundred times for sending him up here if for only one time, I can still see him as he went up to preach. It seemed that his countenance became changed like an angel, and the sermon was one of the great consolations to my hungry soul.

I have made this such a lengthy letter. I really must close, without saying more. Give my love to Sister Williams. I love her and all the dear ones at Mill Branch. I think of them many times.

Pray for me, when at a throne of grace,

In hope, a sister,

Mrs. C. W. Adams,

Portsmouth, Va.

RIDICULOUS CLAIMS.

Please find check for \$2.00 to pay for paper till July, 1945.

One of the most absurd, inconsistent, and ridiculous claims ever made by poor worms of dust, is the claim of being "free moral agents" for "God is not worshipped with men's hands, as though He needed anything." Why should the God of the whole earth, who "speaks and it is done, commands, and it stands fast," employ "agents." As soon as any person, firm or company employ an "agent" they admit that they haven't the power, time, or ability, to execute their plans, and must call on their fellow men for help, and man by nature concludes that God "is altogether, such another one as himself." The idea is altogether of the earth, earthy, sensual, and devilsh. Think of man, whose breath is in his nostrils, acting as an "agent for the God of Heaven," who "doeth 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?" None who speak according to the mighty power, which He wrought in Christ when He rose from the dead will make such a claim, for they are glad to say, that of ourself I can do nothing.

All is grace and mercy. Then
 "Give all the glory to His holy name,
 To Him all the glory belongs,
 Be yours the high joy still to sound
 forth his fame
 And crown him in each of your
 songs."

Everett R. Kinney,
 Cambridge, N. Y.

**ENJOYED LOWER COUNTRY
 LINE ASSOCIATION**

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

Dear Mr. Gold:

Here is the amount for my renewal to Landmark and may I say that I greatly enjoyed attending the Lower Country Line Association at Helena Church, near Roxboro, on July 1, 2, and 3, and meeting the dear lovers of the truth in that section. I do love to meet the dear saints wherever I find them. All were so nice to me and most of all I found such strong evidences of a firm faith and love. May nothing ever stir up strife and dissension among those dear saints. God forbid that discord should arise, but may He bless each of the dear saints in that section to press onward and upward toward the mark of the high calling as it is in Christ Jesus. The preaching from beginning to ending was a great feast to me. I thought that Brethren Long and Whitley presided so ably as Moderator and Clerk. May God's richest blessings abide with you all. I would be glad to receive minutes from every association in America. Will you not send me one of yours.

Yours in hope,

J. J. Collins,

Geneva, Ala.

**ENJOYS THE GOOD PIECES
 IN THE LANDMARK.**

Dear Mr. Gold:

I have been reading the Landmark since 1909, and I feel like I don't want to miss a copy. I enjoy reading your good pieces and wish you would write more.

I am sending check for \$4.00 to pay up until May, 1945. I hope you will excuse me for not sending it before now, but neglected it through a mistake. Will try and be more prompt next time.

Hope you will be spared to continue with the dear old Landmark and remember me in your prayers, as I feel that I need them. May God bless you and your family.

Yours very truly,

Mrs. Charlie James,

Robersonville, N. C.

SPLENDID MEETING AT SMITH'S RIVER ASSOCIATION

A good report from Smith's River Association, in Virginia. I hope to send the Landmark a short sketch of the Smith's River Association in the near future. It was good to be with these brethren, sisters and their many friends. May the Lord bless them all.

O. J. Denny.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

In some way I would like to express my appreciation for your visit to our association. I am enclosing one of our minutes. I feel not only the elders, messengers, and visiting brethren enjoyed your presence as well as your preachings, but many of our friends as well, I feel, will long remember your sermons. This was an excellent association to me, with nothing to mar our peace or to stir up strife or raise a question on any subject. It seemed to be the aim, from all I heard, if I understood correctly, to "speak the truth

in love." I love to see the people of God manifest this spirit at all times. For all should realize we only pass this way once. Then when the saints meet in the spirit of brotherly love, one towards another, it causes us to know David was right when he said: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Your kind invitation to visit your association appealed to me. You spoke so tenderly, lovingly, and with such devotion, of your brethren, when you said, "We have a sound ministry." May all of us be given grace to contend for the truth as it is in Jesus Christ. He is the Way, the Truth, and the Life. Without Him and the graces of His spirit we are nothing and less than nothing.

May we at all times realize with Paul: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

May we ever have grace, with faith, to trust Him as having all power to keep us and shield us from the many evils in the world, and at last, when done with us here, take us to that haven of rest, where troubles never come.

As ever, your little brother, I hope, in gospel bonds,

J. G. L. Hash,

Ferrum, Va.,
R. 3, Box 50.

A GOOD LETTER.

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

Dear Sir:

I have just received my June 15th number of Zion's Landmark today. There is so much war mail which is

counted first class, while anything pertaining to Christianity has to wait, and I can wait, as I know it will be good when it comes.

Mr. Gold, I know my subscription was out on June 1, and I had the money to renew, but I have been in bed over six months with arthritis in my joints. I can't write good, and I can't walk to the post office to get a money order. So I am sending two dollars (\$2.00) paper money to pay my subscription up to June 1, 1945. I hope you get this as it is the best I can do at this time.

The Zion's Landmark is all the preaching I get. It is all good to me. Please send to Mrs. Ella L. Smith, 137 Ivy Lane, Daytona Beach, Fla.

Mr. Gold, if you have not found the piece which Mrs. J. L. Bailey of Williamston, N. C., asked you to reprint in the Landmark, I have it. The heading of it is "Pride Humbled," published by request of Miss Z. L. Bass in the May 15, 1931 Zion's Landmark. The preacher's name was Elder John Leland. It is a wonderful piece. I also have another just as good if not better, which tells about pride being humbled. The heading of it is, "A Touching Incident of the Conversion of a Young Lady." This was first published in the Gospel Messenger in 1891, and has been reprinted in the Landmark sometime in 1930 to 1934—the date is torn off.

Both these are good enough to reprint many times. If you wish to reprint either one or both, let me know and I will send them. May

the grace of God be with His people everywhere.

E. L. Smith.

We shall be pleased to receive the article about the conversion of the young lady. We have published recently "Pride Humbled."

J. D. Gold.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Mr. John D. Gold,
Wilson, N. C.
Kind Sir:

Enclosed you will find check for three dollars (\$3.00) to pay, or renew, my subscription to the Landmark to 1945, and one dollar to help send the Landmark to some worthy person who loves to see it come as well as I do, for a Christmas present from me. You know, since I can't hear preaching, it is all I get, and I do truly love to see it come, but I haven't had one since August 15. I think some of mine must get lost or missent. I miss them so much when they don't come.

I'm in my 90th year since the 6th of August, and only have one eye to read with, but I can see to read the Landmark all right. I don't miss the eye so much now. It seems natural to me. I feel like I can see well enough. I hope you are feeling o. k. since your stay at the beach this summer. My general health is good and I can get around all right and attend to my business.

Yours respectfully,

Mrs. N. R. Corey,
411 Nash St.,
Rocky Mount, N. C.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

Please find enclosed \$2 to pay my subscription for the Landmark until July 15, 1945. I would surely miss it if I couldn't get it. I love to read it so much. I seldom ever go to church only once a month, and I hope I am very thankful I can get the chance to hear preaching that often. We have a very good pastor. There are only two of us members at our church, and our neighbors are not interested much and very few come out to hear him, nevertheless he comes regularly just the same, if not providentially hindered, of which I feel to know I am very thankful, for it would be very little preaching I would get the chance to hear if he didn't come.

I love the Landmark. I love to read the experiences, and have read some that I felt told mine, if I have one, better than I could, which would give me lots of comfort because I would think there is some one else that feels like I do. I sure enjoy your pieces too, so please write more when you can. Please excuse all mistakes and bad writing. I didn't think to write so much when I started. Just thought to renew my subscription.

I will close by asking you to remember me when at the throne of grace.

Very sincerely,
Mrs. Heber Smith,

R. 4, Box 158,
Kinston, N. C.

ENJOYS LANDMARK

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

Dear Mr. Gold:

Enclosed you will find check for two dollars (\$2.00) to pay for the dear old Landmark from August 1, 1944 to August 1, 1945. I have been a reader of Zion's Landmark for many years and don't want to miss a single copy. My husband, Mr. O. A. Gillikin, died on June 24, 1944. He was 84 years and 3 days old the day he died. Discontinue O. A. Gillikin and send it to Mrs. O. A. Gillikin, his widow.

Mrs. O. A. Gillikin,
Vandermere, N. C.

SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.

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

Dear Mr. Gold:

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

I am also sending \$1.00 to do with as you see fit.

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

Yours very truly,
Mrs. Ruth Paschal,

Reidsville, N. C.,
Route 1, Box 45.

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.

OCT. 1, 1944

"THE SON OF GOD"

Isaiah said, "Unto us a child is born, unto us a Son is given." Though it was hundreds of years before Jesus was born, the prophecy of Isaiah was as true as if he had lived in the day of the birth of the Saviour.

The prophet said, "His name shall be called Wonderful, Counsellor, the Everlasting Father, and the Prince of Peace." Jesus was all that had been foretold of His coming and his accomplishments.

"And the government (of the household of faith) would be on his shoulder, and of the increase of his government and peace there should be no end, to order it and to establish it, with judgment and with justice even forever." Isaiah 9:6-7.

This prophecy was fulfilled when Jesus was born in Bethlehem of Judea. An angel appeared unto Joseph in a dream, saying, "Joseph,

fear not to take unto thee thy wife, Mary, for she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins."

The angel's prophecy was as true and as sure of fulfillment as was all the prophecy of old as to the coming of the Messiah. "For he shall save his people." This embraced all who had believed on His coming, as well as all those who saw Him, or believed on Him in His day, and also all who have ever lived, live now, or ever will live, that have, do now, or will ever believe on Him to the saving of the soul.

Jesus said unto the Father, "Of all thou hast given me, I have lost nothing, save the son of perdition that the scriptures might be fulfilled."

Neither time, nor space, principalities nor powers, life nor death, can separate them from Jesus, the head and stay of His people.

The angel said, "He shall save his people from their sins." Not saved in sin, but from sin; not saved from the sin of others, but from their own sins.

A convicted man or woman can witness with Paul, who said "My sins hath like a mountain risen and by them I am slain."

He died that we might live, and He arose for our justification. As He lives, so shall His people live.

Paul said, "Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection? But, if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our

preaching vain and your faith vain. For as in Adam all die, even so in Christ shall all be made alive." In His life, death and resurrection He gave to His people an inheritance that is undefiled, that fadeth not away, but is reserved in heaven, where moth doth not corrupt, nor can thieves break through and steal; but as the inheritance is safely kept, so are the ones who shall inherit the glories of heaven also kept unto the last and final day.

