

Zion's landmark

Wilson, N.C. : Zion's Landmark Print,

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Complete

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

NOVEMBER 15, 1944

NO. 1

THE WORDS OF JOB ARE ENDED

"If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

Neither have I suffered my mouth to sin, by wishing a curse to his soul.

If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

The stranger did not lodge in the street; but I opened my doors to the traveler.

If I covered my transgressions as Adam, by hiding mine iniquity in my bosom;

Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book:

Surely I would take it upon my shoulder, and bind it as a crown to me.

I would declare unto him the number of my steps; as a prince would I go near unto him.

If my land cry against me, or that the furrows likewise thereof complain;

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended."—Job 31:29-40.

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

COURAGE FOR TODAY

All men should long ago have
learned
That day succeeds the darkest
night;
When all the world seems over-
turned,
Be sure that wrong will yield to
right;
All ages past tell out the tale
That Truth and Justice never fail.

Green grows the grass, the sun
shines bright,
The winter of our discontent
By Nature's spring is put to flight.
Yes, year by year comes this
event—

A parable whose meaning's plain:
The tyrant's conquests are in vain.

Courageous hearts, enlightened
eyes,
Unceasing work in Freedom's
cause—

Let these the senses energize.
As Nature's rhythm knows no
pause,
Relentless grind the wheels of fate
To crush the tyrant and his hate.

In far-flung corners of the world
Our sons and brothers fight and
dare;
They hold Old Glory high, unfurled
Above the battle's din and blare.
O God of Hosts, Thy mercy show
Amid the battle's ebb and flow.

The night will end, the day will
break—

A vision true, Oh! hold it high;
To daily duties be awake,
Fulfill each task that lieth nigh.
Above the weary road we tread
The light of Vict'ry shines ahead.

—Chas. G. Reigner,

(Selected from The Banner Her-
ald by Elder O. J. Denny.)

A TRIBUTE TO OUR PRESIDENT

The people want Frank Roosevelt
To serve them four more years;
His faithful service has been felt,
It plainly now appears.

His call to office is Divine;
God gives to whom He will,

(Dan. 4:17)

He'll be elected the fourth time;
And serve the people still.

God rules in Heaven and in earth;
"And none can stay His hand";
He's author of the highest birth,
Without the aid of man. (John 1:13)

Our President believes in God,
What is to be, will be,
And Christ will rule with iron rod,
'Till all the church is free. (Ps. 2:9;
Rev. 2:27; 12:5)

Lytle Burns,

Florence, Ala.,
July 16th, 1944.

LETTERS FROM OVERSEAS

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

Dear Sir:

I am enclosing two articles from a soldier, and both pieces have been delayed. You may publish both articles in one Landmark or one in the one this month and one in the next as you see fit, as I feel myself it is worth publishing. Sent by one who feels unworthy always and remember this poor sinner when you have a mind, and pray for me.

A little sister, I hope,
Mrs. Bessie Foy,

Richlands, N. C.

LETTER FROM A SOLDIER

Mr. John D. Gold:

I will try again to write a little as I am so lonely while God is not with me.

I have read the Landmark for the past two years. When the subscription ran out I would get some old ones which my grandfather got during his stay on earth, and there's nothing I like any better than getting a Landmark and reading it. It helps to drive some of my worries away and helps to ease my poor aching heart, for if I couldn't get something to occupy my mind I would go crazy, for I feel like I'm one to myself. Seems that no one wants anything to do with me. They are all the time finding fault with what I say. I can't do anything but what some one has to say something about it. And if I could crawl off somewhere and die, it seems like it would be a blessing to me. But, as the poet says,

"God moves in a mysterious way
His wonders to perform,

He plants His footsteps in the sea
And rides upon the storm."

I feel so unworthy that at times I don't see why God causes me to live, but we have nothing to do with that part of life. We can't do anything to cause us to live or die.

Mr. Gold, I have read some pieces in the Landmark, and it fits with my feelings. On several occasions I have thought that God had forgotten me as I was nothing but a poor sinner in this wide world alone. But, as the poet says,

"Must I be carried to the skies
On flowery beds of ease,

While others fight to win the prize
And sail through bloody seas?"

During our days on this earth we need not look for flowery beds of ease for in His words God told Adam: "Thou shalt till thy fields and eat thy bread with the sweat of thy brow." And He is the same God yesterday, today and tomorrow. He changes not.

I feel to hope at times that God is with me, for when I pray I feel better and in some way or other I feel like the most of my sufferings are over. I feel like God has blessed me to learn more things within the past four months. I can see now if I had done as the Bible says for us to do that I would feel better now, for the Bible says, "Love thy neighbor," and I know that I have not done by others as I would like for them to do unto me. And it says, "Honor thy father and mother," and in several ways I have not done as my father and mother have begged me to do. I could have done lots of other things that I didn't do, but I hope that God will forgive me for my sins and that we may all meet in

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heaven. And if there's any one who feels like praying for me I would like it very much. And if any one has a mind and will take the time to write to me I would appreciate it very much if I could get a letter from some Christian friend.

As an unworthy friend in Christ, I hope, if any one will write to me here's my address:

Pvt. Elijah Furney Davis,
Army Serial No 34855388,
Co D. 25th Bn. 7th Regt.,
I. R. T. C.,
Fort McClellan, Ala.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

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

My Dear Sir:

I am enclosing herein my check for \$3.00. Two dollars is to pay for Zion's Landmark from August 1944 to August, 1945. I should have sent it ere now, but just neglected it—forgot it. The other dollar is to help you on the "Charity Fund"—some one not able to pay for it.

I have been reading the Landmark for a long time, just don't remember how many years. I read it when my father took it, over 50 years ago, and I have been taking it a long time. I am now nearly 80 and, like you, still out of the fold, but I hope I believe the Old Baptist doctrine. I was raised under their influence and I am glad that I was. I am the youngest of 12 children. The oldest of the twelve was Elder George D. Roberson, whom I feel sure you knew and have heard preach. Will call your attention to one remark your father made concerning Elder Roberson, to-wit:

"When Elder Roberson got through with a subject, there wasn't much for any one else to say about it."

With kind regards,

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

THE RESURRECTION

Dear Brother Gold:

It is most agreeable to find several kindred spirits on the "resurrection of the dead" in these parts, those who have been taught of the Lord on this mysterious subject, on which you and I differed in love. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. Paul was accused by the Jews, of preaching that "One Jesus, which was dead, whom Paul affirmed to be alive." Acts 25:19. The only dead person mentioned here is Jesus, but many honest and sincere brethren construe this to mean all the sons of Adam, but Paul had no such idea in mind, he was speaking of no man, "save Jesus only."

"How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. They say that "any fool can ask questions, but it takes a wise man to answer them" and Paul is just the wise man to answer this one. He say "Thou fool, that which thou sowest is not quickened, except it die: And that thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain." Most of us know that the shuck, or outside shell of the wheat, never comes up out of the ground again, just so our old shell or shuck—the old earthen vessel never will come up again. Once the treasure goes "to

the God who gave it" this old vessel, like the kernel of wheat, moulders away in the earth. Paul doesn't say here that it ever comes up again, why should we? Nearly, if not all scriptures touching the "resurrection of the dead" are written in the present tense, in verses 42-43-44 of this chapter, "it is sown" and "it is raised." "It," the pronoun, stands for the noun "resurrection" which is sown in corruption, that is, in our corrupt bodies of earth, clay, dust and flesh. "It" is raised in the incorrupt body of Jesus, "if ye be risen with Christ," already risen with Him, for "in Him we live, move, and have our (spiritual) being." "It is sown in dishonor," that is sown in our dishonorable bodies, raised in His glorious body—don't forget all this is in our Christian experience, for we "speak according to the mighty power which He wrought in Christ when He—God—raised Him from the dead." Jesus said to Martha "Thy brother shall rise again." St. John 11:23. This also is in the present and future. "Martha said unto Him, I know that he shall rise again in the resurrection at the last day." She was a Pharisee, and she believed like all Pharisees today, every Arminian preacher and Sunday School teacher believes that way. "Jesus said unto her, I am, (not I will be, but I am, in the present), I am, the resurrection, and the life (one life, one Lord, one faith, one baptism.) He that believeth in me, though he were dead, (in trespasses and sins) yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?" You see, Brother Gold, all this is in the present and future,

present when Jesus says "I am the resurrection," and future when He says, "yet shall he live. God is a Spirit" and "as he is, so shall we be." Men by nature, "are as water spilled upon the ground, that cannot be gathered up again" or "as a vapor that appears upon the earth for a little time, and vanisheth away." The flesh profiteth nothing, so that Job says "He that goeth down to the grave shall come up no more." One has said that Job said this in a discouraged, cast down condition, and as Job was in this state all through his trial, shall we throw all his testimony aside? May the good Lord deliver us from error, delusion and every false way, for He only is able to do it.

Yours in Christian love,

Everett R. Kinney,

1626—8th Ave. Drive,
Bradenton, Fla.

The complete answer to the resurrection is that the spirit and body of Christ were reunited in the resurrection by the Father, and so will our spirits and bodies in the general resurrection.—J. D. Gold.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

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

Dear Mr. Gold:

I enclose \$2.00 to renew my subscription for the Landmark for another year. I am sorry I have neglected it.

I am also enclosing \$1.00 to send the Landmark to those who cannot afford it.

Mr. W. M. Hedgecock,
Route 1, Gibsonville, N. C.

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CONTRIBUTIONS TO ZION'S LANDMARK FUND

The following brethren and sisters have contributed to the Zion's Landmark Fund for those unable to pay, since August, 1944:

Mrs. Ruth Paschall, Reidsville	\$1.00
F. D. Long, Roxboro	4.00
Eld. E. L. Cobb, Wilson	.50
Eld. Floyd Adams, Willow Springs	1.00
Mrs. Ida Willis, Beaufort	1.00
J. J. Whitley, Durham	.50
M. L. Sugg, Walstonburg	1.00
Mrs. N. R. Corey, Rocky Mount	1.00
Eld. W. E. Grimes, Greenville	3.00
G. L. Eubanks, Maysville	1.00
Z. R. Gay, Farmville	1.00
Mrs. C. W. Adams, Portsmouth, Va.	1.00
Marcellus Williams, Wilson	1.00
A. S. Roberson, Robersonville	1.00
W. M. Hedgecock, Gibsonville	1.00
C. M. Horner, Burlington	5.00
I. J. Horton, Walstonburg	2.00
Eld. J. D. Fly	1.50
Total	\$27.50

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Dear Mr. Gold:

I have been waiting to send in my subscription renewal, hoping that I would be enabled to say a few words of comfort to some of God's little ones, but I am the one that feels the need of a Comforter. Yes, I feel to say that the dear Lord has entirely forgotten me, if indeed He has ever been mindful of such an one as I feel to be. These times we are passing through are trying to men's souls, and I hope and pray if it could consist of His righteous and holy will, that the time will soon come

when it will all be over. So many of us have loved ones away on battle fronts, and we can only say, "Thy will be done."

In a recent issue of Landmark I read a precious comforting letter from Elder Jarrell. I have had the pleasure of hearing him preach at the Mill Branch Association in 1942. There are so many good writings in the dear paper, that I do so enjoy. Your writings are very good, Mr. Gold. I hope you will receive this renewal in time so that I will not miss one single copy. Whenever it arrives, I just sit down and read it from cover to cover before I do anything else, almost every time. Then I feel more like doing my many chores. I can meditate on the many good things I have just enjoyed.

Mr. Gold, I recently received a letter from my dear son who is serving his country in the Pacific, and I want to quote a few words he wrote:

"Mom, you don't know how much you mean to me, the way you have raised me, and the way you have taught me; they mean so much to me. The standards you set for me, God grant that I may always live up to them. I feel like you said you did, that I am only clay in the hands of the Lord, and without Him I can do nothing, not even pray, if He doesn't open up my heart. I don't know how to explain it, but since getting your letters today of October 1st and 4th, I feel different. I feel like I wrote above. Please, God, be with me and show me the path and the light, for without it I am lost. No, mom, I don't feel like I've been much comfort to you. God,

I thank you for such a mother to bring me up right, and grant that I may be able to do something to repay her. As I am writing this, I am all choked up . . . ”

This dear boy believes in Salvation by Grace, and I pray the arm of the Lord will protect him, and all the dear boys who are in this terrible conflict.

I am sending a check for five dollars (\$5.00) for two years, and the other dollar use it as you see fit. May you be blest with sufficient health to continue the publication of the Landmark many, many years to come. I feel that you are a brother, too. Your writings seem to tell me so.

If one myself, then the very least of all,

Mrs. C. W. Adams,
643 Mt. Vernon Ave.,
Portsmouth, Va.

87 AND GOING STRONG

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

Dear Brother:

I am enclosing to you one of my books as a gift to you, "Bible Truth, Presented in Prose and Poetry." If you think any of the poems would be comforting to the Lord's little ones, you may publish them. I will send the book postpaid for \$1.00, with 19 additional poems as a supplement. I am taking the "Signs," Old Faith Contender, and the Landmark.

I am in my 87th year. I have been trying in my weak way to declare the whole counsel of God for 49 years, not as a volunteer but as a conscript.

I feel that I am a whale-swallowed Jonah.

Yours in gospel bonds,
Lytle Burns,

406 Viola St.,
Florence, Ala.

PREACHING AT NORFOLK CHURCH

Zion's Landmark,
Wilson, N. C.,
Mr. John Gold, Publisher
Dear Friend:

Enclosed is a "To Whom It May Concern," and please put it in the Landmark as you know many people have come here to work who would be pleased to attend the church here if they only knew that such a church was here and where it is located and on what days preaching is held here. So if this is put in the paper it would help much.

I will copy the memo as approved in conference here, and etc.,

Respectfully,
O. J. Nye (a member)

"To Whom It May Concern"

This is to certify that the Norfolk Primitive Predestinarian or Old School Baptist Church, located in Norfolk, Va., at 3032 Cottage Toll Road is in need of repairs, such as installing of water, lights and the repair of the walls on the inside of the church. We take this method of notifying any or those who desire to assist us in financing this necessity, to kindly send their remittance to B. E. Jordan, church clerk and treasurer, at No. 819 West 35th St., Zone 8, Norfolk, Va.

The church is located at No. 3032 on Cottage Toll Road, in the resi-

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dential section of the city of Norfolk, Va. The church clerk can be reached and any information can be given at Phone No. Norfolk 31110.

Preaching every third Sunday in the month at eleven o'clock and also at 3 o'clock on the Saturday before, Eastern War Time. The public is invited and you and yours and your friends are cordially invited, and a sincere welcome awaits each and every one of you, also the stranger within our gates, to worship with us.

Our pastor is R. B. Denson, and church clerk and treasurer is B. E. Jordan.

Yours respectfully,

O. J. Nye (a member)

1204 Park Ave.,
Norfolk, Va., Zone 6

P .S.—The above "To Whom It May Concern" was read and approved by the church in conference.

Brother Floyd Adams was the visiting preacher who preached Saturday and Sunday with the pastor here, R. B. Denson, and who also assisted the Presbytery in the ordination of Brother Creech Sunday as a deacon of the Norfolk church. The old church house was well packed and full of folks who from their appearance thoroughly enjoyed the truth as it was so ably preached by Elder Adams and our pastor, Elder Denson.

Yours truly,

O. J. Nye

GRATEFUL FOR YOUR ASSISTANCE

Dear Mr. Gold:

Enclosed is check for \$6.00 for which you will apply in payment for Zion's Landmark for two sisters as follows:

N. C., \$4.00, credit and renewal of Mrs. Mary L. Perry, Kitty Hawk, her subscription.

Mrs. Clara B. Twiford, Rt. 3, Box 193, Elizabeth City, N. C., \$2.00. She is a new subscriber for the Landmark.

I have always felt glad to accommodate any subscriber to our religious papers. I have read the Landmark a longer period of years than any of our religious papers. I knew Elders J. R. Respass and John Rowe of Georgia, and began reading the Gospel Messenger, published by Elder Respass, soon after beginning with the Landmark.

For more than sixty years I have been interested and a visitor among Old Baptist churches, and observed many things, from a glow of loving fellowship, to a cold and indifferent state, with the candlestick, in a few places, removed from its place, leaving only the dead letter of the organization, ready to fall into the hands of Babylon, or become extinct.

Now, the signs of the times declare, that a dark murky cloud hangs over the earth, surpassing anything which hath appeared since the flood in the days of Noah. Men are heady, high-minded, lovers of pleasure more than lovers of God.

This cloud of darkness is felt by Old Baptists, who only have the testimony of Jesus. Is this the period wherein the bridegroom shall tarry? If it is, then it can be no wonder the wise and foolish virgins slumber and sleep. This slumbering and sleeping signifies a cold and indifferent state, and will continue until the midnight hour, at which time a voice will be heard saying,

"Behold, the Bridegroom cometh, go ye out to meet Him." Doubtless this voice will come from the ministry, who only have the testimony of Jesus. It is an illusion to John the Baptist in the wilderness, but this voice is yet to come, but when, is not easy to say.

The parable of the ten virgins was designed by Jesus to represent the state and condition of His church and people next preceding His coming to receive His Heart's Delight, that where He is, there she may be also, and was given as one answer to the second question by the disciple recorded in Matt. 24:2. "What shall be the sign of thy coming." However this voice of the midnight cry is not yet, only as heard in our experience.

I did not intend to write this much, but it is enough for us, when we can rejoice in tribulation, peril or sword; for many times they become tokens of sovereign grace.

Love to all the household of faith.

J. P. Tingle,

Grantsboro, N. C.

A VISION

Dear Sir:

I went to the Primitive Baptist Church at Spray, N. C., the third Sunday and when I returned home I was very tired.

I went to bed early and had a vision. I saw Elder Roy Smith marching along in front of all the members of the Spray church and we were all singing, "When I can read my title clear to mansions in the sky."

We all marched into heaven, and there I met my father and

mother. They were glad to see me and said, "Well, Thursa, we are glad you got home at last." My four daughters met me with outstretched arms, and said, "Mother, we are so glad to see you." They were so pretty; I cannot describe it.

Then it was as if heaven came down on earth and there was the Tree of Life, and the leaves were glittering like gold. We all sat under the tree and communed. The Lord was with us; He broke the bread and served the wine.

There was a large pool of water and the Lord said to us, "You may drink of this water; it is the Water of Life." That was the doctrine we believe in. I can never tell how happy I was for the two weeks after that vision.

May God bless you all.

Mrs. Thursa Guilford.

Route 5, Box 305,
Danville, Va.

COMPLIMENTS ELDER ADAMS' ARTICLES ON RUTH.

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

Dear Mr. Gold:

Please continue our subscription to the Landmark, for which I am sending a check for two dollars. Time, August 1, 1944 to August 1, 1945.

We can't go to church much because my husband is an invalid and we enjoy the Landmark very much. Especially enjoyed Brother Floyd Adams' writings on "Ruth."

Mrs. Stanfield,

Mailing Address:
W. L. Stanfield,
Selma, N. C.