After Jesus was nailed to the cross He demonstrated His power to save, when He said unto one of the dying thieves, "This day shalt thou be with me in Paradise." This thief was nailed to the cross to be executed for his sins, justly; but Jesus was the sinless one, but made to be the sin bearer for all His people, and He is now enthroned at the right hand of Divine Justice to grant forgiveness and repentance to His people, and known unto Him is the end from the beginning.

O. J. Denny.

MRS. MARY ANN HARDEE

On October 13, 1943, my dear cousin and sister in Christ, I hope, Mrs. Mary Ann Hardee, was summoned from the tumultuous scenes of earth, to the blissful realities of immortal glory. We have sufficient evidences and reasons to believe that she is "Asleep in Jesus, blessed sleep, from which none ever 'wake to weep." For "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. Blessed words of inspiration, given to the Apostle John, on Patmos; words which have us through centuries fraught, with consolation, with hope, with unspeakable blessing, for the saints, "rest from their labours, their works do follow them." I say to her loved ones, you "sorrow not as they who have no hope." Your dear mother has only "fallen asleep to awake in the image and likeness of the dear Saviour."

"Far, oh far above,
Lands of clouds and storm,
By the gates of love,
Rests a shining form,
Robed in finest white,
With the angel throng,
Crowned with living light,
Blest with endless song."

She united with the church at Red Banks, second Saturday in November, 1914, and was received on the profession of her faith in Christ, and was baptized the same day by Elder G. W. Stokes. She was a faithful member as long as her health would permit her to go to the meetings. We feel that the memory of this dear sister will linger long in the hearts and minds of all the members of Red Banks church. She was the daughter of Franklin and Sally Ann Edwards. She was married to Richard Hardee, January 24, 1893. This union was blessed with two children, Mrs. Nina Hardee Stokes, and Clarence Richard Hardee, who took his own life for some cause unknown to us, since the death of his dear mother.

Surviving are one daughter, Mrs. Nina Hardee Stokes, her grandchildren, one sister, Mrs. Emma Hardee, of Greenville, N. C. She had a severe stroke of paralysis in October. She bore her afflictions with patience. All was done for her that loved ones, friends and doctors could do, but we cannot stay the hands of death. She lacked a few days being 68 years old. Her funeral was preached by Elder J. B. Roberts, at Red Banks church, to a large crowd of sorrowing relatives and friends, after which her body was laid to rest beside her husband in the family graveyard. While we mourn her absence, we have this consolation that she has in faithfulness finished the work assigned her here on earth, and has been gathered to her heavenly Father, we believe there forever to enjoy the rich inheritance a "crown of glory that fadeth not away."

Written by request of her daughter.

Mrs. Bessie Brooks Gay.

SISTER HANNAH HUMPHREY

It is in sadness that I attempt to write a few lines in remembrance of our dear sister, Hannah Humphrey, whom our Heavenly Father removed from our little band. Sister Hannah was born September 7, 1870, and died December 2, 1943, making her stay on earth 73 years 2 months and 23 days. Sister Hannah leaves to mourn one daughter, Mrs. Annie H. Benson of Fayetteville, N. C.; a son, Mr. Oakie Humphrey of Nash, Oklahoma; a granddaughter and three grandsons, one brother, Brother H. W. Dixon of Wilmington; a sister, Mrs. J. B. Grant of Snead's Ferry.

Funeral services were conducted at her

daughter's home in Fayetteville, N. C., by Elder Xure Lee, Elder Lester E. Lee and Elder E. F. Pollard, with some comforting remarks by a friend of the family, Rev. R. E. Brown. Sister Hannah united with the Primitive Baptist Church in Wilmington on May 9, 1909, and was given a letter of dismission in full fellowship to go to any other church of the same faith and order on November 14, 1914, and came to Maple Hill Primitive Baptist Church and was a member at her death. She read much scripture and was a great talker. I could say many more good things but for lack of space.

Done by order of conference at Maple Hill, N. C.

Elder W. A. Walton, Moderator
W. A. Lanm, Church Clerk

**RESOLUTIONS OF RESPECT OF
BROTHER SAM PERKINS**

First, In the passing of Brother Perkins, who passed away on August 18, 1944, the Church at Roxboro has sustained a great loss as he had been a member of our church for nearly eighteen years, and during that time he was faithful to fill his seat at the church regularly unless providentially hindered. He was always willing to contribute to his pastor, and anything pertaining to the welfare of the church, so far as he was able.

Second, We wish to extend to the bereaved family our heartfelt sympathy in this sad hour, and hope God will give you grace and strengthen you in your loneliness and enable you to feel that God is a loving and tender heavenly Father, and makes no mistake. He doeth all things well, and our hope and prayer is that He will enable you to say, "Thy will be done."

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

Done by the order of conference September 2, 1944.

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

ROY C. WOOTEN

It has pleased God in His wisdom ways and a God that does things right and never makes a mistake, when on Saturday about 5 o'clock, September 2, 1944, He removed from our midst and wife and family, a loved one, Roy C. Wooten, the youngest son of our late Brother B. B. Wooten, who had gone on before to his eternal home, not made with hands, in heaven above. We believe Roy will meet him there, where there will be no pain nor

sorrow and where it will all be peace, happiness and love, for God is love.

Roy leaves to mourn, a wife, Annie (Parker) Wooten, two daughters, Billie Joe and Bonnie Faye; a son, Ronald Clifford Wooten of Maple Hill; two brothers, Carroll Wooten of Maple Hill and Cyrus Wooten, of Wilmington; a sister, Caroline Hall of Watha, and a host of nephews and nieces and friends. Roy was loved by all who knew him.

Roy believed in a God of all power and was a believer in the Primitive Baptist doctrine, although he never united with the church. He was born September 18, 1904, making his stay on earth 39 years 11 months and 2 days.

Funeral services were conducted by Elders E. F. Pollard and W. A. Walton, and he was laid to rest in the Wooten cemetery under a mound of beautiful flowers.

Written by the clerk of the Primitive Baptist Church at Maple Hill.

**APPOINTMENTS FOR ELDER T. F.
ADAMS, WILLOW SPRINGS**

Falls Tar River, Wednesday night, 8 P.M., Nov. 15.

Autrey's Creek, Thursday, 11 A.M., EST, Nov. 16.

Rocky Mount (at Sister Fryar's home), Thursday night.

Flat Swamp, Friday, 11 A.M. EST, Nov. 17.

Flatty Creek, Friday night, 8 o'clock.

Norfolk Church, Saturday and Sunday, Nov. 19-20.

**APPOINTMENTS FOR ELDER W. J.
BERRY, ELON COLLEGE**

Falls Tar River, Thursday, 11 A.M. Nov. 23.

Rocky Mount (Bro. Gardner's home), Thursday night.

Upper Town Creek, Friday, 11 A.M., EST, Nov. 24.

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PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

OCTOBER 15, 1944

NO. 23

PROTESTATION OF JOB'S INTEGRITY

"I made a covenant with mine eyes; why then should I think upon a maid?

For what portion of God is there from above? and what inheritance of the Almighty from on high?

Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

Doth not he see my ways, and count all my steps?

If I have walked with vanity, or if my foot hath hastened to deceit;

Let me be weighed in an even balance, that God may know mine integrity.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

Then let me sow, and let another eat; yea, let my offspring be rooted out.

If mine heart have been deceived by a woman; or if I have laid wait at my neighbor's door;

Then let my wife grind unto another, and let others bow down upon her.

For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

For it is a fire that consumeth to destruction, and would root out all mine increase.

If I did despise the cause of my manservant, or of my maidservant, when they contended with me;

What then shall I do when God riseth up? and, when he visiteth, what shall I answer him?

Did not he that made me in the womb make him? and did not one fashion us in the womb?"—Job 31:1-15.

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

ASSOCIATE EDITOR

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

HE HAS CONQUERED ALL

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

My brother and I take Zion's Landmark, and enjoy every page. We keep every copy to read again. You are doing a wonderful work. We are not members, but firm believers in the Primitive Baptist faith and order. My experience of grace, if I have one, teaches me that my salvation was by grace, nothing good that I have done.

I am an old lady 74 years old, and sometimes compose a few lines. Look these enclosed herein over. Print if you wish.

Sincerely,

Mary Lancaster,

Cuba, Alabama

This is a time to be watchful, consider, and pray,
God is seeing every deed, good or evil that is done,
O, how careful we should strive here each day,
To walk rightly, 'til this fleeting race is run.

Sometimes we have distress and sorrow,
But our Heavenly Father is everywhere,
Look up, there may be a glad tomorrow,
Praise God, for we are in His care.
May we feel the comfort of His helping hand always,

There is so much strife, and sadness far and near,

May we receive sweet assurance when we pray,
That our God, so graciously doth hear.

And when our days on earth shall end,
May our Blessed Lord be at our side,
That we may know He is our Friend,
And may our spiritual bodies with His abide.

O, that a worm like me could bear in mind,
That my Heavenly Father is always kind,
Sometimes trials, I think grievous to me,
Are all for my good, when my eyes can see.

The sorrows of life, bring me closer to Him,
He is my only Helper when my hope is dim.
What would I do, when the waves roll high?
Without God, my Rock of might, to whom I fly?

In sickness and sorrow He still is there—
To hear my cry, and humble prayer.
He is my God, He changes never;
His promise to help us He will keep forever.

What should we fear, when He is near?
He has power over great and small,

So let our hearts be of good cheer,
For He has conquered all!

—Composed and written by
Miss Mary Lancaster,
Cuba, Alabama.

APPRECIATES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

Enclose you will find some resolutions from Roxboro Church of Brother Sam Perkins, which please publish in Zion's Landmark. Also a check for \$6 for which credit me on the Landmark for \$2, and the other \$4 on your list of those that are not able to pay. I realize that there are many brethren and sisters scattered throughout the bounds of the circulation of the Landmark who enjoy reading it, but are not able to pay for it, and perhaps for many that is the only preaching that they are blessed to get. I feel like I know that a man like you, with a big heart and a generous spirit, that you could not turn all of them down whether they had the money or not, yet I do not feel like those who have been blessed with some of this world's goods should let you bear all the burden of expense, and I am proud to see where there are many who are contributing to this cause. It is a pleasure to me to help some occasionally along this line. I think I can realize, in part, how God's little trembling ones feel that are poor and afflicted, not able as some of us are to go hear a wonderful gospel preached every Sunday. I am sure it is a feast to them when the dear old Landmark comes to their homes. When I say dear, I think I mean it from my heart, for it

is dear to me. When I get it I think of your dear father, who was a saint of God.

I take several religious papers and enjoy reading them, and perhaps some of them have more reading matter than the Landmark, but will confess that there is none that I enjoy getting as the dear old Landmark, and I do hope and pray that some one will be blessed and enabled to continue to publish many, many years after you and I have passed on to the great beyond.