A CORRECTION

Mr. John D. Gold,
My Dear Brother and Friend:

After reading the Zion's Landmark, October 15th issue, 1944, I read the piece "Good Letter From a Soldier." I found a name spelt wrong. That name should be spelt thus, "Jason Allen" instead of Janson Allen, of Dunn, N. C.

That's a letter I wrote this soldier, Sgt. Moses B. Paul, in service in Presque Isle, Maine.

Won't you publish in Zion's Landmark the correction? Put it thus, Jason Allen, instead of Janson Allen.

Yours very truly,
Jason Allen,

Dunn, N. C.
Rt. 3, Box 126.

ENJOYS LANDMARK

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

Dear Brother in the Lord:

No doubt you will be surprised to get a letter from such an one as I. I have been taking the Zion's Landmark since last April and have enjoyed the reading very much, and have thought for some time that I would write you a few lines to express my feeling in regard to the paper and the good letters of the experience of God's dear children, but I have just put it off from time to time, feeling so unworthy and unfit to be numbered with God's dear children. I mean to have a name with them. I fear so much of my time that I am not numbered with them, but from some source I have been made to love and esteem them above all other people. I have a sweet hope that their God is my

God, yet I feel to be the least of them if one at all. But I love so much to meet with them and shake their hands and hear them talk and preach. I visited an old sister this afternoon who is near 91 years old and tried to preach for her and enjoyed it very much. She is the widow of old Elder Stanley. I enjoyed hearing her tell of her hope in the Lord and love for the church. I feel that many of us neglect these old mothers in Zion in their lonely hours, yet if others feel as I do they feel so unfit to offer service to them, yet I feel we should. Dear brother, I must stop, as I feel that you will not be interested in what I have to say. A very good friend of Old Baptists handed me \$2.00 and asked me if I would have you send him the Landmark. So you will find my check for \$2.00 with his name and address, Mr. J. N. Williams, Reidsville, N. C. Rt. 4.

May God bless you in your work and to pray for your unworthy, in hope,

R. D. Bell,
Mayodan, N. C.

**APPOINTMENTS FOR
ELDER D. G. STAPLES
OF GREENSBORO, N. C.**

Memorial—1st Sunday, Jan. 7, 1945.
Upper Black Creek—Monday, Jan. 8.
Aycock's—Tuesday, Jan. 9.
White Oak—Tuesday night, Jan. 9.
Autrey's Creek—Wednesday, Jan. 10.
Upper Town Creek—Thursday, Jan. 11.
Pleasant Hill—Friday, Jan. 12.
Falls—Saturday, Jan. 13.
Healthy Plains—2nd. Sunday, Jan. 14.
Sandy Grove—Monday, Jan. 15.
Creeches—Tuesday, Jan. 16.
Beulah—Wednesday, Jan. 17.
Pittman's Grove—Thursday, Jan. 18.
Scott's—Friday, Jan. 19.
Contentnea—Saturday and Sunday, Jan. 20 and 21.
He will need conveyance.

E. L. Cobb.

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. LXXVIII.

NO. 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. NOV. 15, 1944

THE DEVIL

I hesitate to write anything about this being, but he shows me so much attention that I suppose I ought to notice him a little. God tells us a good deal about him, therefore, we ought to give some heed to what is said.

Here are some of his titles: Abaddon, Accuser, Adversary, Angel of the bottomless pit, Appollyon, Belial, Beelzebub, the Devil, God of this World, Murderer, Prince of Devils, Prince of the Power of the Air, Prince of this World, Ruler of Darkness, Serpent, Tempter, Unclean Spirit, Wicked One.

Satan can transform himself into an angel of light; that is, he can make himself look like one, but he is still the devil just the same. He has apostles and ministers and they can do similar things for themselves. 2 Corinthians 11:13-15. God's people should be always on

the alert for such transformations and manifestations.

Peter says that the devil goes about as a roaring lion, seeking whom he may devour. 1 Peter 5:8. Peter also says that we should resist him, "steadfast in the faith." James said: "Resist the devil, and he will flee from you." James 4:7. If he roars loud enough we can hear him and get ready to stand him off, but sometimes he slips up on the blind side of us. Then there is a time. Paul said: "Let not the sun go down upon your wrath, neither give place to the devil." Ephesians 4:26, 27. "If we give a place to the devil he will be kind enough to fill it. He is very accommodating, that way. Again Paul said: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:11. God furnishes our fighting equipment and we need to use it. The devil has many tricks and devices (wiles); if he can not make one work he will try another.

God's people have sometimes descended to the worship of devils. "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Deuteronomy 32:17. "Yea they sacrificed their sons and their daughters unto devils." Psalms 106:37. "But I say that the things which the gentiles sacrifice, they sacrifice unto devils, and not unto God; and I would not that we should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils; ye can not be partakers of the Lord's table, and of the table of devils." 1 Corinthians

10:20-21. "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Revelation 13:4. According to these passages the devil is worshipped, sometimes by the people of God and always by his own children; for the devil has children just the same as God does. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." I John 3:10. "The good seed are the children of the kingdom; but the tares are the children of the wicked one." Matthew 13:38.

Is the devil a real person or is he just a principle of evil? Well, he can "flee," he can "roar," he can transform himself into an angel of light, or minister of light, he can go to and fro and walk up and down in the earth. He must have some sort of a being. He can infuse his spirit or his evil propensities into men and beasts. He has knowledge. He knew when Jesus was hungry. He knows your weak spots and just how to touch them. My advice is that you would do well to watch out for him.—J. W. H.

(Selected from *The Banner Herald* by Elder O. J. Denny.)

LOVE

While looking over some advertisements, I saw the expression that "Love is the best thing." While I have known this for a long time, yet it seemed to strike me with more than usual force. Love is the greatest of all human passions. Ev-

ery other passion is under the law, and regulated or controlled by law; hatred, anger, malice, wrath, jealousy, covetousness, pride, vanity, adultery, fornication, robbery, murder and many others, yet they are all condemned by the law of our state and nation as well as by the law of God. Being citizens of our country and enjoying all the rights and privileges conferred upon us as citizens, we cannot honor or decently respect ourselves as citizens nor our country which expects every one to obey our country's laws, by carrying any of the things along with us as they are condemned.

We are told by the great Apostle to the Gentiles, "To lay aside every weight and the sin that does so easily beset us, and run with patience the race set before us, looking unto Jesus, who is the author and finisher of our faith." He compares the Christian life to a race, which he draws from the Olympian games, those who ran in these races laid aside all unnecessary clothing, and all weights, so they having nothing to hinder or encumber them, they could run without hindrance swiftly to the goal.

It is even so with the Christian. They cannot run the race set before them easily not swiftly, and carry along with them such as hatred, jealousy, malice, pride, vanity and such like, but is commanded to lay them aside because they are condemned by all law. If we carry along a load of these things we are poor citizens of our country, and while such may be church members in good standing, they are poor Christians.

But you may search all law books everywhere, we may go to Sinai and listen in vain, but there is no law against love. Love is above all law. Love is stronger than death, the love of God shed abroad in our hearts makes us kings and priests unto him with the promise of living with Him; for His guiding spirit here guides us in the way of all truth, and takes the things of Jesus and shows them unto us.

B. S. Cowin.

**RESOLUTIONS OF RESPECT FOR
ELDER PERRY E. JOHNSON**

Whereas it has pleased our Heavenly Father to remove from our midst a dearly beloved brother and pastor, Perry E. Johnson, who was a faithful husband unto both of his companions, and a loving father to his children, one who was willing to sacrifice to be with the brethren and sisters in Christ, whom he loved. He was pastor of Corinth Church at death, having served for several years until he became afflicted and not able to serve. He died on November 30, 1944, making his stay on earth 73 years, and leaves a companion, several children, grandchildren, brothers and sisters to mourn his departure. But we feel that while we, along with them, dreaded to give him up, we rejoice in the hope that we believe that Christ had given him, and trust that God will give us all thankful hearts for the life of this dear brother upon the scene of action. We feel he has been a good neighbor to those around him, and honest in all his dealings. Therefore, we feel he could say, with Paul, he had fought a good fight, he had run his course, and there was laid up for him a crown of righteousness.

We believe he was willing to depart for he had suffered long, so would say sleep on dear brother and take thy rest. We hope some time to meet you around the throne of God where death will not separate us and where trouble will never come.

We extend our sympathy to the family, and would say that even though he is taken from them that he is not dead, but sleepeth, and we believe he shall live again. We know no better friend than Jesus, who, we hope will comfort the hearts of those dear ones.

1st, May we bow in humble submission to Him who doeth all things well and say not our will, but His will be done.

2nd, Resolved that a copy of these reso-

lutions be spread on our church book, one sent to the family, and one sent to Zion's Landmark for publication.

Approved by the church in conference on Saturday before the first Sunday in December, 1944.

Sister Thenie Allen
Sister Francis Hines
Lester E. Lee, Committee.

Lester E. Lee, Moderator,
Lester E. Lee, Clerk Pro. Tem.

JOHN H. MIZELL

Deacon John H. Mizell was born October 17, 1872. He was the son of Allen Mizell and wife, and was married three times, first to Mary E. Peele, who died many years ago, leaving two children, Mrs. Charlie Stalls and Henry D. Mizell of Williamston, N. C. His second marriage was to Elizabeth L. Edwards. There were two children by this marriage, Mary Lee and John Allen Mizell. His third marriage was to Saldie C. Gurganus, who died several years ago, leaving no children.

He united with the church at Skewarkey near Williamston in early manhood. In after years he was chosen deacon, which position he filled lovingly and faithfully till death, which occurred June 24, 1944, at the age of seventy-two. In his last days he was very much afflicted with paralysis, but bore his afflictions with fortitude, and seemed at all times to be resigned to the will of Him who does all things well and makes no mistakes. We mourn his departure, but feel that one so afflicted, that it was far better for him to depart and be with Christ, which is a sure cure for all our disease, when our spirits fly away to God and leave all our sorrows behind.

B. S. Cowin, Moderator
J. D. Bowen, Clerk.

ADA IRENE HEATH

Ada Irene Heath, the wife of John Hermit Heath, was born December 5, 1890. She was married May 1, 1910, and died December 7, 1943. She was the mother of ten children, six boys and four girls. She united with the church at Skewarkey in Martin County, several years ago. She was afflicted, but attended regularly when she was able to do so. She often told the writer how much she enjoyed meeting with the brethren, and engaging with them in the enjoyable worship of her precious Redeemer. Her hope in Christ was a great joy, and the source of her greatest pleasure. She was industrious, tender, loving and faithful as a mother, kind, helpful and generous as a neighbor, a tender, faithful and loving companion. The church will miss her when it meets together, but we trust her soul's presence will be found

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among those whom Jesus came to redeem with His own precious blood around God's throne in glory.

The church extends its sympathy to those who have lost a precious mother on earth, to be found in heaven united with those loved ones who have gone on before her.

B. S. Cowin, Moderator
J. D. Bowen, Clerk.

JOHN SAMUEL MEEKS

John Samuel Meeks, a faithful, and for a good many years a member of the church at Skewarkey near Williamston, N. C.

He was born in the year 1859, being 85 year old, and was faithful in attending church as long as health and strength would permit.

He was twice married, first to Miss Martha Bowen, who died many years ago, leaving one son. He was married the second time to Sister Maggie Keel, who survives him. We will look in vain for them to come and fill their seats in the church where they met for so many years, and which was their greatest joy to be at the house of God in the midst of those they through grace loved devotedly and sincerely. We will meet again, but not as we met here. Our spirits, when separated from our vile, corruptible bodies, will go to the God who gave them, leaving all our diseases, sorrows and griefs behind to be remembered no more, for all our troubles are in our bodies and can never go where God is.

May they rest in peace with the God which they loved till Jesus comes for their bodies in the resurrection at the last day.

B. S. Cowin, Moderator
J. D. Bowen, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in His all-wise purpose has seen fit to remove from our midst our dearly beloved brother and deacon, Henry Lanier, we, the Church at Pleasant Hill desire to record our thankfulness for such a faithful gift to the church and express in our feeble way our grief at his passing, nevertheless feeling our irreparable loss is his eternal gain.

He was faithful to his church, his pastor, always observing the needs of the church and giving liberally, of his material things, God had so abundantly blessed him with.

Above all this, he always filled his seat when not providentially hindered, setting an example worthy of emulation. May God bless us to follow him as he followed Christ.

Brother Lanier was born February 28, 1872, died February 22, 1944. He was united with the church at Pleasant Hill June 21, 1930. He was a good neighbor, kind and generous and highly esteemed in

his community, a very indulgent father whose memory will be held in reverence by his children and wife. Therefore be it resolved:

First, That we bow in humble submission to His Holy will, feeling our loss is his eternal gain.

Second, That a copy of these resolutions be spread on our church book, one sent to the bereaved family, extending to them our heartfelt sympathy, and one sent to the Zion's Landmark. Done by order of conference assembled on Saturday before the Fourth Sunday in July, 1944.

Elder A. B. Denson, Mod.
R. W. Edwards, Clerk.

Committee:

Deacon B. D. Jenkins
Sister Emma Brake
Sister Effie Gay

WILLIAM WARREN FURLOUGH

Brother William Warren Furlough was born September 26, 1868 and departed this life on Monday night, November 20, making his stay on earth 76 years 1 month 25 days. He was twice married. First to Mrs. Hester Carolina Spruill, and to this union were born nine children. His second marriage was to Mrs. Linda Phelps, in which they lived together 22 years in peace and happiness until God called him home. He is survived by his widow, four sons and three daughters, Jim Warren Furlough, Cecil, Isaac, Thomas; the daughters, Ida Phelps, Lucrese Cliften, Ester Ambrose; also 31 grandchildren and 10 great grandchildren. The writers can say of the truth that Brother Furlough believed in the doctrine of Salvation by Grace. He was always ready to minister to the poor and to bear the expense of the church and was highly esteemed in Washington county in which Concord Church is located. His funeral was attended by a large congregation and was conducted by the pastor of Concord Primitive Baptist Church, Elder S. Gray, assisted by Brother Ela Ambrose, and his body was laid to rest under a mound of beautiful flowers to await the morning of the resurrection.

Noah L. Ambrose
Elder S. Gray.

DALLAS CELESTIA TWIFORD

Dallas Celestia Twiford was born August 11, 1874 and died September 2, 1944 at his home in Norfolk, Va., making his stay on earth 70 years 22 days. Our friend, Mr. Dallas Twiford was raised at East Lake, N. C. and was a great friend to Lebanon Primitive Baptist Church at East Lake, N. C., and was always willing to help bear the expense of the church and the association in which the church is a member of that I try to serve quarterly.

Brother Dallas believed in the doctrine

of the Kehukee Association and was sound in the faith, and was a man who was highly esteemed at East Lake and Norfolk, Va., and wheresoever he was known. The cause of his death was a cancer.

He is survived by his wife, Antha Creep Twiford; two sons, Clement Wake Twiford of Goldsboro, N. C., and Archie Rooswell Twiford, U.S.N.; three daughters, Mrs. Thelma T. Simmons, Mrs. Jane T. Caroll, and Miss Rosa C. Twiford, all of Norfolk; two brothers, Marshall L. Twiford of Norfolk and John W. Twiford of East Lake, N. C.; three sisters, Mrs. Ida Hassell and Mrs. Sarah Cahoon of East Lake, N. C., and Mrs. Cincinnati Davidson of Norfolk; and five grandchildren. It is believed by those among old Baptists that knew him that he is gone to rest, to await the morning of the resurrection. His funeral service was conducted at the funeral home at Norfolk, Va. The writer does not know who the funeral service was conducted by.

Written by the pastor of Lebanon Church, of East Lake, N. C.

S. Gray.

MRS. MARGARET E. HIGHSMITH

God, in His infinite wisdom, has seen fit to remove from our midst, by death, a true and beloved sister, Mrs. Margaret E. Highsmith. She died July 26, 1944, at the age of 65.

She united with the Hancock Primitive Baptist Church on the third Sunday in October, 1919, and was a true and faithful member until her death. She was firm in the faith of Salvation by Grace, and always filled her seat in church unless providentially hindered. Her presence in our church will be greatly missed, but we bow in humble submission to the will of God, "who worketh all things after the counsel of His own will," and we feel that our loss was Sister Highsmith's eternal gain.

We extend our deepest sympathy to the bereaved family, and pray that God's richest blessings may rest on them.

Done by order of conference, in session Saturday before the third Sunday in August, 1944.

Elder J. B. Roberts, Moderator
 F. L. Cox, Clerk,
 Nina B. McLawhorn and
 Maggie E. McLawhorn,
 Committee.

**ANGIER UNION MEETING
 AT BETHENY**

The next session of the Angier Union Meeting is appointed to be held with the Church at Betheny, Johnston County, Saturday and Fifth Sunday in December, 1944. Elder E. C. Jones is chosen to preach the Introductory sermon and Elder Shepherd Langdon is alternate. Betheny church is located in the Town of Pine Level and is on the Smithfield-Goldsboro highway and is about eight miles east of Smithfield.

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

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

MILL BRANCH UNION MEETING

The Mill Branch Union is to convene with the church at Bethel Saturday and the fifth Sunday in January.

Lovers of truth are invited.

M. Meares.

BLACK RIVER UNION MEETING

Dear Mr. Gold:

The next session of the Black River Union will be held with the church at Reedy Prong, the Lord willing, on the Fifth Sunday and Saturday before in December, 1944. The church is located about twelve (12) miles east of Dunn, one (1) mile off No. 55 highway. All lovers of the truth are invited to attend.

Yours truly,

Elder L. A. Johnson, Mod.
 Bro. W. V. Blackman, Clerk
 Lester E. Lee, Asst. Clerk.

LOWER COUNTRY LINE UNION MEET

The next session of the Lower Country Line Union is appointed to be held with the church at Dutchville the fifth Saturday and Sunday in December, 1944.

Elder J. A. Herndon 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

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DECEMBER 1, 1944

NO. 2

GREAT MEN ARE NOT ALWAYS WISE

"So these three men ceased to answer Job, because he was righteous in his own eyes.

Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled because he justified himself, rather than God.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

Now Elihu had waited till Job had spoken, because they were elder than he.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

And Elihu, the son of Barachel the Buzite, answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Great men are not always wise; neither do the aged understand judgment.

Therefore I said, Hearken to me; I will shew mine opinion."

—Job 32:1-10.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THANKSGIVING

I thank Thee, O Lord, for these
United States

Which Thou in Thy wisdom saw fit
to create,

For the persecuted ones in every
nation and tongue

Might have a sweet home and Thy
praises be sung.

I thank Thee for the grace Thou
gaves to them

That they might flee to a more
peaceable realm,

To brave all the hardships the sea
has in store

And be safe from tyrants on our
forest-crowned shore.

I thank Thee for the zeal that en-
abled them to toil,

To clear away the forest and break
up the soil;

To build us a nation where the hum-
blest might claim

A part in its making and share its
domain.

Where the outcast of nations could
have a sweet home

And no more among strangers be
doomed for to roam;

Where they could build houses, or
under green trees

They could worship the Lord just as
they pleased.