I fully realize that I am a poor excuse at writing anything of interest, but I do hope the Lord will give more of the brethren and sisters a mind to write some of their daily experiences and some of the good meetings that they have among the churches, for I enjoy reading them. It is both comforting, up-building, and encouraging when we read where others have experienced some of the same things we have.

We are having some wonderful meetings with some of our churches in this association. It seems the Lord, as He has promised, is visiting Zion again. A good many little ones coming home to their friends, asking for a home.

The first Saturday in August, a lady by the name of Mrs. Florence Walker came before the church at Roxboro, and related a beautiful experience of grace. She was one we had the utmost confidence in, and had looked for her to come for a long time. Baptizing was to take place the first Sunday morning in September, and on Saturday before, her dear husband, who is a policeman in the town of Roxboro, came before the church and was gladly

received. Both of them, with a young lady, a Sister Harris from Flat River Church, were baptized together. It was a beautiful sight to behold, going down in the liquid grave, following their Lord and Master, not to take away the filth of the flesh, but of answering a good conscience. On the first Sunday after baptizing, we had all day services at the church, with Elders Herndon, Adkinson, Spangler, Martin, and Gurganus. All preached with much power and liberty. We had a large crowd present and at the close of the service, a lady by the name of Mrs. Clarence Bowen came before the church and related a beautiful experience. The Lord willing, she will be baptized the first Sunday in October.

This meeting was a feast to me, for I feel that the Lord again gave me a little glimpse of the sweetness of His kingdom, and the older I get, the sweeter and dearer these things are to me. It is my meat and my drink.

I think sometimes if it wasn't for the love and fellowship I have for the dear old Primitive Baptists and what I hope they have for me, I do not know whether I would want to stay here or not. I realize that the people in this county have been good and nice to me and have honored me many times in a public way, of which I hope I am thankful and appreciate, but I can say of a truth that the Lord has blessed me with a mind to feel that all these things are a secondary matter with me and has kept me in such a way that these things do not come in between me and these glorious and sacred things, the church and the children

of the most high God. All these things, however, are nice and should be appreciated, but I would not give one good handshake with one of the dear saints of God with a feeling of that love and fellowship that flows from heart to heart, to be the President of the United States, yet I wonder so much of my time how the brethren and sisters can fellowship me. I am sure it is because they do not know me as I know myself.

I do not have to be told of my weaknesses and shortcomings. I know that I am weak, vile, and a sinful being, not only what I do and say that worries me, but just what I am. Sometimes I look at these hands of mine and also in the mirror and feel sorry for myself. I feel that I am in a mass corruption, yet I want to live right. I would like to live a perfect life in the sight of our God, yet I know I cannot do that, and then comes the warfare. As Paul said, "The spirit is willing, but the flesh is weak."

I get so low often that I am made to wonder whether all these sweet meditations and experiences that I have had are all imagination, and, after all, I would be cast away. But I know God is just in all His ways and a merciful, loving heavenly Father, and works all things after the counsel of His own will.

My life has been a mystery to me. Why I have been made to suffer and go through so many troubles and trials and feel sometimes if I were a child of God that I would not have suffered these things, and yet sometimes, when I am blessed to see how the Lord has been so good to me in so many ways, perhaps I have not

suffered enough. If I am not a deceived mortal, I love God and all His little ones and sometimes I wish it were possible for me to stretch forth my arms and embrace the whole church of God.

I did not intend to write this much, but my mind led me in this way. I have a desire sometimes, if the Lord would loose this tongue of mine and enable me to express the things that I see and feel in the way of goodness and mercy of our God, yet I am sure they are better felt than told, and I hope to be submissive and be thankful that it is as well as it is, for I fully realize that I have many things to be thankful for.

Mr. Gold, I desire the prayers of all God's people when they get down low enough, that I may be kept from the evils of the world, humble, and at the feet of the brethren, that I may be given in mind to do and say the things that would give praise and thanksgiving to our precious Saviour.

I know that every good will and deed that I have ever done or ever will do, comes down from above. I desire to give him all the praise and hope the remaining days of my life that I may be blessed to live in such a way that I may continue to have the fellowship of my brethren and sisters, and when the time comes that I will have to lay down for what some call death, that I will meet all the redeemed family, see God as He is, be like Him, and be satisfied and be enabled to sing His praises

forever and ever, and that would be enough.

Yours in sweet hope,
F. D. Long,

Roxboro, N. C.

I deeply appreciate the above letter from Mr. Long, and his assistance and encouragement. He is right. We are sending out a number of Landmarks to those unable to pay. Such letters are very encouraging, and make me feel very grateful and humble.—J. D. Gold.

THE TRUE DOCTRINE

Mr. John D. Gold,
Care P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

In my September 1st issue of the Lardmark I have read the article "Experience of P. D. Gold." This installment apparently was continued from the August 15th issue and perhaps there might have been other installments prior to August 15th issue. Anyway I so much, if I know and understand anything about my own self, enjoyed and feasted upon this installment in the September 1st, issues, which apparently was the concluding installment, that I desire to have a copy of each issue containing installments of this article, in order that I may have it in full. Therefore, I desire you to refer to your files and if you have extra copies of all prior issues to the September 1st issued containing an installment of this article I want you to send me all of same and let me know the price thereof and I will remit to cover. This concluding installment that I have read is so sweet and consoling to a poor child

of grace that I feel a desire to read the article and have it to keep as a permanent part of my library. This article reminds me of the reply of Elder Gold to Dr. Hooper, which, if I know myself, I enjoyed as much as anything I have ever read. If I have ever been blessed with any true light and knowledge of the truth as it is in Christ Jesus from on high, (the only source from which, in my humble view, it can come) and if I know and understand anything about the true doctrine that was once delivered to the saints, the reply of the late Elder P. D. Gold, is, according to my view, in accordance with the true doctrine of the Lord and Saviour Jesus Christ and is also in accordance with my understanding of the doctrine that has been faithfully proclaimed and contended for the Old School Primitive Baptists here in South Arkansas ever since I can remember knowing anything about this doctrine, if in spirit and truth I have ever been given to know anything about it. All my hope is in the doctrine that he so well and so ably set forth in his reply to Dr. Hooper. I don't know that I am embraced in that doctrine but I can say that I am given to feel and am thoroughly persuaded and believe with all the powers of my mind that it's the doctrine that embraces all hope of God's poor and afflicted people everywhere whether I be one or not. It is the doctrine and the only doctrine that I know of that is preached today, or has ever been preached, that gives God all the glory and ascribes greatness unto God and not unto man or any set of men. I feel to hope that I love a doctrine that takes self and

any and all human agency out of it altogether, and this is the only doctrine that I have ever known anything about which does so. I feel to hope I love a doctrine that is contended for by a people, before the whole world, in spite of all reproach, that embraces the doctrine of predestination of all things, effectual calling, total depravity of man and his inability to work any works of righteousness of himself or for himself by his own volition, salvation by election of grace and grace alone. This doctrine, to my mind, embraces the principle the apostle had in mind when he said, "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4), and that scripture, it seems to me, clearly takes all the self-righteousness, which the world embraces in its preaching, entirely out of God's plan of salvation.

It appears to me that the reply of the late Elder Gold to Dr. Fuller and the article above referred to of his experience, accords with, and each one is in perfect harmony with the doctrine of grace and grace alone as contended for by the Old School Baptists, and this is the doctrine that I feel to hope I love. I hope I am not deceived in feeling that I love this doctrine which I am endeavoring to write you concerning, and in thinking of my endeavoring to write you concerning it causes me to be compelled to remark that I feel to realize that my effort in trying to describe it is feeble, insufficient and reflects on my part a lack of spiritual light and understanding sufficient to really set forth what I hope I believe. But anyway notwithstanding my lack of ability to set

forth the grand old doctrine, it is my understanding that the late Elder Gold was your father and I felt that I wanted to let you know, even if it is in a feeble and unenlightened manner, what I felt to hope I believe about his articles above referred to and the doctrine I understand, if not deceived about having any understanding in deed and in truth they proclaim, which is, I feel, such a comfort and consolation to the poor and afflicted household of faith to read and you have been given to cause them great joy and much feasting, I am sure, by re-printing these articles that they may be read and re-read by all of God's humble poor that have opportunity to read the Landmark.

I am sorry I have written you so much at length and have no doubt unnecessarily taken up your time with my rambling remarks. All I started out to write you was for the extra copies, but some how, I know not why, I got started and failed to stop any sooner. I shall look forward to receiving the copies if you have them, and with all good wishes, I am,

W. A. Speer,
Eldorado, Arkansas.

We are pleased to state the copies have been sent.—J. D. Gold.

GOOD LETTER FROM A SOLDIER
Dear Mr. Gold:

I am sending you a letter that was written to me by Brother Janson Allen of Dunn, N. C. This letter was very comforting to me, and I sent it to my mother to read. She also thought it was a very wonderful letter, and I would appreciate

very much if you could publish it in the Landmark so the other brethren and sisters can read it. I am sure they will enjoy it also. This letter seemed like a prayer to me, and brought tears to my eyes as I read it.

Sgt. Moses B. Paul,
I. & S. Office,
PIAAF, Presque Isle, Maine.

My Dear Precious Brother in Christ—Soldier in the U. S. Army:

I desire to write you, after reading your letter in the Zion's Landmark, you sent to Sister Myra Jean Morgan, Smithfield, N. C. Oh is it possible that we have relationship with God, our Saviour, Jesus Christ, who saved sinners, such as you and I? Oh, I can embrace you in my arms and call you my Brother for Christ's Sake, Amen. Your precious good letter, my dear young brother Paul; it is so sweet to me. I shed tears reading it. I tried to pray for you all along as I read it. A true soldier of the cross in Christ Jesus our Lord and Saviour of sinners, who was chosen out of the world, before the world began. My dear Brother Paul, I'm a soldier of World War No. 1. Back in the years of 1917, 1918 and 1919 while Woodrow Wilson was President, I served 20 months in the Army; 13 months overseas in France, Belgium and Germany. Now I can only tell you I had one friend, spiritually. Of course, my friends, naturally. My dear brother, God in heaven was my spiritual Friend in this world and in heaven. He has borne the devil or demons in hell. He has all power, in heaven and earth. God works and none can hinder. He speaks,

and it is done, commands, and it stands fast. God rules in the armies of heaven among the inhabitants of the earth (the world). None can hinder the holy power of a living God of mercy. If we be for Him, who can be against us? God will take care of his little ones, wherever they may be or go; to follow commands of obedience to our government of the U.S.A. I pray God to bless you, and bring you safely home in glory, to your dear loved ones you left behind. I pray God to stop this cruel war, bring peace to the world, bless our nation, and all the true Israel, everywhere, and save you and all that love God supremely as their Saviour and fear Him, and trust Him unto the end.