I thank Thee that the grace that
Thou didst give

Is the same rich grace that enables
us to live—

To walk in their footsteps and never
forget

Nor remove any landmarks our
fathers have set.

I thank Thee for all Thou hast given
through them,

A renewing the promise—a beauti-
ful gem,

A hope for the future and thanks
for the past

That will linger with me even down
to the last.

I thank Thee, Lord, for a willing-
ness to toil,

That I might gather the fruits of
the soil,

And a little home in this God-given
land

The gracious gift of Thy bountiful
hand.

I thank Thee, Lord, for the gift of
Thy grace,

The memory of which can never be
erased

From the heart of those who have
tasted Thy love,

A sweet foretaste of the heavens
above.

I thank Thee for the precious gift of
Thy love

That points our souls to the heavens
above.

From whence all good and perfect
gifts come

And causes me to pine for heaven,
my home.

I thank Thee, Lord, for the gift of
Thy Son
Who through His sacrifice the victory He won,
" 'Tis finished," He did triumphant-
ly cry,
Arose from the dead and ascended
on high.

He gave gifts unto men when He
ascended above,
The greatest of them was the gift of
His love,
Which makes them to be the Sons
of the Lord,
And witnesses to the strength of His
powerful word.

I thank Thee, Lord, for Thy soft
leading hand
That has guided me through this un-
fruitful land,
Sometimes I have seen this hand
was Divine,
Which made me to cry, "All glory
be Thine."

B. S. Cowin

LOVES THE LANDMARK

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

Dear Sir:

I received my Zion's Landmark for October 1 yesterday, and it was so full of good soul-refreshing, healing balm to a poor sinner like me. I must write how thankful I am to hear how the dear old Primitive Baptist Church is still enjoying the peace and love that Jesus planted in our hearts. I am not able to go to church, but I love the church and if I ever get well, will go again.

Please excuse bad writing as arthritis in my joints doesn't let me write very well.

I am sending a piece of an old Landmark, which contains the writing about a touching incident of the conversion of a young lady. I think it is good.

With best wishes to the Zion's Landmark, and all writers and readers, I close.

Mrs. Ella L. Smith,

Ivy Lane,
Daytona Beach, Fla.

**A TOUCHING INCIDENT OF THE
CONVERSION OF A YOUNG
LADY**

(Reprinted by Request)

The following article was first published in the Gospel Messenger in 1891. It has been published in our columns before, but we give space for it again by special request.

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Ala., and having the means at hand, he had given his children a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over.

They had one amiable and lovely single daughter—educated, intelligent refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride, and thought the Primitive Baptist church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of considerable wealth, fashion and style, had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extreme worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. The time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said, "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expressions of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her indignant feelings of contempt.

But how wonderful is the love of God in Christ! It is from everlasting, and it is written of Him who washed His disciples' feet that "Having loved His own He loved them to the end."—John 13. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness drew her to Himself, and drew her away from these foolish vanities of the world.

Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends including the doctors despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers, dreadful agonies of the soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear, distinct voice she proclaimed

the praise of God, who saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God.

Eventually her attending physician came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reached out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friends around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayed that God would raise her from affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could

have the privilege of getting on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed His disciples and wiped them with the towel where-with he was girded.

But the faith of this poor suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition made it seem almost impossible for her to make the trip.

Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus having requested if she should ever in baptism continued unabated. And be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church though I preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come;

that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, walked to what is sometimes called the "Moderator's seat," and was seated by the Moderator, relating in a clear distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 A. M., she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the

water she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly and on the next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad taste of feeling existing among the members, and a bad

spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here; this is the last church meeting we will ever have." At length a few brethren and sisters engaged in singing and after preaching services were over it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized, the subject of the difficulty was freely discussed in a mild and Christian like spirit. He was an intelligent man and a good brother, but naturally "high-strung"—stern and decided in his convictions, whether right or wrong—and when he took a position, he never yielded until fully convinced of his error.

This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law, whom she loved as a Christian, was wrong and stubborn, she could no longer remain silent. Sud-

denly she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, Brother William, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and the church. All except the stubborn deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting.

When the hour for preaching came a large congregation of people were in attendance, and the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss the beloved brother deacon arose from

his seat waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on Brother Mitchell—don't dismiss yet—I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such a hold upon me that I could not sleep and in fervent prayer in the silent grove this morning I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Respass and readers of the Messenger, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause I have been strangely impressed in mind, for many days to write a brief sketch of the abounding grace of God as manifest to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

This communication is somewhat

lengthy but hope the blessings of the Lord may rest upon all readers who love and serve Lord Jesus.

W. M. Mitchell.

CHRISTMAS

Dear Landmark Readers:

I am writing a few thoughts which have been in my mind about Christmas for the last few days. Hope you will enjoy them, and get some comfort from these words which I am attempting to write, depending on the Lord to guide my hand, for without Him we can do nothing. All our strength is in Him.

I think that Christmas is a season of rejoicing by both young and old, because our blessed Saviour was born in the world to grow up and preach the wonderful gospel of salvation to His people. God loved us with an everlasting love, so much so that He sent His only begotten Son down to earth to die on the cross for the redemption of our sins, that we might have a hope of life eternal.

How unworthy and undeserving we feel to be of that great love; but when it pleases Him to reveal His dear Son to His people, chosen on High before the foundation of the world, what great rejoicing and peace we experience in our hearts, and we, who were dead in trespasses and sins become quickened and alive spiritually, and we can meditate and rejoice and praise Him when we can feel His presence with us at times.

God revealed His Son to the shepherds, and they were told to follow the star and they would find the babe lying in a manger, wrapped in swaddling clothes. And they

came and worshiped Him. But God did not reveal Him to the people of the inn (the world) and so they told Mary and Joseph there was no room for them there.

I received my hope around the 18th of December two years ago and I can never tell any one what rejoicing I felt that Christmas. It was just different to me. I had never realized the meaning of Christmas; of that wonderful joy and the love of God abiding in my heart before. Since I received my experience of a blessed hope, and I am made to feel that great love that God sheds abroad in our hearts, I am made to rejoice because I feel that God revealed His dear Son to me one night in a vision. I saw my blessed Saviour going to the cross and in the distance I could see the cross and it was light all around it. I was made to know it was Him because these words were coming down to me from above: "God sent His only begotten Son down to earth to die on the cross for the redemption of thy sins." Dear readers, I was so astonished to know that a sacred vision like that should be shown to me, but I would not exchange these beautiful things that I have tasted of and seen, for any of the vain pleasures of the world, for they soon fade away; but the visions and beautiful dreams and sweet meditations that God reveals to His little ones here in this world do not fade away but abide within our hearts. May the Lord always guide me in His way. I hope I have not written too much, but I have had these thoughts in mind, so I wrote them down. I am also sending a poem that I composed.

On Christmas day long ago, a little
Babe was born,
Sent down from heaven above
God sent Him to earth, a Saviour by
birth,
To spread the sweet gospel of love.

The sinners grieve, and then believe
And their hearts are made to re-
joice,
In that perfect peace of our Sav-
iour's love
That comes to use from above.

What a joy to know, God loved us so
That He sent His only Son,
That we might be saved by His
blood,
And cause us the evil to shun.

We don't feel worth the price, that
He paid with His life
On Calvary's cruel cross,
To redeem us from sin, and dwell
there within,
And gave us a hope we're not lost.

Oh, let us not think of the world's
pleasures vain
But think of the treasures above,
For our Saviour came down, that we
might be found,
And share in that wonderful love.

What a bountiful wealth of love
Did that sweet little Babe from
above,
Shed abroad in the sinner's hearts,
When He was born on Christmas
long ago.

Written in love and sweet fellow-
ship.

A sister, I hope,
Mrs. Thelma Leigh,
No. 2, Rogers Place,
Craddock Gardens,
Portsmouth, Va.

A STATEMENT

Dear Brethren and Sisters:

So far as we know the churches in the Black Creek Association are in peace and fellowship, and we have every reason to believe that the associations we correspond with, as well as others that we are in fellowship with, are in peace and fellowship, and from what we can learn from what we would call a reliable source, those members and associations that have gone out from us are in peace and fellowship, and we are wondering why it would not be best to remain that way, as the ones that belong together are living together in peace and satisfactory fellowship. If churches or associations exclude members or withdraw from them, and the members wish to return is it customary for the churches or associations to rescind the action of the conference that recorded the exclusion or withdrawal, or is it customary for the members to enter the regular conference, offer the proper acknowledgment, and be forgiven, restored and start anew.

Written in the interest of peace and fellowship.

E. L. Cobb

HYMN & TUNE BOOKS

We now have the Durand & Lester Hymn & Tune Books in the shape note only. Prices: \$1.25 each or \$14.50 per dozen delivered. If you or your church need books, please send me your order at once.

P. G. LESTER, JR.,

846 V. Ave., Va. Hghts.

Roanoke (15) Virginia

**ATTENDING FLORIDA
ASSOCIATIONS**

Dear Brother Gold:

I went over on the East Coast to Vero Beach, Fla., with Elder Riley E. Campbell, of Sarasota and attended the Pilgrim's Rest Association held with the Antioch Church at Vero Beach, Nov. 3, 4, 5. The attendance was good and the weather warm and pleasant. Elder O. K. Sheffield was moderator and George J. Harden, clerk. Fourteen able sermons were delivered as follows: Elders W. W. Worrell, R. T. Pepper, Lewis Vinson, J. W. Mathis, D. D. Harvill, N. C. Young, W. M. Moody, J. W. Dempsey, E. L. Holley, R. T. Pepper, C. C. Houston, G. A. Hill and R. E. Campbell.

This association of six churches has 252 members and three ordained ministers. I spent the winter of 1941 and 1942 among them, attended a dozen or more meetings, and like all you Primitive Baptists here in the South were most kind and cordial, earnest, sincere and sound in the faith of God's elect.

It is about 160 miles from here to Vero Beach, through the cattle country, no fences much of the way, making driving dangerous from cattle roaming the highway, especially after dark, so that we feel very grateful to our gracious Lord for sparing our unprofitable lives. I hope that Mrs. Gold and yourself and all at the office are well.

Sincerely in Christian love,

Everett R. Kinney,

1626—8th Ave.,
Bradenton, Fla.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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PEACE

The uppermost craving of the world today is for peace. Even those who brought about this costly and ruinous war that afflicts all nations, are anxious for a peace which means they will be enabled to start another war that will engulf the whole world in another war more disastrous than the present one.

Unhappily this craving is not for the peace which passes all understanding, the peace which Jesus said He would graciously give unto all who love and fear Him and keep His commandments. But the craving is to have this great war to come to a close, their loved ones come home, that they move along the same channel, live the same life they formerly lived, engage in the same idolatrous practices, forget the God to whom they prayed to bring their loved ones home again. Of course there are many praying Christians

who have sons and others in the service of our nation, who did not begin to pray when their loved ones were taken away, but became praying men and women when Christ by His Spirit came into their hearts, and have been praying ever since and have never found any place where they can quit.

The history of mankind is a continued history of war and bloodshed from the time when history was begun to be written. Nations have risen up and flourished for a season only to fall to some other nation led by some ambitious king who loved himself only, and cared nothing for the common people only to be used as bond servants at all times to do his bidding. If ever there was a thought of peace or freedom of thought or action it was crushed by the cruel hand of their ambitious lord who ruled them with a rod of iron, and sought his own glory and not the will of his servants that he ruled.

Babylon, Assyria, Medo-Persia, Graeco-Macedonia and the Roman Empire were the great world powers, and the great image Nebuchadnezzar saw is a wonderful picture of them. One succeeded the other but it was at the cost of blood and treasure. All these nations or world powers were the result of long and bloody wars to win earthly glory to ambitious kings and princes, who, like Cyrus, the Lord said He had chosen to return the inhabitants of Judah to their own land again, and rebuild Jerusalem, but He said through the prophet, "Thou hast not known me."

The image Nebuchadnezzar saw

had a head of gold, breast and arms of silver, belly and thighs of brass, legs and feet part iron and part clay. Evidently the last was the Roman Empire or the last of the great world powers which was part iron and part clay. Jesus was born in the bounds of the Roman Empire in the reign of Caesar Augustus, when Rome was at the height of her glory. He lived His own godly and sinless life, lived on earth as long as He came to live. He spent the last three and one-half years in telling the people who He was, where He came from, who sent Him and for what purpose He was sent; and though He was mocked, criticized, spit upon, at one time they took stones to stone Him, yet no man laid hands on Him to do Him harm till His glorious work was finished and completed, and He resigned Himself into the hands of His enemies.

The religion Jesus taught was never, and never will be mixed with Phariseism any more than iron can be mixed with clay.

Nebuchadnezzar saw a wonderful sight more important than the great image, it was the "Stone cut out of the mountain without hands, and thrown at the feet of the image," which broke it to pieces, and this stone was and is Jesus, which His own nation rejected, and whose preaching was foolishness to the Greeks and Romans, who brought upon Christians ten persecutions in order to destroy Christianity from the earth. The more they were persecuted the faster they grew, until this great stone broke down the powerful nation itself. All who would not recant, who were caught worshipping God, were put to death;

but some of them fled to other regions, and a strange thing took place, and that was wherever they went they preached Jesus, the only Saviour of sinners.

This work was not put in the hand of poor sinful men, but was then as it ever has been and always will be, the work of God by His Spirit in the hearts of those who are dead in sin.

Many by nature is a fighter, a killer, a murderer, even the first man born in the world was a murderer, he killed his own brother, not because he had wronged him, but because his own works were evil and his brother's righteous, even so now there is the same enmity in the wicked against the righteous, they are hated, persecuted, mocked all because the life of the righteous is a living rebuke and condemnation of them in their ungodly ways. Even people claiming to be Christians, claiming to have the Spirit and the very mind of Christ, claiming to be born of His Spirit and baptized into His death, to be the light of the world and the salt of the earth; and yet they cannot live in peace with one another. Look over our own country, called a Christian nation, and see it divided and subdivided into more than one hundred different factions, all claiming to be the church of God. We know some who make such claims are telling falsehoods, but the many divisions of the so-called churches is the work of cunning crafty men and women seeking their own glory, and not the glory of God, and belong to the same class of so-called reformers who have led about and instructed the nations in order to glorify themselves, and lead the whole world into

war; such will be found around the peace table, not to bring about that peace that the world craves, but to lay every obstacle in the way of those who are willingly working for a lasting peace.

The people of the world could have a lasting peace if they really wanted it; but the saddest thought is they don't want it. All true Christians crave it, work for it, pray for it, and labor to that end; as they have here in time had a foretaste of that peace in their hearts that Jesus gives they want to reach that home where God is, in which there is nothing but peace and joy forevermore. None of those who go about disturbing the peace of churches dividing and subdividing them in order to gratify their own sensual ambition, will not be there, and the great men who have disturbed the nations leading them to war whose hands are stained with the blood of the innocent, will not be there.

No lion shall be there, nor any ravenous beast shall go up there on, it shall not be found there; but the redeemed shall walk there. And 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 35:9-10.

B. S Cowin.

W. J. LILLEY

On September 28, 1944 the God of love and mercy called from our midst our beloved deacon, Brother W. J. Lilley, son of the late Perry and Frances Roberson Lilley, who was born on October 13, 1875, making his stay on earth sixty-eight years, nine months and fifteen days. He married Miss Penny V. Corey on April 20, 1904. To that marriage was born four children, Grover B. of Raleigh, N. C., and Thomas L.,

William M. and Mrs. Mamie Clyde Lilley Gurganus, all of Williamston, N. C., R.F.D. 1. Brother Lilley was a kind and faithful husband and father. A good provider for his family. On the fifth Sunday morning, September, 1912, he went before conference of the church of Smithwicks Creek at the water and related an experience of the Lord's dealings with him and was received in the church and was baptized by the late Elder John N. Rogerson.

On Saturday before the second Sunday in May, 1933, he was chosen Deacon in the church and filled the office faithfully until his death. His funeral was preached by his pastor, J. L. Ross of Stokes, N. C., and assisted by Brethren W. W. Roberts and M. L. Simmons of Newport, N. C., and was witnessed by a large crowd of friends and neighbors.

His body now rests in his family plot in the Tice Community Cemetery. Brother Lilley was a firm believer in Salvation by Grace, having no confidence in the flesh. His faith was fixed upon the slaughtered Lamb, the Rock of Ages and the Great I Am. This happy state he longed for all his days and now his song is everlasting praise. We believe it was God's will to call him from this sinful world to enter into that rest where there is no more suffering. May the Lord lead and guide his bereaved family by His loving spirit while they live in this sinful world. Whereas, we believe it was God's will to call our much beloved brother from our midst to ever be with Him in Glory.

THEREFORE, BE IT RESOLVED:

1st: That we (the church) extend our sympathy to his bereaved family and ask that God's blessings rest upon them.

2nd: That a copy of this be recorded in our minutes, a copy sent to his bereaved family and a copy be sent to iZon's Landmark for publication.

Accepted by conference on Saturday before Second Sunday in November, 1944.

Written by

Brother J. J. Roberson.

JOSEPH S. BRINSON

In loving remembrance of our dear brother, Joseph S. Brinson who was born March 7, 1870, and was married to Miss Sudie Jackson. To them were born four children, seventeen grandchildren and one great-grandchild. Brother Joseph first joined the church at Muddy Creek, in July, 1916. Then he was granted a letter in full fellowship, which he presented on December 12, 1931 to the Sand Hill Church for a home with the church. There he was gladly received and lived a loving and devoted member until God saw fit to take him to a better home on the eighth day of June, 1944. He did his day's work, laid his sufferings down and went to sleep and never woke. On the 10th day of June he

was carried to Sand Hill and buried. His funeral was conducted by Elder L. E. Bryan, assisted by Elder S. Gray.

We say to the bereaved family to grieve not after Brother Brinson, for we think your loss is his eternal gain, for Brother Brinson believed in salvation by grace alone. The writer hopes and prays that he can be blessed to live a life, so he may continue in full fellowship like Brother Brinson was with the church at Sand Hill. May the grace of God be with us all forever more.

Be it resolved, that a copy of this be sent to Zion's Landmark for publication, one to the bereaved family and one reserved for and recorded in our church record at Sand Hill Church.

This done by order of conference on the second Saturday in September, 1944.

Elder L. E. Bryan, Moderator
Owen Kennedy, Clerk
Oscar Howard, Committee.

NANCY J. HOUSTON

In loving remembrance of our sister in Christ, Nancy J. Houston who was born October 5, 1866 in Duplin County, N. C., was married to Jackson Houston, date not known to writer, but lived and raised six children and a lot of grandchildren. She united with the Primitive Baptist Church at Sand Hill on July 13, 1912, where she lived a good and faithful member, until she was unable to attend services. She took her suffering very patiently and on the 8th day of May, 1944, God called her from this life, making her stay on earth 78 years 7 months and 3 days. Her funeral was conducted at the home of her son, T. J. Houston, by Elder L. L. Yopps and E. F. Pollard. Her body was laid to rest in the family cemetery, there to await the resurrection morning. The undersigned will say that to the bereaved family to weep not for her, for your loss is her gain, for we feel like she believes in salvation by grace and grace alone. Be it resolved that a copy of this be sent Zion's Landmark for publication and one in our church record and one to the bereaved family.

This done by order of conference, on Saturday before the second Sunday in September, 1944.

Elder L. E. Bryan, Moderator,
Owen Kennedy, Clerk
Oscar Howard, Committee

ELLA V. SUMNER

The subject of this sketch was born September 12, 1889, and died February 21, 1944, making her stay on earth 54 years 5 months and 9 days. She was the daughter of Joseph and Julia Houston and married to Brother Sam Sumner, and to this union eight children were born. Sister Sumner united with the church at Sand Hill, Oct. 10, 1937 and was a faithful member until

claimed by death. In the passing of Sister Sumner the church has lost a faithful member, the husband a good wife, the children a good mother, and the community a good neighbor.

To the bereaved family, we give our heartfelt sympathy, believing your loss is her gain.

Resolved, that we bow in humble submission to Him who does all things well and that we record a copy on our church record and a copy to the bereaved family and one copy to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the second Sunday in September, 1944.

Elder L. E. Bryan, Moderator
Owen Kennedy, Clerk.

W. H. POWELL

By request of the family, I will endeavor to write in memory of a much loved and highly esteemed cousin, Wiley Harward Powell, son of the late John A. and Seraphna Wiggins Powell. He was born December 31, 1859, and was reared in Wake County, North Carolina. He died in Rex Hospital, Raleigh, N. C., September 17, 1943, lacking about three and one-half months reaching the age of eighty-four year, a long and well spent life.

Cousin Wiley married Miss Mary Ella Winston of Warren County, November 21, 1884. Unto them were born nine children, six now living: Mrs. N. J. Watkins, 622 N. Boylan Ave., Raleigh, N. C.; Mrs. A. W. Jackson, Route 3, Wilmington, N. C.; Mrs. J. A. Moore, 529 Second Street, S. E., Washington, D. C.; Mrs. R. L. Woodlief, Route 1, Wake Forest, N. C.; Stephen W. Powell, 8494 Livingston Road, Washington, D. C.; Robert C. Powell, 2710 Clark Ave., Raleigh, N. C. Surviving were ten grandchildren and two great-grandchildren. He also left two sisters and two brothers, Miss Chloe Ann Powell, Raleigh, N. C. and Mrs. Lucy Lloyd, St. Louis, Mo.; J. A. Powell, Route 1, Wake Forest, and G. T. Powell, Raleigh, N. C., who died August 6, 1944.

Cousin Wiley never united with any church, but was a firm believer of the Primitive faith, and he lived a life worthy of confidence, possessing the traits of honesty, truthfulness and industry. He was a noble, faithful man in his family and community. He labored for an honest living as long as he was able, until bad health and infirmities of age forced him to retire and live among his children. He was kindly cared for by them, and his grandchildren, loved and highly esteemed by them and a host of friends.

His funeral was conducted at the Powell Cemetery, by Elder T. F. Adams, of Willow Springs, N. C., and the pastor of Woodland Missionary Baptist Church, Rev.

E. G. Usury of the community. His aged body was laid to rest by the side of his wife and other relatives, in the presence of a large congregation of friends and kindred.

We feel that our loss is his great gain. He now rests in the embrace of his Lord and Saviour, free from all earthly care, in the beautiful home of the soul, where none ever grow old.

Affectionately submitted,
Hattie Hines Hinton

E. Johnston Street,
Smithfield, N. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has been pleased to remove from us by death, on November 13, 1944, our beloved sister, Lucy Anne Gooch, therefore be it—

Resolved, First—That we bow in humble submission to His divine will, knowing that all God's ways are just and that "He doth not willingly afflict." That in her going, our church loses a much loved member, but that for her "to depart and be with Christ, was far better."

Resolved, Second—That we keep in mind and strive to emulate the traits of Christian character with which the Lord had favored her. "In her tongue was the law of kindness"; "of a liberal heart"; "given to hospitality"; one who "looked well to the ways of her household"; she "stretched her hands to the needy." In all these ministrations showing forth her faith by her works.

Resolved, Further—That these Resolutions be spread on our church minutes, a copy given to those bereaved, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference assembled, on Saturday afternoon, December 9, 1944.

(Elder) D. V. Spangler, Moderator
Laura Reed Gooch, Clerk.

J. H. Gooch Memorial Church,
Stem, N. C.

Mrs. Gooch suffered a fall, broke her hip and was removed to a Richmond hospital and died there November 13, 1944.

Her funeral was conducted by Elders David Spangler and O. J. Denny at her home near Clarksville, Va., and her body was placed in a vault in the Oxford, N. C., cemetery.

A good woman has passed, we believe.
O. J. Denny.

JOHN WESLEY TWIFORD

Brother John Wesley Twiford departed this life on Saturday afternoon, December 2, 1944 at 5:25 o'clock, at his residence, 4907 Meadow Road, Norfolk, Va.

He was a native of East Lake, and was a member of East Lake Primitive Baptist Church. He was a strong believer in the

doctrine of Salvation by Grace, and was held in high esteem around this Lake.

He is survived by his widow and five daughters, Mrs. Lena DeVinenzi, Mrs. George Wales, Mrs. Floyd Dosier, Mrs. Ray White, Miss Norma Kent Twiford of Norfolk. Four sons, Hextall, Marion Wesley, and Willard Ray Twiford of Norfolk and Connie Twiford of U. S. Army. Also a brother, M. L. Twiford, three sisters, Mrs. D. H. Hassell, Mrs. L. R. Davidson of Norfolk, Mrs. Annie Cahoon of East Lake, and nine grandchildren.

Brother Twiford was always faithful to ministers, to the pastor, and to the necessity of the church. He was 65 years old at the time of his death. His funeral services were conducted at the East Lake Primitive Baptist Church by the pastor, Elder S. Gray of Kingston, N. C., Tuesday morning at 11 o'clock, a. m.

Pallbearers were as follows: Ben Cain, Amos Brickhamer, Richard Smith, Jim Hassel, Chester Holmes, and Sam Smith.

His body was laid to rest in the church cemetery under a mound of beautiful flowers, to await the morning of the resurrection.

S. Gray, Pastor.

JAMES WALLACE DUNCAN

Brother James Wallace Duncan was born in Person County, July 4, 1873 and died June 11, 1944. He was married to Miss Minnie Chandler October 28, 1900, and leaves to mourn his departure 11 children, 5 boys and 6 girls, and 29 grandchildren.

Brother Duncan joined the church at Surl Primitive Baptist Church May 13, 1944, and died June 11, 1944. He had been afflicted for several years, which he bore well. I never heard him complaining. He had been a strong believer in the faith for many years. He believed the doctrine of election, and the predestination of God.

By order of Surl Church.

Written by a brother in hope,

G. C. Pullim,

R. 3, Roxboro, N. C.

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the church at Goose Creek Island, Pamlico County, N. C., the fifth Saturday and Sunday in December, 1944.

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

The church is situated across the island waterway bridge and busses will make schedule each day.

J. E. Mewborn,
Union Clerk.

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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-
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VOL. LXXVIII.

DECEMBER 15, 1944

NO. 3

ELIHU SPEAKS HIS OPINION

Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

Yea, I attended unto you, and, behold (there was none of you that convinced Job, or that answered his words:

Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

Now he hath not directed his words against me; neither will I answer him with your speeches.

They were amazed; they answered no more; ; they left off speaking.

When I had waited, (for they spake not, but stood still, and answered no more,)

I said, I will answer also my part; ; I also will shew mine opinion.

For I am full of matter; the spirit within me constraineth me.

Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

I will speak, that I may be refreshed: I will open my lips, and answer.

Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

For I know not to give flattering titles; in so doing my Maker would soon take me away." —Job 32:11-22.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A SERVANT OF THE LORD

I want to be a servant of the Lord,
To ever be obedient to His word,
I want to learn His way
And serve Him every day
Till I come to His heavenly reward.

I want to be a servant of my God,
While along this weary way I trod,
I want to know the truth
As in my early youth,
When I first learned to know the
Lord.

I want to be a servant of my King
Who first taught my soul to sing,
The praises of the Lord
With the sweetness of His word,
Which did salvation to me bring.

I want to be a servant to all
Whom my Lord has been pleased to
call,
To His grace and glory
To know the sweet story
Of His everlasting love.

I want to be His servant—not for
pay,
Nor would I be one for a day,
I would be one all my time
Live a life that is sublime,
Until my life has passed away.

I would not be a servant unto men,
Although they might pose as a
friend,
They might lead me astray

From the strait and narrow way,
If I should trust in the arm of sinful
men.

I want to be a servant of the church
Whose beauty is far beyond re-
search,
But is hidden in Him
Who came to redeem
The sheep His Father gave unto
Him.

I want to be a servant all the time
That my light may truly shine,
And that others may see
What I want to be,
A servant of my Lord.

B. S. Cowin.

TO THE SOLDIERS OF AMERICA

To our dear soldiers, so gallant,
brave,
Who fight in far lands, their country
to save,
Sometimes in the air at a perilous
height,
Yet they have courage, their smile is
still bright.

May God be with you always, where
ever you go,
To furnish Armor, and Breastplate
to meet each foe.
A few lines from your home land
might be of cheer,
I'm writing this to tell you, you're
remembered over here.

When you are climbing up towards
 the sky,
 Through fog, and cold air, so high!
 so high,
 Or sailing on waters, treacherous,
 and deep,
 Our God watches over you, when
 you wake or sleep.

tomb,
 And His precious comfort will im-
 part,
 Into each faithful trusting heart,
 Dear Lord, increase our faith today,
 Grant us more grace, we humbly
 pray.

Our righteous God, who has all
 power,
 Is at your side in the darkest hour.
 The way sometimes seems dark, like
 night,
 But no earthly foe can our God af-
 fright.

May God's angels encamp around
you,
 And your faith in Him be strong and
 true,
 And may He grant His loving hand
 each hour
 To lead to victory, through His won-
 derful power.

Trust Him, each moment, dear sol-
 diers, and He,
 Will be your Comforter, on land or
 sea.

So goodbye, for this time,
 Mary Lancaster,
 Cuba, Alabama.

He gave a promise, to those who
 trust,
 His promise is always sure and just.

**SOME DAY HE'LL MAKE
 IT PLAIN**

(Published by Request)

Do not worry about your loved ones
 over here,
 For they are also in His watchful
 care.

I do not know why oft 'round me,
 My hopes all shattered seem to be;
 God's perfect plan I cannot see,
 But some day I'll understand.

We humbly pray that the day is
 near at hand,
 When you will come back to your
 native land.

I cannot tell the depth of love,
 Which moves the Father's heart
 above;

So trust in God, ye Soldiers brave
 He has power to destroy and power
 to save.

My faith to test, my love to prove,
 But some day I'll understand.

He is mindful of you, you are in His
 sight,
 Our wonderful God! He watches
 day and night.

Tho' trials come thro' passing days,
 My life may still be filled with
 praise;

Again I say, our God has power
 To comfort in your very latest hour,
 O let us look, above this gloom,
 Our Christ did rise from the dark

For God will lead thro' darkened
 ways,
 But some day I'll understand.

Chorus—

Some day He'll make it plain to me,

Some day when I His face shall see;
Some day from tears I shall be free,
For some day I shall understand.

O HAPPY DAY

(Published by request)

O Happy Day, that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad.

O happy bond, that seals my vows
To Him who merits all my love!
Let cheerful anthems fill His House,
While to that sacred shrine I move.

'Tis done, the great transaction's
done;

I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Now rest, my long divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With Him of ev'ry good possessed.

Chorus—

Happy day, happy day,
When Jesus washed my sins away;
He taught me how to watch and
pray,

And live rejoicing every day.
Happy day, happy day,
When Jesus washed my sins away.

**WE APPRECIATE YOUR LOVE
AND INTEREST**

Dear Christian Friend:

Enclosed find \$1.00 to pay for
Landmark for another year. I sure
do enjoy reading the Landmark so
much, and hope you get as much
pleasure out of keeping it going as

the brethren and sisters get out of
reading it. You seem to be so hum-
ble and submissive. You manifest
so much love to the brethren and sis-
ters in your writing. As for myself,
I feel to be chief of sinners and not
worthy to go as a servant or preach-
er, but hope Christ is my worthiness.

So many times I think I have de-
ceived the people and wont go any
more but there seems to be a love
that draws me and a fear that drives
me, and I continue to go among the
Lord's children, as I hope, and it is
in much fear and trembling that I
go. I desire only the crumbs from
the Master's table.

May the Lord continue to bless
you in health and supply your every
need is my prayer for you, and when
you have a mind to pray I desire an
interest in your prayers.

A friend in Christ, I hope,
Lester E. Lee,

Rt. 5, Dunn, N. C.

A LOVELY EXPERIENCE

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

My Dear Sir:

I am sending you a very lovely ex-
perience of the pure grace of God
as revealed to His children by God's
sweet Spirit.

With the consent of her, to send
it to you for publication, I enclose
same. I hope you can get it in the
Landmark quickly, as I'm sure it
will be an inspiration to a lot of
God's humble children, in these
dark days through which we are
passing.

I know that I am not worthy of
the reference she made towards me,
but I'm truly thankful that I could

share a small portion of her wonderful experience.

Yours respectfully,
J. D. Fly,

Rocky Mount, N. C.

P. S.—Please return all the papers.

Experience

Elder J. D. Fly,

Rocky Mount, N. C.

Dear Brother Fly:

Since I have not had the right opportunity to talk with you, I feel impressed to write, I cannot sleep or work. The story or experience of my life is sad because of the heartache and suffering. It's beautiful because God has made it so, and I have a confident feeling that some day I'll have the right words to paint it as it has been shown to me. It's very sweet because it's a story of my love for my mother and the walk and talk with Jesus all the days of my life.

When I was a child I could not stay away from home. I would get half way to school sometimes and then be compelled to go back. I would stop and meditate. Sometimes I went on and a few times I could not and went back home. Just before I was fourteen an angel came and took my little sister, the one I loved most of all. A part of me died at that time and I never understood until this summer. I only knew I loved Jesus and my mind was directed to the higher and better things of life.

After that I found great pleasure in visiting old folks and helping in time of need. So strong was that desire. I found for the first time I could stay away if I could help.

When I was about sixteen I wanted to unite with the church. I visited them all. Upper Black Creek was my choice, but I had never heard of one so young in the Primitive Baptist Church, so I kept walking on. After my graduation I was in college in Greensboro. Again I visited all the different churches. After I was married, I lived in Wilson. I found myself again going to all the churches, trying hard to find a place.

Then came the war and we were urged to move out here. After we built our house and settled down I told my husband one day that we were beautifully located because on one side were his parents and sister, on the other side, not too far away, were my parents and still nearer his aunt and uncle, who were aged and had never had any children. I said we can help them all.

Very soon my husband's brother was sent over seas and we learned at that time what so many are learning today. And I love to think now how they loved the children and how much they helped to pass the lonely hours away.

When we had been living here about two years, God gave us a little boy. But when he was only four days old a voice spoke, not in the darkness of the night, but in broad daylight, saying, "You should not name that baby for his father. He is not given to you to keep." Just how hard it was to stay on that bed I can never tell. I was all alone at the time. When my precious husband came in I told him all and I could never consent to give his father's name. We were blessed to keep him only six months when the

angels came down and carried him away. It was a cold February morning. I felt like I'd never leave home again. The following Sunday was my father's birthday and the family planned a reunion, and said come. Again that voice said, "That will be his last." So there I found myself with two burdens. I lived somehow. That guiding hand was always there. Every night for a long, long time, I left this place and flew with the angels and the spiritual side of life was painted so very beautiful. I have wished that everybody could see and know that it is sweeter to die in the Lord than it is to live in this troublesome world.

I felt a stronger impression than ever before to unite with the church, and fully intended to offer myself. I tried to pack my clothes and join at the water but that was not intended, for something stopped me. That was 22 years ago. For a few weeks I was so restless and desperate I didn't know what to do. But one night I dreamed that Elder George Boswell baptized me and when I was coming out of the water the congregation was singing "God moves in a mysterious way, His wonders to perform." A complete satisfaction swept over me and I want you to know that the happiest days of my life were those when we took my mother to church and when she was looking for a houseful of company I stayed there to prepare her dinner.

I walked on for 12 years or more, then the tide changed again. The day Aunt Emma joined the church my impression was renewed. I tried to pack my clothes again and the

same thing happened, I was stopped. It's been pointed out now the why and wherefore of all these things. When I left the water that day the queerest feeling I have ever had swept over me in an instant. I've been desperate. Many dark clouds have overshadowed my pathway but through them all I could see a silver lining and find my way out.

Last year the darkest cloud of all was across my path and I could find no way out. I was sick. Mother and I were discussing our ailments. She was telling what the doctor told her and I was under medical treatment. The same voice told me then, "When your peace of mind is satisfied, the doctor will help you." And I knew it so well that I didn't finish the medicine I had. I told her that and we changed the subject. Some strong force compelled me to look over there every night before I went to bed and the first thing in the morning. I prayed so hard that I might get well enough to enjoy life again. But God didn't will it so. It was His way of preparing me for what was to come.

And because it was going to be so hard for me to give her up, God gave me three warnings during the last two months of her life. And the night we all went in together to look at her as she lay sweetly sleeping, two thoughts came to my mind, one, "Oh, that I could be half as good and I would be satisfied." The other, "Why couldn't I get to the church while she was living, for I wanted to so much?" Before I came home that night a book was put before my eyes, beautifully bound in gold and pure white lilies. That book opened that very night

and I saw Jesus standing by the side of a long winding road and these words, "I'll give you comfort in your sorrow and courage for tomorrow." When I came home I said it's going to take me a long time to get over this, but when I do I see life far different.

The next day while we girls were lying on the bed waiting through those sad hours, I was gone from this world for a few minutes. When you started talking, I was given new strength, and as you left the bed I raised up and prayed fervently to God that you might preach that sermon the way you wanted to and the way that we wanted to hear it. I fell back on my pillow and realized that I was at peace with the world. I knew, too, that I could always hear you without crying after that day for a great calmness had come to me that I had never known before.

I went on for about three weeks. One night it seemed I could stand it no longer and I cried out, "Lord, what shall I do." The answer came at once "The church is where you will find your comfort. Go take that vacant seat." Oh, how unworthy I felt, but God took care of that. I lived 30 years of heartache and sorrow in three weeks. I just couldn't sleep and got so I couldn't eat. Then I dreamed a baby was born in one of the families and the baby died. We all were over there waiting. I was lying on that same bed and my mother came and bent down and kissed me and said, "I'm going." I asked, "Going where?" Then I woke up.