I'm acquainted with Elder Mil-lard F. Westbrook, the man that baptized you in Pee Dee Primitive Baptist Church, S. C. I'm acquainted with Sister Morgan of Smith-field, N. C. I would love to meet with you, but it's in the holy hands of God that we shall meet each other face to face, but if not on earth, I have a sweet hope abiding in my breast that we will meet in that heavenly home above, where there will be peace forever and ever in heaven.

My dear precious brother in the Army, God is with you. He will take precious care of you unto the end. Don't fear him, but fear God, trust Him, love Him, serve Him, with all power God gives you. Pray. God will save all His children, from the least to the greatest. They shall all be saved in Glory in the household of Faith, in Heaven, at the last day, Amen. God bless you,

Brother Paul. By my own experience, in Grace, God bless this poor sinner through the struggles of war, and many more. He can, and will bless you. Remember my dear brother, we love you and hope by God's grace and mercies, He'll bring you home. My dear precious brother in Christ, I'm a stranger to you in the flesh, but I hope not in the Holy Spirit of God. The same Spirit that dwells with you I hope dwells with poor, unworthy sinners like me, and all the true Israel of God. He has chosen in righteousness and power of the Holy Ghost before the world began. Now fight on with the holy fight of faith. He will rescue you in the end eternally.

Now you may write me if you have a mind. I love you, dear brother, for Christ's sake. Amen. God bless you in love. Pray for me, a sinner saved by grace.

Your little brother in hope,

Janson Allen,

Route 3, Dunn, N. C.

THE GREAT HEALER

"And Jesus saith unto him, I will come and heal him." Matthew 8:7.

Here is a positive declaration of a Physician whose power never failed. He never lost a case. It is remarkable that no death ever occurred when He was by, and He never failed in a single case to restore any who were dead, when requested to do so by friends or relatives.

When you read this incident you will see that "my servant lieth at home sick of the palsy, grievously tormented." Palsy is said to be the least curable of diseases, it was a form of paralysis which deprived

either the whole body, or a portion of it of motion, sensation, or feeling; the suffering is intense, and death usually soon follows, so that no common request was made by the "centurion beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented."

In reply to the positive assurance by Jesus that "I will come and heal him," the centurion answered and said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed," for being a man of "authority" himself, he could appreciate the power of the voice when the Captain of our salvation spoke, and that it was not necessary for a personal visitation, but, said he, "speak the word only, and my servant shall be healed."

With all due respect for all the great physicians of our land, none of them can say when called in a case "I will come and heal him." There can only be a promise of "trying," so that it is called "the practice" of medicine, or surgery, and no doctor can make the statement that "I will come and heal him," but he may do the best he can, and charge accordingly, but here was a positive cure, with no charge at all, as was usual for all his services.

Here we have the power of God, and the wisdom of God, compared with that of man, one without limit, immutable, unchangeable, the other limited, fickle and changeable. With Jesus the ability to cure was positive, with man an element of uncertainty, subject to conditions, for God is not "altogether such a one as thyself," although man by nature

can see Him in no other light, for he can only measure the attributes of God by natural calculations, which are always more or less fallible.

At the grave of Lazarus "Jesus cried with a loud voice, Lazarus, come forth," showing that although Lazarus was dead by nature, he was alive in the Spirit, his spiritual life was "hid with Christ in God," and there was no cessation or end to that life, for "he that liveth and believeth in me shall never die." Natural life ends at natural death, but spiritual life is without end, eternal, and all who are blest with this eternal life, are "kept by the power of God through faith unto salvation, ready to be revealed in (not at) the last time."

Unlike all the physicians that we know, Jesus had the power to prevent death, and to restore the dead to life again. All this was not "practice" with Him with whom we have to do. It was positive, sure and without fail, and just so that same power calls one dead in trespasses and sins to spiritual life with no slips, failures or mistakes, so that "None of the ransomed shall ever be lost. The Righteous shall hold on his way."

All this is accomplished without the use of "agents," moral, or immoral, for what use has the God of the whole earth for "agents"? All who employ "agents" admit by so doing that they are unable to accomplish their will—but the God of Heaven "speaks, and it is done: He commands, and it stands fast" and He needs no help of man "whose breath is in his nostrils." "The

gifts and calling of God are without repentance," that is, He will never turn from His purpose of "the gift of eternal life through Jesus Christ our Lord." His people are "sanctified by God the Father, preserved in Jesus Christ, and called," set apart in Christ by God the Father before the world was; who can touch them, who can destroy that life hidden with Christ in God? It is far above all principalities and powers, so that none are able to pluck them out of His hand—

"They may on the main of temptation be tossed,

Their sorrows may swell as the sea,
But none of the ransomed shall
ever be lost,

The righteous shall hold on his
way."

Yours in Christian love,
Everett R. Kinney,

Cambridge, New York.

A GOOD DAY

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Friends:

Enclosed find check to renew subscription to the Landmark for Mrs. Henry Fox, Route 3, Roxboro, N. C. And, as I am sending you this renewal, would like to tell you just a little of what some of God's humble poor enjoyed yesterday at Roxboro church. First, yesterday morning they met at a little lake near Brother Deveraux Davis' home, just a few miles from Roxboro, where three candidates were baptized, after which the services began at eleven o'clock with Elder R. W. Gurganus. followed by Elder Sam Atkinson. Elder Herndon, the pastor, made

the announcement that a long table had been prepared for those bringing food so they might feed the multitude. May I say it was beautiful to behold, and a plenty for all.

Dinner being ended, the church house was filled again for more services. Elder M. P. Martin preached, followed by Elder David Spangler, after which Brother Mann from Zebulon was asked to come forward and make some remarks. Elder Herndon closed with some of those sweet words of comfort which only come through those that have been tried in the fire of affliction. The door of the church was opened for reception of members, and one lady came forward and related her experience of grace, or some of the dealings of the Lord with her. How sweet and gentle were her manners, and how humble were her words.

Somehow I was made to believe that we were blessed to sit together in heavenly places in Christ Jesus, our Lord. Today I have been meditating about the many things I heard and enjoyed. What a beautiful frame of mind, when blessed to lie down in green pastures; that is when we are blessed to see the handiwork of God in all things, and can praise the Lord of glory for His wonderful works. Then we are in sweet fellowship one with another, and, as Brother David quoted yesterday Paul's writings to his brethren, "I long to see you." That is the way dear children of God feel when deprived of this grand privilege of meeting together in worship of the only true God.

I know there is much said about a falling away, and of course there is,

because the prophets of old said it would be; but fear not, little flock, for it is the good pleasure of your Father to give you the kingdom, and there will not be a hoof left behind.

Today is my only son's birthday, and he is far away in Uncle Sam's care, so far as government service is concerned; but, happy thought, there is One that governs all things, regardless of place or conditions, and what do we live by? "Hope," of course. Therefore, we are looking for that bright day to come, and when blessed in spirit and in truth we can say, "Thy will be done, O Lord."

Yours,
J. J. Whitley,

Durham, N. C.

**SENDING LANDMARK TO SOME-
ONE UNABLE TO PAY**

Dear Brother Gold:

If you will allow me to address you are such. I notice my subscription has gotten away behind and I'm trying to send you a check to get that straight. You will find enclosed herewith my check for ten dollars (\$10.00) on the First National Bank of Danville. Please use this check to straighten my subscription to the Landmark up to one year in advance, and use the balance on your funds to send the Landmark to some one not able to pay.

In these war-torn times I find it hard to keep all the points up and going; not only the war, which is bad, but we have strife among ourselves, brother arrayed against brother, as if they would get somewhere. What does any one gain by such living? And, if they did gain

something, what would it amount to? All will soon vanish away. As to you and me, we will, if we live, soon be four score years old. And as for myself that doesn't amount to much. Seventy-seven years old and I don't know enough to be certain of anything. I feel the Master has been wonderfully good to me all the years, provided for me plenty to eat, clothes to wear, a good warm bed to rest on, a good house to live in and a big family, of which I am glad, and I hope I am thankful. But are we really thankful? I sometimes wonder are we really thankful or are we in the habit of saying we are thankful. Tell me what you think of that.

Well, I missed seeing you at the association and was very much disappointed, but I hope you have been getting on all right and will live a long time yet to carry on the good work you have been doing a long time. And when the end finally comes, may you see the Promised Land clearly, and may the Master be there to make the passing pleasant, and may you be permitted to join hands with Him in peace, and may He go with you across the Dark Valley to the land that knows no strife.

Come to see me if you ever can. I am very fond of you and your experience, if I know my own life, is exactly like my own. I am wishing a pleasant wind-up of your time here. If you can think of me at the altar, do so.

Your friend,

G. E. Harris,
Roxboro, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C.

OCT. 15, 1944

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

"If God be for us, who can be against us?" Rom. 8:31. "Though he fall, he shall not be utterly cast down. For the Lord upholdeth him with His hand." Ps. 37:24. "Certainly I will be with thee." Exodus 3:12.

God testifies by three of His servants that His people are surely saved, and that He will never suffer them to be utterly cast down, "for He upholdeth them with His hand," etc.

His people are regenerated, yet sin dwells in their flesh, else they would not die. There is no scriptural evidence, but it is apparent there are two saints bodily with the three-one God in Aaron, Enoch and Elijah who were immortalized and spiritualized on the eve of their translation to heaven.

Enoch was carried there in his body some 3244 years before Christ

ascended bodily to heaven; while Elijah was carried to glory some 1000 years after Enoch.

But at the end of time Jesus will return to the earth to raise from the grave all saints that have died with spiritual and glorified bodies like His, and those who have not died, to change and glorify them like the body of Jesus, and translate them with the resurrected saints to heaven.

Enoch and Elijah were joint heirs with Christ to all that heaven is, but not more so than Moses, David or Paul, or any other saint of God, for in joint heirship there is no division or subdivision, but all are equal heirs to the same inheritance. Jesus has given His people repentance and forgiveness when they sin. I have been puzzled to know the state of some believers who have been baptized into the church, but when there is plenty of evidence they have done wrong, they will not confess their wrong. It is most notable that David for more than a year tried to hid his sin, but his confession manifests the possession of a true faith.

Under the law dispensation doubtless Moses was a true and a great saint. While under the gospel dispensation Paul was most faithful and spiritual minded. Note that Peter, the chief of the apostles, was the most fickle, with an active zeal, but was not always moved by the spirit of the Lord. God declared by His prophets and apostles that Jesus is the only Saviour of sinners. Jesus also told His apostles that "without Him they could do nothing." From the conduct of Peter, it

is evident that he, as well as other saints, before he committed a grievous sin, lost much of Godly fear from self-confidence. Sometimes it may be from stupid negligence, coupled with presumptuous ability. Christ's admonition had no influence on Peter, for He said to Peter, "I tell thee before the cock crows twice, thou shalt deny me thrice." Peter must have known that Christ knew what He would do. In Peter's self exultation he seemed to have forgotten what Jesus had said to him, else his curiosity led him to desire to warm himself at the fire of the high priest. Peter had no thought or desire of denying Christ when he said that he would follow Christ to prison and to death. From a knowledge of the believer's sinful nature he should have realized his weakness and walked humbly. Peter's fall should make believers careful to avoid needless temptations, especially when near the brink of a dreadful wrong.