The next night when I went to bed I was so sleepy I thought I would

fall before I could get ready for bed. But when I lay down, all that sleep was taken away and I was wider awake than ever before. I turned flat on my face and like writing on the wall I saw the meaning of my dream. A new life for me, the old one going and her kiss meant that it was right I should take the vacant chair. Then the whole story was before me, as I said before, and I was willing and ready to go. I couldn't understand then why I had no desire whatever to go to church Saturday following that dream. But Sunday I meant to get there. I have seen the purpose of that since and the purpose of wanting to wait for the next meeting to be baptized. I had been traveling so long and was so tired I could not talk. And I meant never to tell any one but you and three others.

But another thing happened just two weeks after that. I was lying awake and a song my father loved to sing came to my mind. The words rolled along fast. My heart was opened and I wanted to get right up and sing it. It was such a glorious feeling and I had to talk. I just couldn't help it. I'm sending you a copy of the song "O Happy Day."

I'm also sending a copy of the song that gave me inspiration and courage when I was a girl in school. "Some Day He'll Make It Plain."

I hope I have not tired you too much. And I hope I can sleep and work some now for I've been so impressed to write I could not get my mind on working.

Very sincerely,

Mrs. Ivey A. Lamm,

Wilson, N. C.

A GOOD WOMAN

Mr. John Gold,
Wilson, N. C.

Dear Friend:

I am sending you a clipping from our daily paper that somehow struck me as being worthy of a place in the Landmark. First, because she is a member of the Primitive Baptist church, and I have known her for many years. Sister Andrew Hill was the wife of Brother George Wilson, a deacon of Durham church for many years. After his death she married Brother Andrew Hill, deacon of Camp Creek church until taken over by the government and they have moved to Rougemont, N. C., where their membership is at present.

I just can't think of anything better for a person than be blessed with just that kind of a spirit. How pleasant it must have been for her to make coffee and serve those lonely boys, hungry for a mother's care, and the good thought with me is she did those things in an humble manner, not looking for some big show. No. Just some how, deep down in her heart she felt it might be bread cast upon the waters, for thou shalt find it after many days. There is one think we can say we truly believe, if she never receives any reward she was amply paid in doing the thing she did and was blessed in so doing.

God bless the true mother of this land of ours, and I, for one, want to take my hat off to Sister Hill.

Yours as ever,
J. J. Whitley,

525 Holloway Street,
Durham, N. C.

The Article**A Salute To A Rougemont Woman**

Mrs. A. J. Hill of Rougemont, Route 2, upon the nomination of soldiers at Camp Butner, has been selected as the "Good Neighbor of the Day" on the Breakfast at Sardi's radio program and will be saluted nationally from Hollywood over the Blue Network Wednesday at 11 A. M.

A letter written to Tom Breneman, host of the informal program, nominating Mrs. Hill for the honor will be read over the coast-to-coast network by Breneman, and following the broadcast an orchid will be dispatched to Mrs. Hill from Hollywood via air express.

All "Good Neighbors" named daily throughout the year on the program are eligible to win an award of a \$1,000 war bond. Nationally-known personalities will comprise the board of judges to select "America's No. 1 Good Neighbor" who will be announced sometime in 1945.

"The letter nominating Mrs. Hill for selection as a "Good Neighbor of the Day," was written by Cpl. Tony Mitchell, who wrote Breneman as follows:

"We listen to your program every day when not on duty, and we boys here at Butner have decided to tell you of a four-star Good Neighbor who operates a general store about three miles from camp. Her name is Mrs. A. J. Hill, of Route 2, Rougemont, N. C. Many a time she has gotten out of bed on cold winter nights to get something out of the store for us boys and when we start to pay she modestly refuses any pay for the food or the trouble we have

caused her. When off duty, you can bet your boots, all the fellows head for Mom Hill's for free coffee and cookies. Once, when asked how she could afford to do this, she replied, 'I have a son and three sons-in-law of my own in the service, and if I'm kind to some other mother's son perhaps some other mother will be kind to mine.' She calls us her boys and through acts of kindness too numerous to mention she has been a sort of substitute mother to our group who have had to leave our own mothers. God bless them. Gosh, Tom, why is it that when a guy starts getting sentimental he just can't express himself. But I do hope I have been successful in proving that Mrs. A. J. Hill of Route 2, Rougemont, N. C., is a very grand Good Neighbor and is very much deserving of your orchid.' "

A HAPPY NEW YEAR

We have a great deal of Landmark copy on hand and will get to it and publish it in the Landmark just as soon as possible.

Our brethren and sisters are very charitable and patient with all of our short-comings and imperfections. For this we are very grateful. Paper is short and some of the best people we have and have been with us for years are leaving us, and we are having a hard time, and a very difficult period in our lives, far worse than the First World War, but the Lord has been far better to us than we deserve, and with His help we will pull through sometime and somehow.

We sincerely hope and trust that the war will soon be over and our brave boys will be able to return to

their homes and loved ones and success at arms will bless our standard, for we are fighting a war for freedom and liberty, a priceless boon we trust America will soon be able to give to the people of the whole world.

The Bible says that "unto Him every knee shall bow and every tongue confess that He is God." That means that every one in the world shall not only know that He is the true God, but that He will also acknowledge it. We come to Him through much trial and sufferings, but it is necessary, to bring our depraved and selfish hearts within the circle of His love and protection.

To each and every one we hope and trust you will have a happy and prosperous New Year. May the Lord bless and keep you and make His face to shine upon you, is our fervent wish and prayer.

J. D. Gold.

50TH WEDDING ANNIVERSARY

Dear Mr. Gold:

If my memory serves me right my subscription to Zion's Landmark will be due coming January the first.

My check for \$5.00 herewith enclosed. Two dollars to renew my subscription for another year—the other three to send the Landmark to such worthy Primitive Baptists, not financially able to pay, you to make the selections.

I hope, Mr. Gold, you may live many more years to publish the Landmark. The older I grow the more comfort and enjoyment I get from reading the blessed old paper and it is one among the most welcome visitors that comes to our home—have been a continuous sub-

scriber for fifty-five years.

With all good wishes and compliments of the season, I remain,

Sincerely yours,

W. A. Hall,

Yadkinville, N. C.

Mr. Hall is president of the Bank of Yadkin. He and his good wife have just celebrated their 50th wedding anniversary. Our congratulations and best wishes for their continued good health and prosperity. May they live to celebrate another 50th anniversary. We thank Mr. Hall for his good letter and donation.

John D. Gold.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

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

Dear Sirs:

I am mailing a check for renewal of the Landmark, and also am enclosing some extra in case you know some one that isn't able to pay, will you please use your judgment in selecting some one, since it is Christmas I think it a very good gift for some one, and I will be glad to know that I will have been the cause of some one having the Landmark that otherwise couldn't have gotten it.

You may take out enough to pay for mine for one year and use the remaining part of remittance to send Landmark to who ever you think will be glad to have it.

Hope you have a very Merry Christmas, and that the New Year may be bright for you and yours.

Thanking you, I am,

Very truly,

W. J. Collier.

DREAMS

In looking into dreams we find a very interesting scriptural subject. Dreams are not understood by science and perhaps will not be. Those that God gives for the instruction of His people certainly will prove profitable to them. In fact anything that God gives to the church will be profitable to her. No amount of effort will keep the church or give her gifts. All effort put to a common cause can never hinder the church from receiving what her Head and Husband has in store for her.

While dreams are important and, in some instances, are by the direct work of the Spirit, yet we must not, yea, we cannot, go to extremes about them. Some dreams are perfectly natural and not to be considered in a spiritual light (Eccl. 5:7). Some of them come about because of strenuous activities (Eccl. 5:3). Some of them are the direct leadership of the Spirit and brought about for the comfort of His people. (Gen. 28:15; Joel 2:28). Some of them are as sinful and vile as can be produced by the natural mind (Deut. 13:15; Jude 8), and are to be avoided by the Lord's people (Jer. 27:9; 32:1).

Again I want to say that dreams are given to the church by His grace and providence. But all dreams, like the dreamers, are not led by the Spirit of God. I want it clearly understood that I am not against dreams, and dreamers, but at the same time, I must maintain that some of them, like prophets, are false. It is those that God gives in grace and providence that I want to write on for the edification of the

Lord's people and the others to condemn.

Dreams are strange. You cannot control them. They are not a voluntary act. They cannot be designed before going to sleep. I remember during childhood of huge monsters getting me in my sleep. I was rather delicate in early years and oftentimes sick with fever. Horrible creatures would get after me and terrifying nightmares overtake me. Did I choose and design the kind of dreams I had? Do you? No, but if I had been choosing or designing I'd certainly have had pretty dreams in keeping with some good fairy that I adored. I have been thinking so many times in a semi-conscious condition and wake up in a fright from the wiles of a giant madman. I'd determine not to go back into such a fantastic, fitful sleep. This continued with me until nearly grown when I grew out of it. Since then I have not been bothered by that kind of dreams. But I have had hard days at my work and go to bed at night to toss in a dreamy state and work harder in my dream than on the job. I wanted to quit, yes, and would become aroused enough from sleep to determine not to do it any more, but I could not do it.

Believing, as I do, that God's people are blessed in a covenant sense with every needed blessing, I must say that dreams are not designed by the sleeper. If there is a time at all when we are devoid of thinking or acting power it is when we are asleep. Every faculty of the mind ceases to function in a normal way. We are lifted into a state that we are not able to comprehend nor

reason about the things about us. If we were able to design our sleep it would be peaceful, quiet and free from all disturbing influences. Now many people believe in conditions somewhere in the travel from the womb to the grave; from earth to heaven; from the kingdom of unrighteousness to the kingdom of heaven but I cannot harmonize them with my experience nor with the truth. Conditions in dreams? How absurd! You remember Jacob had a dream while out on a lonely road. Was this dream given him because he had been the best boy? If God dispenses blessings according to obedience rendered, then the wrong boy dreamed the dream! By every conditional, Arminian, do and live, doctrine taught in the world, Esau was due to dream that dream! Only on the basis of God's everlasting love and discriminating grace and mercy could the dream be given to Jacob. Have you a desire to look in on the time and place? Perhaps it will rest our weary souls from the journey that we, too, as we hope, are on. He had just left Beersheba, the place of the seventh well. It would seem, and some do think, that drinking from the seventh (completion) well would enable him to travel on and on, but a time came that traveling must cease. Artificial light can be had to take the place of the natural sun, but when it set in the mountains (Haran) nothing was there to enable him to go on. Oh, how necessary it is to have Light to travel by in the spiritual kingdom. Now with Jacob the sun has set. Being beset by and with so many things no doubt his mind was in a whirl. Never-

theless, the sun has set and he must tarry as long as it be down. He goes to sleep and a dream is given him. A ladder is brought before his sight. Inactive, helpless, and yet he dreams. In my meditation on this dream I do not think that Jacob ever forgot it. In that dream from God was shown to Jacob the way, the truth, and the life. This Ladder was set on the earth and its top reached to heaven. I do not find any conditions for Jacob to fulfil in order for him to have the dream. The dream was a gift from God. Had it come by works or deeds of the law Esau would have dreamed it. But the dream was given. If this is not a firm foundation there is none. If this is not the doctrine of the church, then we are no part of the church, and the walk of circumspection, which, even the most arrogant worldling attributes to Old Baptists, becomes a deception, because it was not made in order to accomplish something! But again I want to repeat that the dream was given! Furthermore, I must say that the things contained in the dream were given. What things? What things! The way from earth to heaven. It was set on the earth and I am set, as far as I understand and God enables me (and if I am called to preach and write, then my ability and understanding are equal), to contend that Jacob saw the whole truth as far as salvation is concerned. It was set on the earth and the earth is a thing of time, and we (the children of God) are on the earth and creatures of time. So I believe that God taught Jacob on the first day of his journey that salvation (in time; on

the earth) was of the Lord. What else can be said about it? Can we preach Jacob designed the dream? No. Can we preach that it came because Jacob was more obedient than Esau? No. Can it be said that this was an illusion? No. It must be said, and it is said and will continue as long as God has an elect people on the earth, that this man sleeping here is God's family—God's portion. Here is a Ladder set on the earth and the top reaches to heaven. Poor, wayfaring, trembling sinner, you need have no fear. Not a single human weakness is in that setting of the Ladder on the earth. It will never be removed from the place it is set until the whole family is safely resting beyond this rocky shore. This Ladder is set on the earth and is near all them that call on Him. But while it is set on the earth it reaches to heaven. Did you notice that brethren? Oh, weary, sin-burdened soul did you get that rich crumb as the Lord was showing you the Ladder? In conclusion, before a thing can be established and fixed and set, all must be brought under subjection. Your God did this. All principalities and powers and things and events must be brought down. Your God did this for you. The Ladder is set and it reaches to heaven. When you saw it the sun had set. Oh, what dark and loathesome sins bore you down. But in the dark, in your helpless condition God gave you a dream and in the dream everything. He did not let you wake too soon. But when He showed the ladder to you and the angels ascending and descending and God above the Ladder (John 10:29; 14:28)

speaking to you. Then you awoke!
What a dream! What an experi-
ence!

Yours in a precious hope,
W. D. Griffin,

A GOOD LETTER

My Dear Sister Azuhab Lee:

Just yesterday I received my Landmark and read your sweet and touching letters and they struck such a cord of sympathy in my heart that I cannot feel at ease without writing you once more in this life. (We used to correspond.) I do feel to know, to some extent, how to sympathize with you in your afflicted and isolated state and how I wish that it were so that I could visit you. As it is, that is out of the question. But how true it is that in afflictions and deprivations we are neglected and forsaken, and when we neglect our duty to our brethren and sisters, (and we owe this duty to all) we also neglect our duty to our Lord. For He says in His word, "Inasmuch as ye have done it unto the least of my little ones, ye have done so to me." And I do feel that if we obey our Lord and His commands that indeed we will not forget the afflicted and the widows.

My dear sister, being a widow teaches me how sorely widows are neglected; when the scriptures teach that pure and undefiled religion before God and the Father is this, to visit the fatherless and the widows in their afflictions (and they are many) and keep himself unspotted from the world. But judging from the trend, they think they will spot themselves with the world if they visit the widows or lend them a helping hand.

We are not excusable in these things, and I feel that we should not even say "we are impressed whom to visit." God did not personate who for us to visit, but when we neglect His commandments and our duty to Him and to each other we will suffer as surely as He is our God. He has punished Israel—His people for their sins and disobedience all the way, and I feel that this cruel war is on the world today for the sins of His people.

May God keep you, my dear sister till He is ready to take you unto Himself, where all will be joy and peace forevermore.

Your little sister in hope,
Mrs. Louis Coffey,
Polkton, N. C.

CONCERNING MY BOOK

The good Lord has been wonderfully gracious to me all the days of my poor life, delivered me from numerous frightful dangers and raised me from the depths of afflictions and illnesses.

I remain in excellent health after passing my three score and ten years. Have wondered and prayed that if the Giver of all good gifts spared my life for any special purpose I trusted that it be made known to me before I go hence.

About three years ago I was impressed to go on the air and broadcast in the interest of our church, Heavenly Master, and those who serve Him.

I prepared and delivered eleven discourses over our local radio. Subject, "HOW TO STUDY THE BIBLE AND UNDERSTAND IT WHEN WE READ IT." In doing this I made an effort to simplify for

the understanding of those on the outside of the church. That too in a manner that those addressed would not know from what source it came, thereby alleviating and avoiding prejudices.

In my reasoning I hoped to meet the age-old criticism that has been hurled at the Primitive Baptists, the church and the doctrine of our Savior. In this it became necessary that I avoid expressing anything that would cause friction.

I undertook to establish the fact that there were two rules or fundamentals that must be recognized in the solution of all Bible subjects. Then I demonstrated the application of these rules by solving a few subjects. In which case I might have erred.

There is scarcely an Old Baptist that does not at times have a special friend or neighbor, inquiring about the church or doctrine.

It occurred to me to have these discourses made up into clean nice books, designed to be loaned to inquiring people other than the church membership.

I am attempting to get one thousand of these books scattered out among Primitive Baptists. It is suggested that the churches have some of them placed in the care of the clerks for the members to lend to their friends.

It is my intention, if I get the cooperation of the Baptists, to get out another edition for free distribution, placing them in public libraries, presenting to theological students and others.

I trust that the Lord may be praised if any good is derived from

these efforts.

Notice of the book will appear in this paper.

Dr. A. L. Jones,
Tyler, Texas.

FROM A SAILOR

Dear Mr. Gold:

By being a reader of the Landmark it seems to me that I am impressed to write you, if it's God's will, knowing that unless it is the will of our Father I will be unable to finish this letter. For, without Him we can do nothing.

I take great pleasure in reading the Landmark, for I find words of comfort when I read the letters written by the good old Primitive Baptists.

It seems to me that I am now walking the lonesome road that many have walked before me.

I am in the Navy of the United States, and my wife gets the Landmarks for me and sends them on to me, and I would love to say to every one that does read them that I fully believe they will find words of comfort in this little book that tells so much. At night I read both the Landmark and the New Testament. Every night my friends try to get me to go to a movie or out to town on liberty with them, and I have seen the time when I would have gone with them, but now I have no desire for those things. We are in here, not of our own will but to defend the land we love, with the help of our Lord. At His appointed time this war will be over, and no one can hinder; although we hope the time will soon come.

But I am not afraid, for I fully believe the Lord will take care of me

wherever I go, and I know I will live till the appointed time that God comes to take me out of this world. If I know my poor heart, I love my God, and if I do it is because He first loved me. I trust in Him and fully believe He will take care of me and bring me home safely when this war is all over. No money could buy the sweet hope that I have, and the hope that has been manifested in this heart of mine.

People may think I am crazy, but I long for the day when I can go home and assemble with those I love so dearly both at home and at the church.

I am not a member but I love the old Primitive Baptists and even when I was a small kid, but as I grew up I didn't go as often because I felt so little among the good old people. I felt as though I was looked down on for being in their midst, while they were so happily worshipping the one and only true and living God, ruler over heaven and earth.

They believe only that by the grace of God they are saved if they are and they hope they are one of His little sheep, and they don't believe in the works of men. For without Him we can do nothing. I, myself feel unworthy to be with them, but if they will allow me to sit on the back row and hear the good preaching that I love so dearly, I will be satisfied. I always felt so little when I would go with mom and dad to the meetings, for every time I went they always asked me to help with the singing, and knowing well I could do nothing without the help of God, then I even felt worse. I would try always to get out of it,

but they would say come on and lead, and all I could think of, dear friends, was who is going to lead me? So I got to the place where I was ashamed to be seen among them on meeting days. But I loved to go and hear the good old songs they sang. They were comforting to me. I loved them then and long for the day when I can go home and hear them again. I feel like if I could only hear the preaching and singing at the Old Baptist meetings I would feel lots better than I do now.

Mr. Gold, if you find this worth publishing in the Landmark for the dear loved ones to read, please do so, but if found unworthy, just cast it aside and forget it. But don't forget a sinner like me, and if you ever have a mind to try to pray, remember me. I need the prayers of those I love.

Willie Coley, U.S.N.

U. S. Naval Training Station,
Newport, R. I.

Home Address:

R. F. D. 4, Box 100-A,
Concord, N. C.

From every standpoint, patriotism, love of God, humility, and love of the church, the above expression is most appealing.—J.D.G.

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NO. 4

ELIHU REASONS WITH JOB

“Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

The Spirit of God hath made me, and the breath of the Almighty hath given me life.

If thou canst answer me, set thy words in order before me, stand up.

Behold, I am according to thy wish in God's stead; I also am formed out of the clay.

Behold, my terror shall not make thee afraid, neither shall my hand be heavy unto thee.

Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying.

I am clean without transgression, I am innocent; neither is there iniquity in me.

Behold, he findeth occasions against me, he counteth me for his enemy; He putteth my feet in the stocks, he marketh all my paths.

Behold, in this thou are not just: I will answer thee, that God is greater than man.”—Job 33:1-12

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"WITHOUT ME YOU CAN DO NOTHING"

Dear Brethren and Sisters:

I think I have been made to feel the insufficiency of my own efforts, and that it were useless to undertake one step in my own strength; but at no time do I feel more forcibly the truth of the blessed Saviour's words, "Without me ye can do nothing," than when I attempt to write or converse with those "who have been made wise unto salvation."

I feel that I know that all of the Lord's children feel their weakness, and that when they think of the "depth of the wisdom and of the knowledge of God," they sink into insignificance in their own sight.

We know that in us, that is, in our flesh, dwells no good thing; therefore, whatever that is good is ever found in us, must be directly the work of God, the fruit of the Spirit. Oftimes here in this life we feel cast down and feel that we don't have a friend, and everything that transpires is against us. But when we are blessed with the Spirit, to read the scriptures, with an understanding heart, then we believe it is clearly set forth, that whatever transpires in time is because of and in accordance with the eternal decree of God. So I believe it is taught in the experience of every child of grace. Some, for whom we have confidence that they have received a good hope through grace,

sometimes tell us that they do not believe this doctrine. Nevertheless, I feel sure their experience is not destitute of the knowledge of it; and through the administration of the word, their "pure minds" are to be stirred up "by way of remembrance" of the teaching they have received, that they may believe it. It is often the case with the children of God, as it was with Nebuchadnezzar, that they do not know their own experience, or that it is from God, until the minister of Christ, through the unfolding of the scriptures, show them both the dream and the interpretation. If they had had no dream, no experience, his ministry would be without profit to them. When Paul says, who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man?

I do not understand him to teach that Paul and Apollos gave them the knowledge of Christ, or were instruments in bringing them from death to life; but that every man unto whom God had given life, or which is the same thing, a knowledge of Himself and of His Son, Jesus Christ, received instructions through this ministry of the word and doctrine, as to his own experience, and so believed that word of doctrine, which is shown to be the ground of the hope he has received. We have had hopes of improvement in ourselves and have made resolu-

tions, and formed plans for making our heart and our life better. Our hopes have been blasted, and we have been bowed down in the dust of humiliation. Here, too, we have said, "Thy will be done."

This was the hardest of all, to give yourself up to be only a poor helpless sinner, with no power to make yourself better, but you were brought to it, and in this giving up you yielded yourself to the will of God—to the will of a sovereign God. In thus yielding yourself, in thus saying, "Thy will be done," there came to you, away in that lowest part of the valley of humiliation, a sweet comfort and peace, and you were glad that you had no merit of your own, for the joy you received, seeing your all in Christ, and in giving him all the praise. But through it, you found hope, and you still trust in the Lord. Did you doubt, then, and do you doubt now, that God's hand was in all your leading; that as blind, He led you in a way you knew not, to bring you to Jesus?

"It is not in man that walketh to direct his steps." Now in the use of this prayer, "Thy will be done," is included a recognition of God's predestination. We recognize him as a Sovereign God. As a Sovereign, He must have purposed and decreed in regard to all things. If anything should occur that He did not decree, was it according to His will

So the Scriptures declare, in accordance with what we feel must be the case. "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleas-

ure." Isa. 46:9-10.

Upon this subject we are often afraid to acknowledge before the world as our own doctrine that which, in many a time of trouble, has been our only stay. When we have met with heavy afflictions, have we not been comforted with the thought that God was over all, and that His will was but being carried out for our good?

David, while he prayed for deliverance from the wicked, recognized them as God's hand and sword. Ps. 17:13. Pharaoh was raised up for a purpose, and for that purpose God hardened his heart. Those who, with wicked hands, crucified our Saviour, did so in accordance with the determinate counsel and foreknowledge of God. Acts 2:23 and 4:28.

While the Lord, through the prophet Isaiah, announces and dwells upon this doctrine, He says, "I, even I, am He that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass; and forgettest the Lord, thy Maker, that stretched forth the heavens, and laid the foundation of the earth?" Isa. 50:12-13.

David said, "Before I was afflicted I went astray." Did David feel less anguish because he believed he had, for a purpose, left him to manifest the corruption of his own nature. When Peter denied his Saviour, and was afterwards converted by a look from his dear Lord, are we not expressly told that he remembered the word of Jesus, who had foretold this denial? And must we not conclude that he saw this as

a part of the merciful and gracious design of God for the good of himself and his brethren, that he might know where his own strength was.

How could Jesus have foretold what God had not decreed? Yet did Peter weep less bitterly on account of this? Joseph's brethren were assured by him that the wicked act which they meant for evil, God meant for good. It was a part of His counsel. But did they sorrow less, and feel less self-condemnation?

We need not be afraid of the doctrine of the Bible, lest it should make the sinner less troubled for his sins, and to be clear of them. When God shows one his sins, that one will be overwhelmed with sorrow, and nothing they can do will prevent it. And at every new manifestation of his depravity, new waves of sorrow will roll in upon his soul, causing him to cry, "O wretched man that I am." And only a hope of deliverance through Jesus Christ our Lord will give him any comfort and rest from trouble. Is there any one of God's people who doubts the truth of what Job says? "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass." Job 13:5. Paul also bears testimony to the same truth, saying that God "hath determined the times before appointed, and the bounds of their habitation," Acts 17:26. Is there one of us who does not believe that the time and manner of his departure from this world is fixed and known of by God.

How else could we have rest and confidence in God? The prophet

does not say merely that the Lord permitted it, but He commands.

God inhabits eternity. There is no future with Him. All time is present before Him. When we think, therefore, of things being future with Him, and they coming to pass against His wish or will, we think of Him as a man. "Thou thoughtest I was altogether such an one as thyself." Ps. 1:21.

While my heart is enjoying this season of refreshing from the presence of the Lord, I remember all those for whom I have evidence that they are the children of God with 'only love in the Spirit. How long this season may last I do not know. I do not want to go again into darkness and affliction of soul. I know that in the world I must have tribulation, for our dear Saviour has said so; but I do pray that I may have patience under affliction and that in Him I may have peace. I find it so sweet to be near my Saviour and feel His blessed presence and love while here in this sorrowful world. I know if I be one of the redeemed, I shall be abundantly and unspeakably satisfied when I come to dwell with Him forever in the paradise of God.

When brought low to the footstool of God's sovereign mercy; please remember this poor sinner.

In love and sweet fellowship,
Elgie L. Collier,
Smithfield, N. C.

A COMFORTING LETTER FROM A BOY IN SERVICE

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

Dear Mr. Gold:

I am enclosing a good letter I re-

ceived from my brother that is in the armed forces of the U. S. A. I received this letter March 15, 1944. I would like for you to publish this letter from my brother in the dear old Landmark, hoping it will be of comfort to others as it has been to me. The Bible says, "You know you have passed from death unto life because you love the brethren." I hope this is the reason why I love God's dear children wherever they be.

My brother was in the hospital at Camp Claiborne, La., at the time he wrote me this letter, but he is now on his way overseas. He seems to have strong faith in the Lord that He will take care of him and bring him back home to his loved ones. I am so proud to have a brother like he seems to be. In case any of you Landmark readers should like to write him a few words, I'm sure it would be a great comfort to him over there on the fighting front. So I will give you his new address:

Pvt. Joseph H. Howard, 34,465,400
Hq. Co., 63rd Inf. Division
A. P. O. 410, Care Postmaster
New York, N. Y.

According to his writing it makes me feel like he must be one of those little children the Lord told us were linked together with three-fold cords of love that never can be broken, and I hope I am one of the links.

Now, as I close, I feel that I want to bow my head in prayer for so many of our dear boys who 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." Shield and protect them at all times, is my humble prayer.

Submitted in love,
(Mrs.) J. P. Pittman,
Route No. 2, Selma, N. C.

U. S. Army,
March 15, 1944

Dear Sister in Christ:

I will, with great pleasure, answer your good and touching letter which I received yesterday. I was indeed, sister, glad to hear from you and enjoyed reading your letter very much.

My nice rest is about over. The doctor told me this A.M. that I would get out of the hospital some time this week. The good Lord blessed me to have a nice rest and blessed me not to be in pain while I rested. He blessed me to get well. Dear sister, I trust that He will continue to bless me in the future as He has in the past. If it wasn't for our merciful God, sister, what would become of us?

Sister, I got an answer from Elder Cobb yesterday from the last letter I wrote him. He stated in the letter that he felt like calling me brother. He said after reading my letter he felt like calling me brother in the Lord, for if the Lord has given him any understanding, He has given me the same and this makes us brothers in the Lord Jesus Christ. He said he enjoyed reading my letter so much and was looking forward to me coming home about the first of April and hoped I could attend the meeting the 2nd Saturday and Sunday in April. He also said he hoped I would keep strong in the faith and endure hardness as a good

soldier, not only in the Army of the U. S. A., but in our blessed Lord. He said he was so glad to read where I said that I was trusting in God that I could return home to my loved ones and friends. He said he hoped to see my mother, father and sister, Carrie Lee, at Healthy Plains. Said he was going to let you all know he had heard from me. He said may the dear Lord continue with me, as our Saviour was teaching me to know and understand a merciful God, and giving me to believe in Him. It is said that he that believeth in the Lord, the same shall be shown. Said I was getting a rich experience and that usually came not easy, but through suffering and great tribulations.

Sister, I thought he spoke good of me, but I feel that I am not worthy of it. Sister, I feel that God is too wonderful and too much above me for me to ever understand His workings. We are living in a bothered, burdened and broken-hearted world. We are living in a world that is marching to sobs, sighs and paralyzing fears everywhere. We are living in a world in which men's hearts are failing them for fear and looking after those things which are coming on the earth. Luke 21:26. How desperately imperative, therefore, is the need that we shall have a vital, workable and experimental knowledge of the ever-present, never-failing and all powerful Saviour. All power in heaven and earth has been entrusted in His pierced hands. Of Him the Bible says, "That ye may know . . . what is the exceeding greatness of His power to usward who believe, according to the working of His

mighty power, which He wrought in Christ, when he raised him from the dead and set Him at His own right hand in the heavenly place far above all principality, power, might and dominion and every name that is named, not only in the world, but also in that which is to come. He hath put all things under His feet and gave Him to be the head over all things in the church, which is His body the fullness of Him that filleth all in all."

Eph. 1:18-23. Only those who know Christ will outride the storms and strifes and stresses of our present troubled world, the daily song of their glowing hearts being, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57). "Those who do not know Christ will go down inescapably beneath the bleak black waters of despair and defeat. How poorly prepared for a day like this." "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12) If we would know Christ as Lord and Master and as friend, we must of necessity, know Him first as our Saviour from sin. It was this basic need of all men that the Saviour had in mind when He said to a religious man of old, "Ye must be born again." (John 3:7). It is only by way of the new, or spiritual birth that we can become new creatures in Christ Jesus. How undeniably true is what the Bible tells us of man in his unregeneracy and lost condition, without God and without hope in the world. We read, "The heart is deceitful above all things and desperately wicked: who can

know it?" (Jer. 17:9) "All we, like sheep, have gone astray; we have turned every one to his own way and the Lord hath laid on Him (Jesus) the iniquity of us all." (Isa. 53:6) "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways and the way of peace have they not known. There is not fear of God before their eyes." (Rom. 3:12-18) How can such throats, tongues, lips, mouths and feet be reformed or patched up? It is thus utterly impossible to change these offending members, for back of them is a nature which is, according to God's word, "corrupt according to the deceitful lusts." (Eph. 4:22) Isaiah corroborates Jeremiah in the following X-ray picture of human-kind without God: "The whole head is sick and the whole heart is faint, from the sole of the foot even unto the head. There is no soundness in it but wounds, bruises and putrifying sores: They have not been closed, neither bound up, neither mollified without ointment." (Isa. 1:5-6). "Ye must be born again." His word says, "Look unto me and be saved, all the ends of the earth, for I am God and there is none else." (Isa. 45:22) And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up. That whosoever believeth in Him should not perish, but have eternal life. "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 3:14-16). "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). No matter who you are or where you are, Jesus is still able to save unto the uttermost all who come unto God by Him—only voice from the heart of life bringing prayer, "God, be merciful to me, a poor sinner!"

Sister, I got started and didn't seem that I could find a stopping place. I didn't meant to write such a long letter, but I just had a mind to write and couldnt' stop, it seemed like. Sister, I hope you enjoy reading this. It is a very poor letter, but it is my feelings and I am sure you have been along the same path, so please pray for me. I will close for this time, hoping to hear from you soon. As ever, your brother in the service.

A loving brother,
Pvt. Jasper H. Howard,
Selma, N. C.

A GOOD MEETING

Mr. John Gold,
Wilson, N. C.,
Dear Sir and Kind Friend:

You will find check enclosed to pay subscription for Mr. L. B. Barbour, Route 5, Box 344, Durham, N. C., and J. J. Whitley, 525 Holloway Street, Durham, N. C. Was more than glad to pick up this, a new subscriber for the new year for the Landmark.

Well, we had a lovely meeting

'Sunday. Had Elders J. A. Herndon and J. W. Gilliam with Elder Cobb, and it seemed to me they were more than blessed to comfort those that were present, and for myself it was a day of rejoicing, because it seemed at times I was caught up beyond this world of confusion, where strife seems to prevail and no one seems to be satisfied, into that Great Beyond, where all tears will be wiped from our eyes, and we will be given a new song, even praises to our Redeemer, our gracious God.

Received your nice Christmas greetings with much gratitude. Hope you and Mrs. Gold, with the children, are enjoying good health. Kindest regards to you all.

Just a friend,
J. J. Whitley,

Durham, N. C.

THE RESURRECTION

Dear Brother Gold:

In your remarks on my article on "The Resurrection of the Dead," in the Landmark for November 15, 1944, you say: "The complete answer to the resurrection is that the Spirit and Body of Christ were reunited in the resurrection by the Father, and so will our spirits and bodies be in the general resurrection."

How can you compare our vile, corrupt bodies which may lie in the grave for years, to the holy, sinless, incorrupt body of Christ, which only lay in the grave for three days, and never saw corruption?

It does not follow that our vile, sinful bodies will rise from graves of earth because His sinless Body rose. Our corrupt bodies must not be likened to His incorrupt body,

because "He was holy, undefiled, and separate from sinners." If, as you say, "our spirits and bodies are to rise in the general resurrection," they will require food, clothing, and houses to live in, for, as I understand you, we are to rise with "the very same identical body" if it is to be "the same identical body" it has met with no change, it must be a body of flesh, blood and bones, just the very same identical body. Does not this all lead to the most fantastic imagination? I think so. We seem to forget "that God is a Spirit" and "as He is, so shall we be," that's why Job says, "He that goeth down to the grave, shall come up no more," and I can find no Scripture to prove contrary, for "that which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit."

I am, I hope, yours in "faith, hope, charity, but the greatest of these is charity."

Everett R. Kinney,
1626-8th Ave. Drive,
Bradenton, Florida.

Your answer is very interesting. I made no comparison between our vile earthly bodies and that of the incorruptible body of the Son of God that saw no corruption. Not even the terrible death of the cross and the attempt of the devil to tempt Him affected His character, for He was sustained by the Father Himself, when He was in the flesh; or to put it another way, when the Father created Him in His mother's womb, the elements that He breathed into the Saviour were of such strength that He had the innate strength Himself to be able to resist the blandishments of the evil

one.

The bodies of the people that have lain in the grave until the trump shall sound, will be caught up in the twinkling of an eye and be changed and transferred to the presence of God and His Son, where they will be judged according to the deeds done in the flesh, and assigned to their especial place and service in the comity and order of God and His Son, who will have the disposition of their case.

I believe we are as the elements from the God-head that God breathed into us, and these elements, as they are mixed in us, determine our character, and they make us related to God. Adam was pure until he got mixed up with the devil in the garden, when they ate of the forbidden fruit, and the curse passed upon them. That curse has been upon the son of man ever since until the blessed Lord dispenses His love and mercy and redeems him from all sin. God created all things, and for a purpose, and everything that He made finds its proper place according to His will.

Christ was at the head of the spiritual dispensation and the devil is at the head of the natural dispensation, and the natural is the ground work of the spiritual and must be developed first. God could have made all things perfect, but there would have been no change and no competition for development. I believe that His plan is one of competition for development and elimination to get rid of the dross. The earth is the proving ground and the world was created for man that he might work in it, beautify

and adorn it, make it livable, and demonstrate how he would improve his opportunities in a natural way, and here demonstrate how the elements of the Father breathed into him would react. It was of course interesting to the Father to watch His children at play or at work, and His children demonstrated to Him whether they were worthy sons or daughters or children of the devil.

I believe that the angels are divided into two kinds, the good and the bad, and all of them are made for a purpose, to do His will in the armies of heaven and among the inhabitants of the earth. The good angels are directing the sons of men towards better things while the devils are a counter force to pull them down to degradation. The Saviour was the only one able of Himself to withstand the temptation of the devil, and it is through His power that God's children are prevented from committing the unpardonable sin.

Are not those who have been included with the redeemed, the most fortunate people on earth ?

I trust that Brother Kinney will not think that I am so egotistical as to feel that my conclusions are final on a subject of so much depth, which only God and the Son understand. Certainly in all our differences we should be very charitable towards each other, especially when we consider the weakness and imperfections of the flesh.

So, I beg to remain, yours in love,
and with highest regards,

Sincerely,

John D. Gold.

**NOT WORTHY OF SUCH
PRAISE**

Mr. John D. Gold, Publisher,
Wilson, North Carolina,

Dear Mr. Gold:

I sincerely trust that the New Year (1945) has found you in good health, and strong in the Spirit of our Lord, who has kept you, and has blessed you for these many years. God, I am sure, has a purpose in keeping you, and one of the purposes, I believe, is that you keep in existence the publishing of Zion's Landmark, which has been used as a medium for a portion of God's people to write that which is God-honoring, and which has been so much comfort to many a poor hungry soul who is searching for some "crumb" that falls from His table.

Not many people that I know of have carried out the wishes of their earthly father as you have. You were blessed to have a Godly father, one who feared the Lord, but did not hesitate to preach and to teach His Word to a lost and dying world. Your father's memory still lingers in many a soul's heart. The writer of this letter so often hears people say: "O, if we only had an Elder P. D. Gold, to preach and to write that which he once wrote and preached." We hear them say: "It is so badly needed in this day of trouble." This is not, of course, to say that there are not many others who now write comforting messages, even though many of them are very short. There are many hungry for the truth. There are many that are dissatisfied with the wisdom of this world, for it is not giving strength to the soul during

these trying and troublesome times. It is not so much "proofs of doctrinal points" that is needed, as valuable as it may be at times, but it is "Jesus Christ and Him Crucified." He is our Saviour, and without Him we are lost.