Solomon says that "a just man falleth many times and riseth again. Not so with the wicked." Peter must have been so exalted that he did not hear the crow of the cock until the third time. Christ upon the cross suffered for the sin of Peter, as well as for the transgression of all His people. Then he felt and noted the loving rebuke of Jesus, and then he went out into the darkness with a deep and powerful repentance. Prior to that time his true faith and hope failed him, but in latter years he was able to die a martyr's death. When a believer is given repentance as was Peter, he will bitterly confess as did Peter.

M. L. Gilbert.

CADDIE E. HOUSE

By request of the church at Flat Swamp we will attempt to write a notice of the death of our departed sister, Caddie E. House. We don't feel capable, neither do we find words to express the loss we do feel, but not as one without hope, for we feel sure she is sleeping that sweet sleep from which none ever wake to weep.

She was born October 6, 1882 and was married to Lester House, Nov. 29, 1905. To this union eight children were born, two girls and six boys, one boy dying in infancy. The others are all married except one, he having been in the service of our country for more than two years. 'Tis so sad to think how much she longed to see the time come for him to return home. Her prayers were especially to out-live her aged mother, who is so feeble at this time.

She joined the church Saturday before the first Sunday in June, 1916, and was baptized the following Sunday morning by her pastor, Elder J. N. Rogerson. We do feel so weak in trying to write something in honor of her great name. We were baptized in the liquid grave together. We walked and talked together all these 38 years. The church has also lost one of its most valuable members and we shall miss her so much. Our prayer, oh Lord is: Do comfort the dear husband, children, grandchildren and mother, and cause them to say: "The Lord giveth and the Lord taketh away. Blessed be His Holy Name," for we know He never makes a mistake. May the church be reconciled at her passing and that her mantle may fall on another.

She died Saturday night, July 29, 1944, from a heart ailment which she had suffered at times for several years. The funeral was held on the following Monday with a large crowd present. The flowers were many and beautiful, which showed the high esteem in which she was held. Her pastor, Elder W. E. Grimes, assisted by Elders Denson, Cowan, Roberts, Ayers and Stone, spoke very comforting words to her family and friends, making many remarks of the beautiful life she had lived.

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

Elder W. E. Grimes, Moderator,
E. C. House, Clerk,
Ada E. White and
Etta House, Committee.

ELDER JOHN RICHARD BAKER

We are sending for publication notice of the death of our much esteemed brother, Elder John Richard Baker. Brother Baker was born July 27, 1888, near Nashville, Nash County, N. C. On September 26, 1913, he was married to Fannie Hardison. To this union were born seven chil-

dren, five sons and two daughters, and 15 grandchildren, leaving his wife and children to mourn the loss of a devoted companion and father, as well as a host of relatives and friends. He was held in high esteem by all who knew him.

Brother Baker and wife united with the Primitive Baptist church at Sappony, near Sandy Cross, in Nash County, N. C., the third Saturday in August, 1925, and was ordained the third Sunday in September, 1938, to the full functions of the ministry by the following men of the presbytery, Elder J. T. Williams, Elder C. L. Robbins, Deacon W. N. Cockrell, Deacon Cullie Jones, which office he filled in a way that was God-honoring and a comfort to the household of faith. He was an able defender of the fundamental principles of the doctrine of God our Saviour, but did it in such a mild way, or pleasant way, that it did not offend the outside world. He served the Rosemary Church as a pastor from the day of his ordination to the day of his death. He proved to be an exception. Oh, how we do miss him. There is no one to take his place.

Brother Baker died May 2, 1944. The funeral was conducted by the unworthy writer, together with Elder C. L. Robbins, Elder Ed Moore, Elder Gray and Elder R. B. Denson. I do not think I was ever at a funeral where so many people turned out to pay their respects to the dead and to the bereaved ones as were there that day. I said to myself, "Actions speak louder than words." His body was laid to rest in the family cemetery under a mound of beautiful flowers which were an emblem of the life which he led. He was a devoted husband and a beloved father. He is gone, but not forgotten.

Elder J. T. Williams

IN MEMORIAM

Julia Ellen Cox was born July 29, 1866, departed this life October 18, 1944, making stay on earth 78 years 2 months and 19 days. She was married to John P. Gardner the 27th of September, 1883. To this union were born 10 children, the oldest dying in infancy. She is survived by nine children, four sons and five daughters, Loyd of Woodlawn, Va., Solomon and Bill of Hillsville, Va., McCoy of Dobson, N. C., Mrs. Fannie Worrell and Mrs. Inez Banks of Hillsville, Va., Mrs. Eva Jenkins, and Mrs. Grace Edwards of Woodlawn, Va., and Miss Norene of the home. A twin brother, Dan Cox, another brother, John Cox, 33 grandchildren, 12 great-grandchildren, and many other relatives and friends are left to mourn the passing of our dear mother.

To one who had the sweetest name
And added a luster to the same

Who shared our joys, who cheered when
sad—

The greatest friend we ever had.

Long live the memory to her
There is no other
Can take the place
Of our dear mother.

The above is a short sketch of the obituary and sentiment of the children of one of the best wives and mothers in her community. The deceased was the widow of Elder John P. Gardner, and was loved by all who knew her and her children grew up to call her blessed. She was never heard to complain or speak evil of any one, and bore her last sickness with fortitude, and often spoke of wanting to go home. A short while before she died she said to one of her daughters, "Don't those preachers look pretty?" She was visited by a host of admiring friends from far and near during her last days. On the 19th the writer and Elder Johnnie Crews conducted her funeral in the presence of a large concourse of admiring relatives and friends at Mt. Lebanon Church, where her dear husband served as Moderator for a number of years and up to his death, and then her remains were carried to the Gardner Cemetery and were laid beside her dear husband to await the resurrection morn.

O may our humble spirit stand
Among them clothed in white,
The lowest place at His right hand
Is infinite delight.
How will our joy and wonder rise
When our returning King
Shall bear us homeward through the
skies
On love's triumphant wings.
Elder F. P. Stone.

ALLEN NELSON

Allen Nelson was born June 16, 1913, and was killed September 10, 1944, making his stay on earth 31 years 2 months and 17 days. Also his little son, William Derwood, was killed when they were struck by a car Sunday night at 8:45 in Atlantic, N. C.

Mr. Nelson was a high standing citizen of the town and was widely known throughout the country. He is survived by his wife, one son, and his parents.

He was the son of Brother John E. Nelson, a member of the Primitive Baptist Church of Atlantic.

The funeral for Mr. Nelson and his son was conducted by Elder S. Grey of Kinston, N. C., in the Primitive Baptist Church of Atlantic. Burial was in the cemetery under a mound of beautiful flowers.

By trade he was a fisherman.
Elder S. Grey.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom called from our midst our dear sister, Mrs. Minerva Anne McCain, who departed this life on May 23, 1944. After living here 76 years she made her home with her daughter, Mrs. Etta Garner the last 20 odd years. She joined the Primitive Baptist Church at Newport, August 19, 1939. She filled her seat when possible, and lived a true and faithful member until the good Lord called her home.

Therefore, be it Resolved: First, that we bow in humble submission to Him who doeth all things well. We feel the church has lost a good member, and the children a good mother.

Second, that we extend to the family our sympathy.

Third, that we record a copy of these resolutions on our church book and send a copy to Zion's Landmark for publication.

Done by the church in Conference, June 17, 1944.

Elder R. W. Gurganus, Moderator
 Walter R. Mann, Church Clerk
 I. S. Garner
 A. A. Garner,
 N. S. Bell

Committee

SISTER BUCY TROTT

Resolutions of respect for Sister Bucy Trott, who departed this life October 17, 1943, at the ripe old age of 91 years:

She was a very lovely character and her home was a home for all, especially the Baptists. Surely she was one that "entertained strangers." Much more could be said, but to know her best was to love her most. Therefore be it, by the church at White Oak, Jones County, Resolved.

First, that we bow in humble thankfulness to our God for the lovely examples in life of our beloved sister, feeling that the church at White Oak has suffered a great loss, but for her it is gain.

Second, that a copy of these resolutions be spread on our church records, a copy sent to the Landmark for publication, and a copy to the family.

Done by order of the church at White Oak, in conference Saturday before the fourth Sunday in October, 1943.

Elder E. F. Pollard, Moderator,
 L. Heath, Clerk
 R. W. Gurganus, Committee.

MEMORIAL

Whereas, it was the will of our Heavenly Father to remove from us by death on June 15, 1944, our beloved brother, Aubrey Ray Suit, therefore be it

Resolved, That in the passing of this dear brother, our church has been bereft of a faithful, loving member, to whom the

church and its order and ordinances were a sacred trust. One who was glad "to go up into the house of the Lord."

Resolved, 2nd, That we desire to bow submissively to this dispensation of God's providence, whose ways are always just, and that His spirit may abide with those bereaved. Be it further

Resolved, That a copy of these resolutions be made a part of our Minutes, a copy be sent to our beloved Sister Suit and family, and a copy be sent to Zion's Landmark and Signs of the Times for publication.

Done by order of the church in conference assembled, on Saturday afternoon, August 12, 1944.

Elder D. V. Spangler, Moderator
 Laura Reid Gooch, Church Clerk
 J. H. Gooch Memorial Church
 Stem, N. C.

IN MEMORIAM

As it has become our duty, by request of father, to pay respects to our dear sister and stepmother, where it has pleased our Heavenly Father to remove from our midst by death our beloved Sister Eller Shepard to the enjoyments of the inheritance reserved in heaven for all His faithful children, the writer feels so unfit to attempt on such an occasion, for we see in this flesh dwells no good thing.

Sister Shepard was 72 years old when she departed this life October 5, 1944. She has been a loving and faithful member in the Primitive Baptist Church for about 42 years. She has eight children, of whom two were by her first husband and six by my father, her last husband. Her children by her first husband are Mrs. Dunnie Wood and Brother Alton Lanier. The six by father are Archie, Isaac, Roland and Passey Shepard, and Mrs. Vera Futral and Mrs. Flonnie Basden. Five sisters and three brothers are also left to, with us, mourn our loss. Still we feel it is her eternal gain.

Sister Shepard was down in bed about one week. She was taken with a stroke caused by high blood pressure. In her illness, while she could talk, she wanted to go home. I believe that she had seen a better place than this unfriendly world. I have been made to feel so many times I could see this evidence of God's grace in her face. We feel that all relatives and friends did what could be done for her comfort, for Sister Shepard had a host of friends. I felt there was a manifestation of love in having so much company.