Your contribution which you have made in the Landmark, both as comments and writing, has been that of such a nature which would tend to keep the paper on a "High Plane."

May it be God's will that He continue to keep and to bless you for many more years in His service, is the humble prayer of one who loves you for the things you have said, and what has been published in the Landmark, and for Christ's sake.

Your humble friend,
Posie W. Ashworth,

P.O. Box 917,
Danville, Va.

The above letter makes me feel very good and very humble. I would not be human if I did not like it, and yet, I feel I am not worthy of such praise.—J. D. Gold.

READING LANDMARK 60 YEARS

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

Dear Brother and Friend:

Enclosed is one dollar (\$1.00) to renew my subscription to the Landmark another six months. I love the dear Landmark. I've been reading it for more than 60 years, and have been a subscriber 40 years.

M. D. Goodwin

17 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., JAN. 1, 1945

WARS VS. PEACE

On yesterday, in speaking to the church and people who turned aside to be with our church in Reidsville, N. C., where I am serving for the thirty-second year as pastor, I spoke in connection with the Sermon on the Mount.

Surely no one can improve on the lessons Jesus taught, in that wonderful discourse, in which Jesus was teacher, and the people of God were the hearers.

"And He opened His mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." Not might be, not could be, if some human condition was complied with; but "theirs is the kingdom of heaven." No man in all history, except Christ, the Lord, has ruled as King over the true church of God. No other name has been given except Christ Jesus, who has had, now has or will

ever have power to speak peace to the troubled souls of His people, who shall, in His own time, reign with Him in Glory. Not one of His promises will ever fail, for the law was fulfilled in its every jot and tittle, by the life, death, and resurrection of Jesus. Therefore, He is the Alpha, the Omega, the first, and the last, the beginning, and the end, in the conviction, the conversion, the preservation, the resurrection, the ascension and the final and eternal glorification of His people.

Who is the Blessed? Jesus gave the answer. He said it was the poor in spirit, they that mourn, the meek, those who do hunger and thirst after righteousness, the merciful, the pure in heart, and last, but not least, "the peace makers."

Why should such characters be persecuted? Jesus said Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. He was not preaching to the great multitude; but to his disciples.

Jesus, being all wise, knew in advance the troubles His disciples would meet. Hence, He said unto them, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven, for so they persecuted the prophets which were before you."

Is it strange that the people of God suffer all these things now as then? It is said of old, "Ye shall be tried as gold is tried in the furnace. Why is the gold tried in the furnace? That is the only way

that the dross can be removed, and the pure gold appears."

Not few, but many are the afflictions of the righteous; but the Lord delivereth them out of them all, for He sits as the refiner and purifier of silver and gold, and by their afflictions and trials, they shall come forth, as the gold tried, and be in God's own time and manner, presented unto Him, as Elder Gold used to say "without spot, wrinkle, or any such deformity."

David said, "He maketh wars to cease to the ends of the earth." Ps. 46:9.

God will, in His own blessed time, bring peace to the troubled souls of His people, and they shall reign with Him in Glory to all eternity.

O. J. Denny

THANKS FOR GIFT

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

Gentlemen:

I am enclosing check to cover renewal of Zion's Landmark for the following:

Mr. Foster Beam, R.F.D., Ellenboro, N. C.

Mrs. T. F. Buckley, Gordonsville, Va.

Balance of check to be used for some one unable to pay.

Yours very truly,

Mrs. T. F. Buckley,
Gordonsville, Va.

We thank Mrs. Buckley for her gift of \$2.00. With the office matching this amount, two will receive the Landmark for a year.

CONTRIBUTIONS

The following brethren and sisters have contributed to Zion's Landmark Fund for those unable to pay.

Nov. 20 Eld. E. L. Cobb Wilson, N. C. -----	\$1.50
Nov. 21 Mrs. Ida Stokes ----	2.00
Nov. 30 Eld. Floyd Adams Willow Springs -----	1.00
Nov. 30 Mrs. Saphronia Jones Coats, N. C. -----	1.00
Dec. 8 Eld. E. L. Cobb, Wilson, N. C. -----	.50
Dec. 16 M. M. Denning, Cary -----	1.00
Dec. 23 W. A. Hall, Yadkinville -----	3.00
Dec. 23 W. J. Collier, Wilmington -----	3.00
Dec. 26 C. T. Hall, Wodsdale	3.00
Jan. 10 Mrs. W. L. Wilkins, Castle Haynes -----	1.00
Jan. 13 H. P. Faucett, Grimesland -----	2.00
Total -----	\$19.00

READING LANDMARK OVER 50 YEARS

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 for another year, as I have been reading it over fifty years and don't want to be without it. I am wishing you many more years to publish it, and write as often as you can as your pieces are so good.

Yours very truly,

Mrs. Louise R. Langdon,
Four Oaks, N. C.
Route No. 3, Box 22.

Z. KING

In remembrance of my dear husband I will try to write a few lines. He was born January 24, 1878, and stayed here on earth 66 years, 3 months and 12 days. He joined the Primitive Baptist Church at South West, where he lived a faithful member until death.

He was married the second time. He and I were married September 22, 1934, and we lived together 9 years and 7 months. He was sick over a year, but was in bed only about two months. He was so patient, and was always cheerful. How I miss him, no one knows but those who have been through with it.

I am living through the saddest days I have ever spent. Wherever I go I am not satisfied and don't feel like I will ever be again. All I can do is beg the Lord for mercy and to reconcile me to His will. I feel like without His mercy I could not stay here. My husband was so good and kind to every one and such a good husband. It seemed like I could not part with him, but I had to give him up. The good Lord loaned him to me, but called him home. I feel satisfied he is resting in peace and love with our dear Lord and Saviour. I hope some day that I will meet him in the Great Beyond. I feel so sad and heart-broken that I can't write and tell what I am going through with, but I hope all you dear readers will understand and remember me in my loneliness, but I realize I have got to do the best I can.

Please remember me when it pleases God for you to do so.

There are not many minutes in the run of a day or night, that he is not on my mind, but I hope the blessed Lord will reconcile me to His will some time and make life as easy as it can be with poor me as long as I have got to stay here in this world.

Please print this in the Landmark.

Love to all Baptists.

Written by his wife,

Mrs. Z. King.

OLIVER A. GILLIKIN

At the request of Sister Mollie Gillikin, I will try to write a few lines in memory of her late husband, Brother Oliver A. Gillikin.

He was born in Carteret County, N. C., June 21, 1860. He died June 24, 1944, at Vandemere, N. C., making his stay on earth 84 years and 3 days.

He has left to mourn, his loving wife, two children and one grandchild, Mrs. Ernest Williams of Richmond, Va., A. P. Gillikin of Hagerstown, Md., and Anne Williams of Richmond, Va.

Brother Gillikin joined the Primitive Baptist Church at Cedar Island on the third Sunday in July, 1901, and was baptized by the pastor, the late Elder E. E.

Lundy.

He was known by the writer many years, and to know him was to love him as a faithful member of the Old Baptist Church. He was a strong believer in the doctrine of salvation by the grace of God. He loved to talk about the Saviour, and he loved to hear others talk in like manner.

He suffered much in his last years of a heart ailment, and the last several months he was not able to get about and go to church as he did before his illness. The writer enjoyed the opportunity of visiting him a few times and it was a great pleasure to hear him talk of what the Lord had done for him, and he was always glad to have his brethren visit him.

His widow, we feel, was a very faithful companion and we know misses him very much. The church will miss him. His children will miss him, but I would say, "Weep not, because we are confident your loss is his eternal gain; that he is at rest and will awake in the likeness of his blessed Saviour.

His funeral was conducted by Elder R. W. Gurganus, assisted by Elder E. F. Pollard, and Elder L. L. Yopp. His body gently laid to rest to await the resurrection morn.

Written by,

A. A. Garner,

Newport, N. C.

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst one of our esteemed sisters in the church, Sister Fannie Jane Dixon, who passed away November 20, 1944, after a long illness. She united with the church at Angier, N. C. February 23, 1937, and was baptized by her pastor, Elder J. T. Lewis the first Sunday in March. She was a great lover of the church and enjoyed being at her meetings. She manifested the marks of a Christian by a well ordered walk and Godly conversation.

Be it, therefore, Resolved; First: that we bow in humble submission to the God of All Grace, who doeth all things after the counsel of His Divine Will. We feel sure by the evidence she left that she is resting in the sweet embrace of her Saviour.

Be it further Resolved: that Angier Primitive Baptist Church authorize her clerk to send a copy to each of her sisters who survive her; one to the Primitive Baptist and Zion's Landmark for publication and also a copy entered in our church records.

Done by order of the church in conference Saturday before the first Sunday in December, 1944.

Elder J. T. Lewis, Moderator,
M. E. Fish, Clerk.

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BROTHER AARON DAVENPORT

Brother Aaron Davenport was born April 18, 1871, and died Sunday afternoon at 3:45 o'clock, December 17, 1944; making his stay on earth 73 years, 8 months.

He was married three times. First marriage was to Mrs. Sarah Ardelia Furlough, second wife was Mrs. Leah Frances Overton, and third wife Mrs. Narcissie Ambrose White.

He is survived by his widow and three sons: Aaron E. Davenport of Jackson, N. C.; Joe R. Davenport of the U. S. Army; Chester A. Davenport of the U. S. Army; and five daughters, Claripil Furlough, Bessie Woodley, Lela Spruill, Pearl Ambrose, all of Creswell, N. S., Mamie Furlough of Raper, N. C.; and brother, Joe Davenport and one half-brother, George Craddock, both of Creswell, N. C.; one sister, Betsy Ann Clifton, Creswell, N. C. There are 18 grandchildren, 8 or 9 great-grandchildren.

Brother Davenport was a high standing citizen of Washington County and was faithful to attend the church when his health was so he could. Always ready to lend a helping hand.

He had been in declining health for about a year. He is gone but not forgotten. His funeral was conducted Tuesday afternoon at 3 o'clock by Elder S. Gray of Kinston, N. C., pastor of Concord Primitive Baptist Church. He was laid to rest in the family cemetery under a mound of beautiful flowers to await the resurrection.

Pallbearers were C. E. Barnes, Jim Davenport, J. A. Furlough, William Gibbs, Leon Alexander, Noah L. Ambrose.

He was strong in the doctrine of salvation by grace.

Noah L. Ambrose,
Elder S. Gray.

TRIBUTE OF RESPECT

Whereas, it has pleased Almighty God to call hence into eternity our beloved brother and pastor, Elder Edward Christopher Oaks, and whilst we bow in Christian fortitude to the will of an all-wise Providence, we cannot resist as brethren from giving expression to the grief his death has caused in the hearts of each member of this church.

Therefore, be it remembered that this church does sincerely regret the death of our esteemed brother and faithful pastor, and in his death our church has lost a member who was well worthy of the confidence reposed in him, and that our earnest hope is that he has passed within the vale to rest in the bosom of the love of God forever, and while we deplore the loss of our brother and pastor, and shall miss him in our deliberations, still, as members of

one another, we hope, we bow in submission to Him who doeth all things well.

Resolved, second, that in this sad bereavement we extend to each member of the family of our departed brother our purest and heart felt sympathy, and request that a copy of this tribute of respect be spread upon the minutes of conference proceedings, a copy sent to Zion's Landmark for publication, also a copy to Good Will and the Primitive Baptist hoping that our loss is his eternal gain.

Done by the church in conference on Saturday before the first Sunday in January, 1945.

Elder O. S. Young, Moderator
Brother W. D. Weaver, Clerk.

BROTHER ZADOCK KING

By request of the family I will try to write a brief sketch of the life and death of our esteemed Brother Zadock King, who was born January 24, 1872, and departed this life May 6, 1944.

Brother King was first married to Miss Sidney Dawson, and to this union were born seven children, five boys and two girls. He joined the Primitive Baptist Church at South West and was baptized by the writer. I do not remember the exact date. He remained a faithful member until death.

His first wife died several years ago. He later married Mrs. Bettie Hobbs, and they lived happily together as long as he lived.

Brother King was a hard worker and always provided well for his family. He did not forget the church, but was always willing and ready to help defray expenses. He was good to me helping me in many ways. We sure miss his presence in our meetings and in our home, which he visited quite often. He proved his faith by his works, often helping the poor and needy, and now is, we feel, enjoying the blissful presence of his Saviour and we hope ours.

In his first sickness he was taken to the hospital in Wilmington, N. C., and the doctors x-rayed him and found cancer of the stomach. They then took him to Richmond, Va., to another hospital, but all in vain. Doctors there said they could not help him. Returning home, he lived several weeks, while kind friends and neighbors did all they could to relieve his suffering, but the appointed time of God had arrived, and he must go now to fill the narrow limits of the tomb, but not to stay. (Thanks be unto God, who hath given us the victory.) (All the redeemed of God) shall rise in Him and be delivered up into Glory.

He was laid to rest May 7, with a large crowd in attendance. Elder L. L. Yopps, Elder T. H. Edwards, Elder W. A. Walton,

Elder R. W. Gurganus and the writer held the service. He was laid under a beautiful mound of flowers, there to await the coming of the Saviour he loved, when we believe he will come forth a spiritual body and see Christ and be like Him and be satisfied. May God bless his lonely companion, together with his children, is my prayer, for Christ's sake.

Written by one who loved him.
E. F. Pollard.

IN MEMORIAM

In loving memory of our dear mother, Mary L. Dickerson who departed this life December 29, 1943.

We always sit and think of you
And of the way you died;
And that you could not say good-bye,
Before you closed your eyes.

The blow was hard, the shock severe,
We never knew that death was so near;
But only those who have lost, can tell
The pain of parting without farewell.

We stood by your bedside
And saw your soul depart;
And when we knew that you were dead
It almost broke our heart.

Long days and night we stood beside you
in pain,
Hoping for cure—all in vain;
But God, who knows all things best,
Ceased your pain and gave you rest.

Your wonderful smile, your courage, too,
Was just an example of what Christ can
do;
You are at rest with God, no more pain to
bear,
And we hope some day to meet you up
there.

Written by her two daughters,
Mrs. Thuman Bass,
Mrs. Bill Privette,
Black Creek, N. C.

RESOLUTIONS OF RESPECT

The Lord in His infinite wisdom and mercy has seen fit to remove from our midst our dear brother and elder, Elder Harvey L. Almond, born July 11, 1890, united with Bear Creek Primitive Baptist Church, September 11, 1921, and was ordained to the full work of the ministry September 28, 1936. While riding with Elder F. E. Huneycutt, he was accidentally killed in an automobile accident in Biscoe, N. C., on Saturday morning, September 23, 1944.

Whereas, be it resolved:

1st, We bow our heads in humility, while submitting to His Holy Will, and pray to

be given grace and faith to ever look to Jesus, The Author and Finisher of our faith.

2nd, Bear Creek Church has lost a faithful and devoted elder, and that our loss is his gain.

3rd, He will be greatly missed by us, but his life has been a shining example to encourage us as we journey on in the hope of a better world.

4th, A copy of these resolutions be recorded in our church book and a copy sent to the family, and the Zion's Landmark for publication.

Done by order of conference, Bear Creek Primitive Baptist Church, November 4, 1944.

J. A. Eudy, Moderator
D. C. Page, Clerk.

MRS. PATTIE JONES PRIDGEN

It is with a feeling of dependence on the Lord that I attempt to write a few lines to the sacred memory of our dear sister, Pattie Jones Pridgen, the widow of the late Elder T. H. B. Pridgen, who passed away a few years before her death. Both of them were held in the highest confidence during their lives.

Sister Pridgen died September 18, 1944, was 78 years old, and was buried in Upper Black Creek Church cemetery and a short burial service was held at the grave by Elders J. D. Fly and E. L. Cobb.

Sister Pridgen joined the church at Pleasant Hill, May 1883, and was baptized by Elder J. W. Jackson. She moved her membership to Lower Black Creek Church and in her latter days, until death, she was a faithful member, going as often as she could until her health failed her. She was a faithful believer in the Lord, and held fast to the true principles of Christian religion.

She leaves to mourn their loss the following children: Mrs. Nannie Pridgen, Lucama, N. C., R.F.D.; George Pridgen, Lucama, N. C., R.F.D.; Jesse Pridgen, Rocky Mount, N. C., R.F.D.; Wiley Pridgen, Rocky Mount, N. C., R.F.D.; Cooper Pridgen, Rose Hill, N. C., R.F.D., and Mrs. Ruth Bridgers, Wilson, N. C., R.F.D. They all loved her and did what they could for her. She lived with her son George and close to her daughter, Mrs. Nannie Pridgen and they saw that her needs were cared for as far as they were able. I feel that Sister Pridgen has gone home where there are no more afflictions and death and she will reap the full benefit of it in the resurrection.

Written by request,

E. L. Cobb.

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

This price applies to subscriptions in North Carolina only. Write for postage rates for other states.

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.

Prices for 12 months	-----	\$1.50
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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

JANUARY 15, 1945

NO. 5

GOD SPEAKETH, AND MAN HEARETH NOT

“Why dost thou strive against him? for he giveth not account of any of his matters.

For God speaketh once, yea twice, yet man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon me, in slumberings upon the bed;

Then he openeth the ears of men, and sealeth their instruction.

That he may withdraw man from his purpose, and hide pride from man.

He keepeth back his soul from the pit, and his life from perishing by the sword.

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

Yea, his soul draweth near unto the grave, and his life to the destroyers.

There be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness;

Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.”—Job 33:13-24.

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

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TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LORD WAS GOOD TO ME
On every road o'er which I've been
While wandering through this world
of sin,
With wars without and doubts with-
in,
The Lord's been good to me.

In every lane that I have trod,
My simple faith has been in God
Both in times of drought and flood
The Lord's been good to me.

My early life was one sweet song,
Seeking pleasure the whole day
long,
And never thought I was doing
wrong,
But the Lord was good to me.

He found me when I was dead in
sin,
And enabled me to look within
To see myself without a kin
For He was good to me.

I wished this scene might go away,
And from me to forever stay,
That I might travel my own way,
But the Lord was good to me.

I did not know that it was Him
Who loved me when I was dead in
sin,
And made me to mourn within
For He was good to me.

I did not know it was the Lord
Who sent to me His gracious word

And gave to me this great reward,
And He was good to me.

When in my soul His glory shined,
I saw this work was all divine,
'Twas then I left my all behind,
For He was good to me.

All my sorrows then fled away,
Never no more to come to stay,
I saw my Saviour was the way,
And the Lord was good to me.

All the world with glory shone,
And wherever I went I was not
alone,
My hardened heart was melted
stone,
He was so good to me.

Wherever I went the Lord was
there,
That I might in His goodness share,
He took away my every care,
For He was good to me.

In every lane in latter years,
My path is strewn with many cares,
Temptation and strife have all been
there,
For the Lord was good to me.