She was laid away in her family's burying place at Cedar Fork. The funeral was conducted by her pastor, Elder R. W. Gurganus.

G. R. Shepard.

OUR PUBLICATIONS

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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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NOVEMBER 1, 1944

NO. 24

JOB CONTINUES HIS PROTESTATION OF INTEGRITY.

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

(For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

If I have seen any perish for want of clothing, or any poor without covering;

If his loins have not blessed me, and if he were not warmed with the flees of my sheep;

If I have lifted up my hand against the fatherless, when I saw my help in the gate:

Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

For destruction from God was a terror to me, and by reason of his highness I could not endure.

If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

If I rejoiced because my wealth was great, and because mine hand had gotten much;

If I beheld the sun when it shined, or the moon walking in brightness.

And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to be punished by the judge: for I should have denied the God that is above."—Job 31:16-28.

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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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

INTIMATE WITH JESUS

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? John 14:9.

These words are not spoken as a rebuke, nor even with surprise; Jesus is leading Philip on. The last One with whom we get intimate is Jesus. Before Pentecost the disciples knew Jesus as the One who gave them power to conquer demons and to bring about a revival (see Luke 10:18-20) which reads: "And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven." It was a wonderful intimacy with Jesus, but there was a much closer intimacy to come—"I have called you friends." Friendship is rare on earth. It means identity in thought and heart and spirit. The whole discipline of life is to enable us to enter into this closest relationship with Jesus Christ. We receive His blessings and know His word, but do we know Him?

Jesus said, "It is expedient for you that I go away"—in that relationship, so that He might lead them on. It is a joy to Jesus when

His disciple takes time to step intimately with Him. Fruit bearing is always mentioned as a manifestation of an intimate union with Jesus Christ. Read John 15:1-4, as follows: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh it away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

We must beware of rejoicing with a soul in the wrong thing, but see that we rejoice in the right thing. "The friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." This is spoken with joy and not with sadness—at last they are to see the Bridegroom! And John says this is his joy.

We should watch until we hear the Bridegroom's voice in the life of another. As a child of God (a saint) may be a hindrance if he does not present Jesus Christ—but only what Christ has done for him. We may leave the impression—"What a fine man or woman that is!" That is not being a true friend of the Bridegroom, to boast of our

deeds, for all the Spiritual increase or growth is in Jesus.

The secret of the Lord is with them that fear Him; and he will show them his covenant. Psalms 25:14. What is the sign of a friend? That he tells you his secret sorrows: No, that he tells you his secret joys. Many will confide to you their secret sorrows, but the mark of intimacy is to confide secret joys. Have we ever heard God tell us of any of His joys, or are we telling God our secrets so continually that we leave no room for Him to speak to us? At the beginning of our Christian experience "life" we are full of requests to God, then we find that God is getting us into relationship with Himself, to get us in touch with His purposes.

Ye are my friends, if ye do whatsoever I command you. John 15:14. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: "But I have called you friends." John 15:15.

We never know the joy of self-sacrifice until we abandon in every particular. Self-surrender is the most difficult thing. As soon as we abandon, the Holy Ghost gives us an intimation of the joy of Jesus. The final aim of self-sacrifice is laying down our lives for our Friend. When the Holy Ghost comes into our lives, the great desire is to lay down our life for Jesus, and the thought of sacrifice never reveals itself to us because sacrifice is the love passion of the Holy Ghost.

Yours in hope,

Posie W. Ashworth,
Danville, Va.

CHARITY AND LOVE UNITE

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

Dear Brother and Sister in Christ:

Elder Gilbert read the following letter which you wrote Elder Cobb and sent me a copy of, and Elder Gilbert said, after reading it, "that you had done enough."

The Letter

Elder E. L. Cobb,
Wilson, N. C.

Dear Elder Cobb:

For the sake of peace and for the welfare of the church of God, which I love above everything in this life, I want to ask you, as moderator of the Black Creek Association, to ask said Association to rescind their action against S. B. Denny and the Wilson Church, and permit us to come together and worship as becometh the children of God.

And I want to ask you and every member of the Black Creek Association to forgive me for every word, deed, or action that might have been offensive to you or any other member.

With the nations of earth at war, and sorrow everywhere, I want to live to see peace restored in our church, so all God's dear children can meet and sing and pray for and with each other.

Will you be kind enough to do this for me, before you and I will have to face a golden sunset?

I am yours in hope of eternal life.
S. B. Denny,

Wilson, N. C.,
August 29, 1944.

I dislike the spirit that takes a brother by the throat and says, "Pay

me what thou owest." That is law. There is mercy in the gospel. Jesus is merciful to our unrighteousness. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

If our hearts are full of love we do not see so many faults in our brother. "And above all things, have fervent charity among yourselves, for charity (love in action) shall cover a multitude of sins!" "For this is the message that we heard from the beginning, that we should love one another, not as Cain who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren."

There is a wonderful lesson taught us as to how we should love, and manifest our love for the brethren. 1 Cor. 13th chapter, and Eph. 4:1-32 and 5:1.

"Be ye followers of God as dear children, and one in love." We will never harm one whom we love. When we are full of love we esteem others better than ourselves. It is not how can I fellowship my brother, but how can he fellowship me?

When I joined the church 67 years ago, our people were well united, and were careful to use Biblical terms to express their ideas. We had an able and sound ministry that loved and appreciated each

other. They seemed then to be free "from jealousy, which is as cruel as the grave." Such great men as Elders J. C. Hall, J. R. Martin, Robert Hill, A. L. Moore, D. N. Moore, P. D. Gold, S. Hassell, F. A. Chick, and a host of others, were sound and able ministers, peace loving and forbearing with their brethren, forgiving ministers of the gospel. They preached the love of God for His children, and they loved harmony among Old Baptists better than any hobby that confuse and estrange good brethren. When any trouble arose among the brethren, they were emphatic of the necessity for impressing the love of Christ, and the great sacrifice that He made for His people to be ever impressed on the church everywhere. Often times was it repeated, "Vengeance is mine, I will repay, saith the Lord." Why not pray to Him when we think of falling out with a brother, and ask Him to give us that "peace and love that passeth all understanding, not as the world giveth give I unto thee."

We so much need each other. "If we bite and devour one another, take heed that ye be not consumed one of another." The world is opposed to us and would destroy us if they could. There should be a great striving among us for the things that make for peace. We are brethren and so much need each other. My greatest desire for the few more days allotted me is to see our people all sweetly united in loving fellowship.

I have visited three associations this fall. My association, the Antioch, the Suwanee, and the Mt. Enon and all these are dwelling to-

gether in sweet fellowship. I met Elder Green of Georgia, and he said that he had attended ten associations this year, and sweet peace and loving fellowship overshadowed them all. This is good news and the right sort of news in my opinion. If we can't forgive our brother with whom we differ, how can we expect God to forgive us? He set the example by word and precept in dying for us. Do we not owe Him that little to live peaceably with all men and especially our brethren in the church?

I was so glad to meet both of you once more before I go hence. The brethren everywhere you went, as far as I could learn enjoyed your breaching, Brother Denny, and will gladly welcome you among us again.

I so much enjoyed the Mt. Enon Association. I never saw more love and unity among the saints than there. This Association has twenty three churches in loving fellowship and about 1050 members.

Elder Gilbert is now in his 88th year. Was their able and efficient moderator, Elder R. E. Campbell their most excellent clerk. This association has an able and sound ministry, all satisfied with the goodness of the Lord's house. They correspond with all the associations in Florida and several associations in Georgia, and maintain an indirect correspondence with the Primitive Baptists all through the south. I shall never forget their love and kindness extended to poor me in my declining years. I love my precious brethren everywhere, and so much appreciate their loving fellowship. I cannot live without them.

At my home church here the first

Sunday in October I had the sweet privilege of baptizing my oldest daughter at her request. This was indeed a great day for me. The Lord has been so good to poor me. I can never praise Him enough for His many blessings both temporal and spiritual. May God bless you precious ones. Would be so glad to have you visit us. Pray for me.

Yours in Gospel Bonds,
Lee Hanks,

Cantonment, Fla.,
Route 1, Box 281.

A GOOD LETTER

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

Dear Mr. Gold:

I enclose a communication to be published in the Landmark if you have space or if it does not crowd out others of more interest. You are one of such wonderful character and patience I would be grateful to have you write more for the Landmark than you have in the past. Discarding the nature of humanity and taking into consideration those of us who have made a profession, if we would only control our passions and use patience we would never have disputes in the churches. Thus far in the divisions I have membership with one party classed as the old original. If I know myself I love the members of the others just as much and have visited them when I had the opportunity, while I was able ever since the division, but could not commune with them. I know of some who would prefer to remain at home, or either have proved it by doing so.

Please write for the Landmark,

Mr. Gold. Excuse me for taking up your time.

Thanking you,
Miss Azubah Lee,

Dunn, N. C.

P. S.—Excuse me to a stranger. Will say I have experienced one period of time, don't know how many years, not many, my temper was inactive. No one on earth but me knows the sufferings I have experienced for 41 years, but the end is not distant now.—A.L.

To The Household of Faith:

“And because iniquity shall abound the love of many shall wax cold.” Matt. 24:12. Love and its fruits are at times the essence of my meditations, also coldness for it can perform its injury. Years ago I entered the presence of a dear sister in Christ, I hope, in love and good will. While present I felt a coldness within. A short time, a day or two passed, I entered her presence again. This time I felt the injury, the wound that coldness had given a premonition of, because I gave no cause. During the days of my youth I learned this lesson, so long as you can assemble and go with the crowd you don't know for love is the benignant ruler of the emotions of all, but please allow sickness or misfortune to confine you and you are not required to be absent long, any great length of time, before you are to some degree forgotten, if continued, forgotten by all except a few.

The church was under my consideration when I began to write. I have suffered afflictions 41 years; have used a light diet of food and was

denied the luxury of stronger foods, also used a special medicine to aid the function of the body. Monday after the third Sunday of September 1904, I requested a home with the church that I had cherished, or the true church, since I was old enough to consider the difference in churches. A short time, perhaps two or three weeks, before I united with the church, this message was given to me, “You are left afflicted” to try the people. I knew not the significance of this. I know not yet, but I have experienced so many trials and such a variety has kept my memory of this renewed all these years and many that have left scars. Added to my trials has been the loss of loved ones and money.

The year of 1939 I began to weaken slowly and in 1940 and 1941 I could not be up only part of my time. These trials and tribulations seem to come double at times. I remember well one morning when this message of comfort was given to me, which brought ease for days, “The trial of your faith is more precious than gold.” I believe any one who suffers a great period of time with afflictions learns many lessons, the majority of others do not. Again, they feel the need of love for a balm to their hearts, a benefit in many ways. Love is in authority when we desire a home with the church and when it grows cold towards those disabled to assemble themselves with the church, how pathetic. I remember a dear aged sister who was confined to her bed 37 years, except a few years she could lie on a chair. During this time she was baptized on this chair. During her life of affliction she

gave back to God her dear husband, three grown sons and three grown daughters. Many of her last years on earth she was seldom remembered by others whom she would have been delighted to have visit her. Also I remember a good minister, a faithful pastor of the church. I heard his grandson say he did not have but a few visitors during his sickness in his last days. These are only a couple of examples of coldness. This applies also to members of the church who allow worldly cares to cause them to neglect assembling with the church. The more they remain absent the colder they grow. This coldness that causes members to neglect those confined and disabled to go, causes grief and a forsaken feeling, until they also in time grow cold, feeling they are out of the way of others. But when some one comes in the still spark kindles at once and they feel like a new person. I know of a good minister, so faithful to visit the sick. Sometime ago I inquired of him, there are often several afflicted and sick and how did he know which one to visit. His reply was he had an impression who to visit. Perhaps some are careless because they have no impression to visit the sick. Since then I have been able to excuse those whom I would like to have visit this poor worm of the dust. I have been disabled to sit up any since January, 1943.

Azubah Lee,
Dunn, N. C.

"WHAT MUST I DO, LORD?"

After Christ and His disciples had partaken of their last supper together, and while He was visualizing the cross with Himself as the victim hanging thereon they moved on unto a place called Gethsemane, and there He told His disciples that His soul was exceedingly sorrowful, even unto death, and He asked them to tarry there and watch. Judas was at this time out conniving with His enemies to sell his Master for thirty pieces of silver. And Christ went a little further off from them and fell on His face and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." And when He returned He findeth them asleep and He said unto Peter, "What, could ye not watch with me one hour?" And He repeateth this performance for the second and third time, and when He returned the third time they were still asleep. And He then spoke words that should, and somehow I believe do, reach deep into the hearts of all true children of God. He said unto them, "Sleep on now and take your rest." Oh, I am wondering if we, too, are not sleeping today when we should be awake. Here then were His own followers so neglectful of their duties to their Lord that they would not heed what was perhaps their Master's last request before shedding His blood for them.

Acts 22 gives us a beautiful lesson bearing on the same thought. Paul was going about over the country persecuting unto death, and delivering into prison both men and women, and doing many things con-

trary to the teachings of God. He was at this particular time on his way to Jerusalem to get those who were bound and bring them to be punished. But something happened. He says, as he neared Damascus about noon, "Suddenly there shone from heaven a great light round about me, and I fell to the ground and heard a voice from heaven saying unto me, "Saul, Saul, why persecutest thou me?" And I asked, "Who art thou," and the answer came back, "I am Jesus of Nazareth, whom thou persecutest." Therefore, nothing that Paul had been doing, or was doing, at the present time, had brought him favor with his God, because he had surely been engaging in the things contrary to God's command. But immediately after Paul received the light of salvation by the grace, mercy, and love of God, he cries out in no uncertain terms, making inquiry as to his duty to his God. Hence, listen to his question, "What shall I do, Lord?"

Oh, isn't that the experience of His believing children today? They too, are desirous to learn what their duties are toward their church and fellowmen. Just before Christ died on the cross His own followers were having controversies concerning some of their old traditions. So Christ saw the necessity of taking some of them out on the isle, away from the confusion and strife that was then raging among His people, and was transfigured before them. That is, He did the things necessary for them to see Him in an entirely different light from the way they had previously been seeing Him. Hence, we find all through the Bible

where God is teaching His people things to do, and things not to do. Not, however, in order for them to obtain light, but because they have already received the light that shines from above. Is it not true then that God has already taught us that if we engage in wrong acts, or fail to do what is so clearly our duty, we surely suffer here in this present life? and the greatest tragedy of all is that the household of faith suffers on account of our misdeeds. Oh, how weak we poor sinners are unless we are blessed by Him to see the light that shines from heaven.

I feel quite assured that so long as this world stands there will always remain a large number who believe in salvation by the grace, mercy, and love of God. But there is one thing that is so obviously true that we can behold it with our natural eyes and feel the effects within our own souls, and that is this: In many sections of our country today there exists a coolness, slackness, and unconcerned attitude on our part, and these things are causing a drifting backward and dying away of some of our churches. Does it not then become my duty to look around about me, endeavoring to locate the cause for such? And when God blesses me to stop, think and pray for a moment, I then discover the cause to be right within my own bosom. First, we find ourselves late in reaching the church, and sometimes we see the ministers coming in, anywhere from fifteen to thirty minutes late. And second, we begin to deliver very hard blows to other denominations without any retaliation whatsoever. Third, we find ourselves spending a great por-

tion of our time discussing the various scriptures, and oftentimes in a heated manner. And in some extreme cases we go so far as to resent it from the pulpits in the presence of the congregation. I, of course, claim that our God has revealed to me my interpretation. You, of course, claim the same revelation, but have an entirely different interpretation. Hence, it makes us wonder if it is not difficult to harmonize the word of God in such a way as to believe that He would reveal to me one meaning and you another, without also giving us patience, love and tolerance, sufficient to bear with each other. For surely many of such scriptures, I fear, never have or never will be clearly understood this side of the Great Beyond.

When we, therefore, see this drifting away and coolness and the dying of some churches, we ask, what is the trouble? And surely we have only to pause for a moment to find the answer. Oh, I sometimes wonder if our God is not at this time, withholding His sustaining grace from us for a spell, in order to teach us how sinful and weak we are without His guiding hand to direct us along the way. It may yet be necessary for Him to do by us as He did by some of the apostles of old, take us out on the mount, and there be transfigured before us, so that we, too, may behold Him in His true light.

And while I am contemplating upon these things, there seems to be a prayer in my heart, going out as I believe, reaching the throne of mercy that our God will, in some way, bless us with a sufficiency of His grace, so that we may from this

hour henceforth and forever refrain from any further ill will, criticism, or bitter words toward our fellow-man on account of our different viewpoints of the hidden mysteries of God. If we really believe, what we claim to believe, then is it not true that we are the last ones on earth to criticize our brethren? May we realize that there are many lambs of God on the outside of this our earthly church, who are reaching out, hungering, grasping and thirsting for a little spiritual food and a place to rest their tired and weary souls? And it is often the case they find their way within our doors seeking that which cometh from above. And if they find us cool toward each other, surely it makes a bad impression on their minds and they do not return, then being left out in the cold. So may our God bless us to strive and struggle on, using what intellect He has already given us to accomplish higher, nobler and greater achievements for this our earthly church. May we cry out with Paul and ask, "What must I do Lord?" Grant, our Father, that we may awake from our slumber before we, too, hear the words, "Sleep on now and take your rest." We ask these things in the name of the One in whose face is the light of Thy glory, who won His throne by His cross of shame, and rose from His tomb to reign forever in the hearts of men, in Heaven above.

A. C. Owens,

Wilson, N. C.

EXPERIENCE

My mother died when I was four years old, yet I remember it well. I felt like I wanted to go with her but was afraid I would go to hell. I don't remember anyone telling me there was a God, but I believed there was, and was afraid if I died I would go to hell since I was such a sinner. I would think of the world coming to an end, and, O Lord, I felt that it was more than I could bear. My father tried to keep us three little girls together. We fell in bad hands when he was away. She would punish us and I would hide and try to beg the Lord to take care of us and not let her kill us, for surely I would be burned. All of the mystery of the world and how it would end was with me most of my time. I just couldn't throw it off. As I grew up it didn't seem to leave me. I had lots of dreams that I can't mention, yet I remember them well.

In 1896 I was eleven years old. I read the Bible through three times, all the time keeping it hid from my family. Oh, I was in so much trouble. I had a girl friend I would talk to. She seemed to understand and would tell me she wanted me to talk to her uncle, Tommie Lawrence, for he was a good man and loved everybody. But people didn't travel much in those days and my family was the kind that didn't go to church much. I would go once in a while, but couldn't hear preaching without crying. If I was taught which church was right, I don't remember it, but I always believed in the Primitive Baptists. I had an uncle I thought a lot of and always

wanted to be in his church if I could be in any; but felt so sinful I knew they wouldn't have me.

Well, all this wasn't the only thing that was in my mind. I loved fun and had a lot of friends. One of my best enjoyments was to dance. Yet, all the time this fear was with me, and I would promise my God I would never go to another, but the next day I would promise to go again.

When I was seventeen I had typhoid fever and was very sick. I promised my God, as I hope, that if I got able I would offer to the church. Well, I was up to my uncle's on Friday before the fourth Sunday in September, 1902. He went to church and came back. We were at lunch and he said to his wife that it was talked at church that someone was expected to join Saturday and he wished she would. She said, no, there's too much devil in me; they won't have me. I spoke up as sincerely as I ever have in my life, "Uncle Bob, do you reckon they would have me?" He answered, "Good God, no. You love to dance too good." I got out of the house and hid myself. I've never felt so bad in all my life. The best friend I had in the world judged me like that; everyone else judged me worse. I didn't go to church. I couldn't. I don't know how the time passed. I felt condemned to die. I never said one word about it. I couldn't. I still had dreams and they meant so much to me. I felt surely the Lord was with me, for no human person could show me the things I saw in those dreams. These words meant something: "You know you have passed from death unto

life because you love the brethren." If I ever loved anything in this world it is the Primitive Baptists. I knew I wasn't fit to be a member. I still feel so, but I went before the church at Spring Green on Saturday before the fourth Sunday in April, 1909, was received, and baptized by the pastor, Elder G. D. Roberson. I'm still not worthy to be among such people, but I've nowhere else to go. I want to live with them and die with them and with them be buried. Please, every one that feels the spirit of prayer, pray for me.

Nora D. Grimes.

Dear Mr. Gold: If you feel this is worthy of space in the dear old Landmark, please publish it; if not, just throw it aside. I've sketched a few things in my weak, unworthy way. Correct and take out anything you see fit. I do enjoy your writings so much and many others. Please, all the dear people of God, pray for me in this world of trouble. Make me submissive to the will of our God, O Lord, and make me to see thy blessings. Have mercy, O dear God, on the people in this world in time of war and destruction.

A little sister, if one at all.

Mrs. Nora D. Grimes.

P. S.—Mr. Gold, I talked with you at Old Sparta on Sunday. I receive the Landmark addressed to Mrs. Geo. D. Grimes, but am using my first name, as there are so many George D. Grimes in the county.

DREAMS

Permit me to say that I believe in dreams. My brethren have been warned in them in such a way as to be helpful to us. My own dream-

ing is worthless in a spiritual sense. I do not pay attention to every dream that I hear, any more than I do to all the writing I read or the preaching I hear. Much of each is palmed off on the church as being of, and by the spirit. Many people tell dreams and enjoy the limelight reflected by doing so. If their dreams are called in question they swell up and point with pride to the fact that Joseph and others were scorned because of their dreams. I want to talk to God's people about dreams, but I am making it clear that every dreamer does not enjoy the blessing of them coming as the work of the Holy Ghost. At the same time, I hope to be led in such a way that I do not deny God's power in bringing to pass things that are dark and mysterious to us.

Now look at the dream of the king, Nebuchadnezzar. God gave him that dream. (Dan. 2:29). The dream is so closely related to the whole chain of events that none can deny its place in the affair. God gave him the dream and then took it away from him! God left the king in a dazed condition. He remembered that he had a dream but couldn't remember what it was. Yet, it was so terrible and so great in magnitude that he was troubled in spirit and his sleep left him. (Dan. 2:1) But his kingdom was blessed with magicians, astrologers and sorcerers. He had no conception of God and His wonderful wisdom, power and glory. His trust was in man. But it seems that his chosen men were wise. They acknowledged more truth than the present day crop of them do. They act today as though they can bring the

dead to life—in fact they tell people that if they will listen to them they can perform magic. But these men could not perform miracles and they knew they could not. Yet, they, themselves, were weak and lacking in faith. To them it was a hopeless task because they could not and they knew not God and His revelation of baffling secrets. People talk about having faith as though it were a product of the natural man. Here is a test for that doctrine. If faith is something that can be acquired like a knowledge of law or medicine, or if it is gained by “turning over a new leaf,” or if it comes by playing, or by giving your heart to God, why did these men not get it, or have it, or exercise it, or get it in some way?

But here were these four boys of Israel who were condemned to death along with the wise men. They, too, knew their limitations. They knew that they could not give an interpretation without the dream. But they were possessors instead of professors. They had faith. Even the horrible sentence of death that Nebuchadnezzar had placed on them could not enable his wise men to have faith. If the threat of death, by the king, by cutting them in pieces, did not scare them into having faith in God, it is useless for preachers to try to scare the dead sinner into having it. These Israelites were given what they possessed. God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in visions and dreams. Reader, what do you see in this but the blessing of God? Do you see anything in these four

but what God gave? When they came to Daniel and the three to slay them, he asked for time. They held a prayer service and asked for mercy. They did not go to God for justice. They made no mention of their works nor no effort to trade what they could do in the future. They were Israelites and had been blessed above many, and, no doubt, had been in communion with God a long time. But they implored His mercy! I tell you that is the only thing a Spirit-taught child of God can pray for. They had the genuine faith of God's elect! It was the kind that stood the test! It was the faith in their God and not in their kind! Right now at this particular time I'd desire to be granted that faith that looks up to God and not to any king, or president, or army!

Now when God answered this faith-wrought prayer, what was the response in Daniel? Let us listen in, dear child of God. “Blessed be the name of God for ever and ever, for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom to the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.” If the king had not dreamed, this prayer would not have been uttered. If Daniel had not had a vision in the night, who can say that the book of Daniel would ever have been written. And if Daniel and his three brethren had been slain, we would have known nothing of Daniel in the

den of lions, nor his brethren in the fiery furnace. Dreams are important!

In a sweet hope,
W. D. Griffin,

Fayette, Ala.

A GOOD LETTER

Dear Mr. Gold:

I had promised myself a trip to Wilson tobacco market, and have the long desired pleasure of knowing you personally. But three months' serious illness, beginning last May, has prevented so far, but I am thankful that I have reason to think I will overcome it, as I did a similar attack two years ago. In fact, I have fooled doctors and undertakers so many times in the past several years, that I told my beloved friend and colleague, Dr. Cobb, that I had made up my mind never to give up, but to live as long as I saw any one else living. You know in the 20th chapter of II Kings, there is an account of the sickness, and approaching death of Hezekiah. But the prophet Isaiah was turned back to inform the sick man that his prayers had been heard, and fifteen years had been added to his life.

I was telling a minister of my belief, and faith, in such accounts. He smiled, and replied, "What you read in II Kings was true in its time. That was the old dispensation. We are living in the NEW."

I told him, if he was correct, the Bible I had read and studied for over three score years, had taught me that God's laws never change. He is the same, yesterday, today, tomorrow, forever. He still insisted that since Christ's advent nothing

applied to one's religious life except the New Testament.

I can't see it that way, and am glad I can't.

I have certainly enjoyed your sainted father's (P. D. Gold's) experience in the Landmark. I remember him so distinctly, as I use to see him at my grandmothers, back in the years of the very long ago. From the time I was a small boy till I was grown, your letters in the Landmark, Elders O. J. and S. B. Denny, Elders Cobb, Cowin, Gilbert, and now your father's experience, has been worth ten years' subscription to me, and more, to say nothing of the great number of letters from members of the Primitive Baptist church. The only thing unaccountable to us is just why all the good brethren can't dwell together in unity as the Bible teaches us to do.

In this great war of blood and tears, and sorrow, and destruction, if it were not for my belief that God's hand rules everything, on earth and in heaven, and all the world, I would be most miserable. He has already taken a hand in it, I believe, in enabling planes to bear such heavy loads, also in the use of Radar, and many other places of mysterious intervention. Read 24th chapter of Matthew, and get a description of World War No. 2 from the lips of Christ himself. All of us should be resigned and submissive to whatever comes to us, or our loved ones, so long as God's hand rules the destiny of all living human beings.

Very truly,

Dr. Will Crawford,

Oak-Glen, Goldsboro, N. C.

The above interesting letter is deeply appreciated. Dr. Crawford is a remarkable man in every respect. We trust he will live a great many more years. I agree with him that people who are united by the love of Jesus Christ who died for His people should live in peace and harmony. Christ died for us and suffered the agony of a death so horrible that we cannot conceive of His sufferings. Yet we fall out over the most trivial matters that give us no satisfaction whatever, except to have our way, and feel glorified that we have won a victory over our opponent. This, we feel, is according to the selfishness and desire of the flesh. It does not originate in the attitude of Christ, who told us: "My peace I give unto you, not as the world giveth, give I unto you." When we can't forgive our brother and settle our petty differences with him how are we going to defend ourselves when we see Jesus and the wounds that pierced His hands and sides.

I am still looking forward to that visit, Dr. Crawford, and believe you will make it.

Yours very truly,
John D. Gold.

**ENJOYED UNION MEETING
AT STEM**

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

Dear Mr. Gold:

I was over to the Union Meeting at J. H. Gooch Memorial Church, Stem, N. C., yesterday and the weather was ideal, had 8 preachers, a good congregation, fine dinner on the grounds, and how refreshing to have such a day off

among friends and loved ones, and to be fed from the Master's table.

While at the lunch hour several of our friends came and gave me their subscriptions to the Landmark, as follows:

Mrs. R. W. Jones, 710 Park Ave.,
Durham, N. C.

Mrs. L. H. Hill, Route 2, Rougemont, N. C.

Mrs. L. G. Clayton, Route 1, Roxboro, N. C.

Mrs. Bessie Carver, Route 1, Roxboro, N. C.

I enjoyed the Black Creek Association very much, but regret I did not have more time to spend with you, but enjoyed the little chat.

Will close with best wishes to you and yours, and again want to say how pleasant it is to meet Mrs. Swindell.

Yours as ever a friend,
J. J. Whitley,

Durham, N. C.

COMMENDS DR. JONES' BOOK

Dr. A. L. Jones,

Tyler, Texas,

Dear Brother Jones:

I have received your wonderful book on how to study the Bible and understand it when we read it. I sincerely feel it is one of the ablest and most timely works of this age. God has surely been good to you in giving you the wisdom and courage to undertake and carry out this work. I feel it will be a real benefit to every heaven born soul, and especially to the church of my Master.

I would like to see this book in every Christian home and on the book shelves of all our ministers, especially our young ministers and I am ready to circulate this work

and will make every attempt to get it before our people.

I thank you very much for sending me this book and hope God will give you every needed grace and means to carry on this able work.

In Gospel Bonds,
G. E. Griffin,
Box 163, Lindsay, Calif.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Inclosed find check for \$5.00 to pay subscription to Landmark from January 1, 1944 to January 1, 1946, and use the other \$1.00 to help send your good paper to some one else.

G. L. Eubank,
Maysville, N. C.

OBITUARY OF

SUSAN ALDRIDGE SIMMONS

It is with a sad heart that I attempt to write the death of my mother, Mrs. Nancy Susan Aldridge Simmons, who was the daughter of William and Bettie Donohue Aldridge. She was born November 29, 1859 in Caswell County, N. C., and departed this life April 27, 1944, age 84 years 4 months and 28 days. Funeral services were conducted at Bush Arbor Primitive Baptist Church by Elder W. C. King. She was married to George W. Simmons on January 11, 1883 and to this union were born seven children, two daughters, Mrs. Fannie S. Dabbs, Yanceyville, N. C. R. 1, and Mrs. Huldah Hill, Hillsboro, N. C., and five sons, J. T. Simmons of Yanceyville, N. C., R. 1 and W. E. Simmons of High Point, N. C., and three sons died in infancy.

She joined Bush Arbor Primitive Baptist Church in October, 1923, and was baptized the following Sunday by Elder B. F. McKinney and she attended her church as long as she was able and sometimes, though very feeble, she would attend anyway. Her greatest pleasure was in attending her church.

She was a kind and dutiful wife and a kind and loving mother and to know her was to love her. She had many trials and tribulations in this life but bore them with great patience. It seems hard to give her up but it was God's Will to take her home from the trouble and trials and afflictions of this life and I hope He will reconcile us to His holy will. We should not mourn her as one without hope for I believe she

is now enjoying the rest that remains for the children of God. May God enable her children by His grace to live in a right and acceptable way with him and when we are called from time to eternity may we meet mother on that happy shore where we may ever sing His praise forever more.

We think of you as just asleep,
Not dead, just gone away;
Asleep in peaceful, sweet repose,
To wake another day.

Till then we'll say, "Sleep on, Dear Mother,
Sleep on and take thy rest;
We hope some day we'll meet again
In that home forever blest."

In the graveyard sweetly sleeping,
Where the flowers gently wave,
Lies a precious mother
In her silent grave.

Written by her daughter, Mrs. Fannie S. Dabbs, Yanceyville, N. C., R. 1. Written in September, 1944.

SKEWARKEY UNION NOTICE

The next session of the Skewarkey Union is appointed to be held, D.V., with the church at Hazie Swamp, Martin County, Fifth Sunday in December and Friday and Saturday before.

Elder A. B. Ayers is appointed to preach the introductory sermon and Elder E. C. Stone is appointed his alternate.

All lovers of truth are invited to attend, especially ministering brethren.

A. B. Ayers,
Union Clerk.

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at Pungo, in Beaufort County, on Saturday and fifth Sunday in December, 1944.

All lovers of truth are cordially invited to be with us. A special invitation is extended to ministering brethren.

Noah L. Ambrose,
Union Clerk.
Creswell, N. C.

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