This is my song the whole day long
When blest with the spirit of song,
As hoping and trusting I travel
along,
That the Lord is good to me.

B. S. Cowin.

CROWN HIM LORD OF ALL

Unite my heart to fear thy name
to shed abroad thy love and fame
To all who would thy cause espouse,
Love, fellowship, and zeal arouse.

Teach me all malice to erase,
And thy great name to ever praise
Unto me a token for good show
forth,

Unto mine enemies thy great worth.

That in thy faith I may abound
And in thy cause be ever found
Proclaiming thy great truth around
That love to thee may more abound.

Teach me, O Lord, the way of life,
And to avoid the course of strife,
Lead me in the way of peace and
love,

Like unto the gentle, cooing dove.

Lift mine eyes to heights above,
Fill my soul with light and love,
My mind and body fill with zeal
That I may ne'er to Satan yield.

Clear my name of charges false
That I may rejoice in thy cause—
To bring thy kingdom to the fore,
And praise thy name forevermore.

Restore my strength, and my health,
And in thy cause be all my wealth,
In thine, and thy children's cause,
I plead, ere in death I do pause.

Now, to all who this may read,
May they to Him sincerely plead,
That my hearing He may restore,
And His great name the more adore.

Then, "All hail the power of Jesus'
name!

Let angels prostrate fall,

Bring forth the royal diadem,
And crown Him Lord of all."

J. Ira Hawkins,
Hurdle Mills, N. C.

Should they desire, Signs of Times
and Sovereign Grace and Pilgrim,
please copy.

GRATEFUL

To the Church at Scott's,
Dear Beloved Brethren and sisters:

It grieves me much not to be able
to be with you at this, our quarterly
meeting. While I am much im-
proved and might be able to go and
come with some one to drive for us,
yet I do not think it would be ex-
pedient for me to try to go at this
time. Since I can't be with you, I
want you to know that I believe it
was your kindness in visiting me
during my sickness that has helped
me to where I am now, for I believe
every one of you that could, has
been to see me since I have been
sick. And not only you, but some
of the brethren and sisters from
Healthy Plains, Creeches, Content-
nea, Aycocks, Upper Black Creek,
Pittman's Grove, Old Union, Beth-
any, Goldsboro and Cross Roads,
have been to see me during my ill-
ness.

Elder Turner, our beloved pastor
and his wife have shown much love
and kindness in visiting me, not only
while I was in the hospital, but have
visited me many times since I came
home.

Eld E. L. Cobb did not miss many
nights during the 10 days and nights
I was in the hospital. Elder J. D.
Fly also visited me while I was in
the hospital. God bless him, I love
him dearly, I hope for Christ's sake.
I am sure there are many others

who would have visited me had it not been for the distance and the gas situation. Not only my brethren and sisters, but the people here in Princeton have been most generous and thoughtful of me in so much that I have not lacked for anything.

My good wife, too, has nursed me so well and has been so untiring in her efforts for my comfort.

For all this love and firendship I do feel so unworthy, but I do feel thankful first to God, to my dear wife and to my brethren and friends, for without the love and fellowship of my brethren and sisters in Christ and the love and kindness of my friends, I don't think I could care to live.

My good wife joins me, too, in saying we would both love to be with you at this meeting, but don't think it would be expedient for us to try to go at this time. We both wish for you a good meeting and hope to be remembered in your prayers.

Yours in a sweet hope,

I. A. Lamm,

Princeton, N. C.

"AT EASE IN ZION"

Amos pronounced a woe against the house of Jacob because they were at ease in Zion, trusting in their own surroundings instead of the living God, closing their eyes to their iniquities and letting violence take its course, resting in carnal ease and security, but were not "grieved for the affliction of Joseph." Amos 6:16. And I wonder if a number of us are not in a similar condition today.

What is the situation of the Lord's people when they are "at ease in

Zion?" Is it not a state of indifference and unconcern? Judah was not concerned about her iniquities, nor the consequences of her disobedience when she was "at ease in Zion." She felt everything was going well and was indifferent to the affliction of her brethren. And when our minds are absorbed in earthly things, our hearts and affections set on the things of this world, undisturbed and unconcerned about the church of God, we are at ease in Zion. When we can look upon the strife and confusion, the division and bars to fellowship among our people and take it calmly, rest at ease about it, feel that it is God's will for it to be thus or He would change it, we certainly are at ease in Zion. When our hearts are not touched with the distress and misery of our people, and we fail to labor and pray to bring about peace among them, we "are at ease in Zion," and the "woe" hangs over us.

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." Lam. 1:12. Who can pass by and see church houses going to ruin, a dozen assembling to worship where hundreds once met in love and union, and say, "That is God's business, not mine"? Who can see Primitive Baptists who were once one in body, in peace and harmony, but now separated into warring factions, abusing and vilifying one another instead of preaching the God of Peace, and feel it is no affair of theirs? Must there not be a woe against all such?

But while many of our people are at "ease in Zion" and not "grieved at the affliction of Joseph," there are hundreds of others who can truly witness with Jeremiah that "For the hurt of the daughter of my people am I hurt." Jer. 8:21. Like captive Judah when they sat down by the rivers of Babylon, they "weep when they remember Zion." The bonds of love are so strong between them that when in the Spirit they have the same care one for another, and whether one member suffer, all the members suffer with it; or one member honored, all the members rejoice with it. There is no place for 'isolationists' in the kingdom of God.

"Before our Father's throne,
 We pour our ardent prayers;
 Our fears, our hopes, our aims are
 one,
 Our comforts and our cares.
 "We share our mutual woes,
 Our mutual burdens bear;
 And often for each other flows,
 The sympathizing tear."

I feel that I can truthfully say that I am not "at ease in Zion," but "for the hurt of the daughter of my people I am hurt." Their trials and conflicts, their sufferings and distresses, their sorrows and woes, are all mine, and before I would forget them, or my heart fail to be touched with their griefs, like David, I would prefer that my right hand forget her cunning and my tongue cleave to the roof of my mouth.

J. W. Fairchild,
 Brock, Ky.

EXPERIENCE OF ELDER J. T. WILLIAMS

I have a mind to write some of the Lord's dealings with me, if indeed He ever has been merciful to poor sinners, to reveal His love in a little boy, about 10 years old, who was led to feel he was a sinner. I was made to feel like I was the worst little boy who had ever lived in this world. My mother had me to care for my younger brother. I was rocking the cradle at the time, and I felt to be so condemned. About that time mother came in at the hall door, and I was sitting by the cradle crying. Mother said to me, "What is the matter with you?" I said, "Nothing. I have a headache." I just felt like it would never do to tell my mother that I was such a bad boy. I would look up at my mother and think to myself, the good Lord would not let my mother live on my account, for I was such a sinner. That would grieve me so much that some nights I could not sleep. To think the good Lord would not let me have a mother to look over us little children and care for us, and it was all on my account, as I was such a sinner. I was made to feel my playmates did not care anything for me. I was just one who felt to be forsaken, and had no friends. At times I stood in fear of the devil. I was afraid he would get me alive, and I felt like I knew he would be sure to get me when I died.

I lived along this way about two or three years. I could see other young people look like they enjoyed themselves, and why could I not do as they did? I came to the conclusion that all this trouble was nothing but foolishness.

During that time I dreamed one night when I was 12 years old, that I was standing in a stand outdoors preaching to a large congregation. My mother came to me and said, "Son, you are glorifying your Father which art in heaven." I remember I was talking and I would slap my hands together and look upwards and the elements were as full of stars as I had ever seen them in all my life and did shine brighter to me than I had ever seen before. I could not think that was anything, after I awoke. I could not think that meant anything for me as I had no education and I was a poor little boy and I could be nothing anyway. None of my people were members of a church and why I was interested as I was I could not tell. I would go to the church sometimes at Upper Town Creek, on a mule and cart, after I had hauled dirt in the week. Father would let me and my little brother have the mule and cart and we would go to preaching. What I went for I don't know. Somehow or other I felt like these were good people, and I felt like they were right. I did not feel fit to be with such good people. I promised myself I would never tell any one how I felt about heavenly things. I would keep it all to myself and would go on and do the best I could. My father moved to a new neighborhood up the country where I got acquainted with a lot of young people and I had a feeling about me as I did not want to be one to myself as I was growing up into manhood. I seemed to take well with my associates. I learned how to make some music and to dance, and would do the best I could with

my friends and would promise myself when I got older I would quit because I would feel so condemned I felt like if I did not go with my mates they would want to know what was the matter with me. There were times when my trouble would seem to leave and would not bother me so much, but I would feel so condemned.

I traveled along this way at times until I was married, and I thought to myself would I get to be a better man. I found myself a failure all the way I came to the place I had danced all I wanted to. I had made all the music I wanted. No worldly amusement was anything to me. I felt I was lost forever and the mercy of God could not reach such a hopeless case as mine. I felt like I was the worst sinner that ever lived in the world. I would go out some night from my little log cabin to try to pray to the Lord to have mercy on such a poor sinner. It seems my prayers were nothing and I would return to the house in the best shape I could. I did not want my wife to think I was in any trouble at all. So after I would try to pray and it seemed my prayers went just above my head, when the sun went down behind the western hill. I felt I would never see it rise again. I felt to know if I died, hell would be my doom. I just felt like I could never live. My life was all trouble. There was not rest for me at all, and no one to comfort me. I went to see Brother John Shearin and spent the night with him, and we were talking about the experiences of some people, one to another, and I began to tell some of my feelings before I thought of myself, and

Brother Shearin asked me how did I feel towards the church. I was bound to tell him I loved the church but I was not fit for any such lovely people as I thought they were. They looked to me like they were the happiest people in this world. Brother Shearin said to me, "You ought to offer to the church," and that I would be better satisfied. I could not feel worthy of such a sacred place. I had a great desire to know myself. I just felt like I had ruined myself and I had deceived a good brother in Christ. My poor heart felt like that day it would break. I was so sick, but I did not hurt anywhere. But in some way I was bad off. I didn't feel like I would live to get home and see my wife and little children. On my way home I came to a stock law gate, and I stepped off of my buggy to open the gate. I thought I would offer to pray one more time. I felt I was without hope and without God in this world. I felt like this would be my last offer. I fell down on my knees and cried to the good Lord for mercy on a poor lost, cast out sinner. I felt like the Lord heard my prayer. As I rose to my feet I felt so different. My burden was gone. I felt, like Jacob, that the Lord was in the place and I knew it not. I wondered to myself how can this be? The scripture came to my mind: "The wind bloweth where it listeth. We hear the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of God." I was made to rejoice in God, my Saviour. I thought surely when I got home I would tell my wife what great things the Lord had done for me, but I did not. I

felt like it wouldn't interest her at all and I would keep it to myself. I would not feel fit for the church. I felt too unworthy.

I lived along this way about two or three years, promising myself that I would join the church. I would go, thinking to myself when conference opens I will go, but it seemed like I could not go. I would put it off, and say I will wait until next time. I promised so much until I felt like I was lying to God and had lied to God. I felt if I stayed here I would die, and if I go I can but die. I would dream of being baptized and some one with me, and I did not know who it was and when I went before the church to offer for membership I was the only young man that was there. All the members were old people. I felt very little, as I felt to be nothing more than a little child to those brethren. I could not feel like they would have me as I was so young. I wanted to tell a good experience, but could not. What I thought I would speak, I did not. I said only a few words before they made a move to receive me. Oh that was a happy day to me. I was made to feel sorry for my wife. She did not offer to the church when I did. We never did talk our feelings over to one another at all. We both would go to the church together and enjoy the preaching and talk about preaching and how the preacher was blessed to preach, and on Sunday morning at the water, my wife came forward and was received and we both were baptized together. That was the brightest day I have ever seen. I felt like I could ever praise God as a Saviour that

saves poor sinners like me. Glory to His Name.

I was made to rejoice for awhile. It came to me after a while that I was deceived in myself and had deceived others. That gave me lots of trouble for a while. I would go to the church, I thought, and ask the brethren to erase my name from the book. I was not worthy of any such place. And when I would go to church, I would not have it off for anything in the world. I was like Peter. I had nowhere else to go. "Thou hast the word of eternal life." Somehow, or in some way, I can't tell how, I would feel cast down and so unworthy, so unthankful, so unfit, for anything. It seemed the scriptures would present themselves to my mind. I would read my Bible. At times I could see beauty in the scriptures. There would be times with me when I felt like I could talk about the work of God and His way of saving poor sinners. I felt to be so little. I did nothing as I felt as I ought to. I would dream of preaching in my sleep and seeing the people and they would come to me and endorse my subject.

I traveled along this way for some years. I dreamed one night of seeing Jesus coming to me. I was sitting on a porch at one end, to myself and there were several people at the other end of the porch. And I said to Jesus, "Look, Lord, at the people at the other end of the porch. They are men of speech. I am slow of speech." Jesus did not look that way at all. He came right straight to me, and walked between my knees and put both hands on my head and said to me, "There is

something good in that head," and turned off and left me. I thought right much about that dream, that would stay with me at times. In some way the brethren seemed to be interested in me, feeling I was blest with a gift. They would ask me to open services. I felt like that was too much for me. I would try to pray to the Lord if it was His will He would give me some evidence that I might not be deceived. If I ever have preached at all, I feel like I have preached at my plow handle and in the woods and to the trees, and walked and begged for His mercy to a poor sinner. I have walked my yard in the dark of the night, after working hard all day. I could see everything that God created could praise Him but my poor self, and I felt mean. I have been to bed and would get up. I would feel like my wife did not care anything for me and she would get up with me. Sometimes I would sit down on the doorsteps and she'd come to me and say "What is the matter with you?" I said, "Nothing." She wanted to know if she had done anything to me. I said, "No." I did not feel fit to lie down with such a good woman and it was often the case. Yet, I never have been able to treat my wife as I wish to do. She has always been encouraging to me all my life. Her wish to me was to be faithful in the name of the Lord, make me feel to know she has some of the burden for me and with me, as it pleases the good Lord for me to make the attempt. I found my mind was resting for a short time. I could rest easy for awhile. I was licensed to speak wherever I was called on for about

12 months and then my ordination was called. I thought and felt like my brethren were too hasty. I did not feel that my qualifications were sufficient for the pastoral care of churches. I talked with some of our deacons about it, and I told him I felt like I should object. I could not submit. I wanted to do right. And he said to me, "Brother Williams, I think you ought to listen to the church. If the church is satisfied, you ought not to say anything." I was afraid to say anything else. I have been going along in the same way of unworthy feelings. I feel to grow less and less every day of my life. I don't know any more about preaching now than I did when I first made the attempt. I thought I would learn something about it some time. I realize I get weaker and feel it more a burden to me to preach each time. I don't know what to say. I go to the Book void, without a text or a word to say, but feeling God is able to do all things, if such is His will.

J. T. Williams.

The experience covers the period of Elder Williams' life from the time he was a boy ten years old until today—age 77.

LOVES THE LANDMARK

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing a two dollar money order to renew my Landmark from February 15, 1945 until Feb. 15, 1946. I want to be on time, for I don't want to miss any copies. I sure do enjoy reading the Landmark. The last two copies were

so good I read and re-read them. I sure did enjoy the sailor boy's letter, together with your writing and that of many others. I look forward to its coming. It is a welcome visitor in my home.

Mr. Gold, I hope you had a nice Christmas, and also wish you many blessings for the New Year. Hope you will be able to get the material to print the Landmark, and trust it may be the Lord's will for this war to end soon.

Your friend,

Mrs. Alma Blalock,

Oxford, N. C., R. 2.

A BEAUTIFUL TRIBUTE

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:

Herewith is enclosed check for \$2.00 for another new subscriber to the Landmark, as follows: Mrs. Alice Smith, Rt. No. 1, Angier, N. C.

In looking through old papers tonight, I came across a little tribute to my mother-in-law, who departed this life about nine years ago. This poem was written by me on the night after she was laid to rest. Name, Mrs. Mary Winifred (Mollie) Stephenson.

Goodbye For The Moment

So, goodbye, dear mother, for the moment

While you rest in the silent grave,
We are left to mourn your passing,
And are trying our best to be brave.
It is true we all will sadly miss you,
But in going you have left a great cross,

So, we are glad of the hope of the joy for you

Far beyond any earthly loss.

You are now with the Saviour in
heaven

Where all the dear saints finally go;
You are free from the trials and
troubles

Of this low ground of misery and
woe,

So, sleep on, precious angel mother,
Though we are sad, and left forlorn,
We hope through the mercy of Jesus
To meet you on the glorious morn.

Composed by her unworthy son-
in-law,

O. S. Young,

Angier, North Carolina.

LANDMARK FAVORITE PAPER

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing two dollars, for which please extend my subscription to Zion's Landmark from November 15, 1944 to November 15, 1945. I have been reading the Landmark almost as long as I can remember. It is my choice paper, and I do hope all you good writers will continue to fill its pages with messages that are satisfying to those who are in search of consolation, communications that furnish spiritual food to those who hunger and thirst after righteousness, and may peace, love and unity be the fruit of all our endeavors in this New Year and ever after.

With kindest regards,

Mrs. R. D. Langdon,

Benson, N. C.

READING LANDMARK FIFTY YEARS

Dear Mr. Gold:

I am sending you two dollars (\$2.00) for the Landmark another

year. Hope the Lord will bless you to continue the Landmark. I have been reading it about 50 years or more., most of the time. My father and mother received it when I was a boy, and I was a boy over 66 years ago. I love the principles it stands for. It is the same Landmark it was when your father was editor, and Elder O. J. Denny is such a good writer and preacher. I enjoy his writing and preaching also. Mr. Gold, I enjoy your writing. I also enjoyed Brother Long's writings. I feel life if I could write like Brother Long I would write some. I have a mind to write sometimes, but think that what I would write would not be worth the space.

With best wishes to you and yours,

W. S. Smith,

Rt. 1, Box 71,
Reidsville, N. C.

We appreciate your interest in the Landmark and when you feel constrained to contribute to its columns, do so.—J. D. Gold.

THANKFUL FOR MANY BLESSINGS

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Please find \$2.00 to pay my subscription for Zion's Landmark, which I should have paid before, but neglected to do from time to time, thinking I sure will do it, and just let it slip until I am ashamed for any one to know that I am so stupid. I often think I wish I could be prompt in everything, but when it seems I am not prompt in anything it makes me feel my unworthiness

in anything. But when any one has so much to do and trouble mixed along with a little pleasure, it makes me thankful in my weakness that I am able to keep going and get the thinks done that I should, after a while. So forgive my negligence and I will try to do better next time.

I have been reading the Landmark since my earliest recollection and would be lost without it. I get the Signs of the Times and enjoy reading that so much in my lonely moments.

Death has visited my home again and claimed my daughter, Grace, and left me with her little daughter to care for. So, pray for me that I may be able to care for her as I should.

A sister saved by grace if saved at all,

Mrs. J. M. Sawyer or
Mrs. Miranda Sawyer,
1339 Perry St.,
South Norfolk, Va.

A THOUGHTFUL DAUGHTER

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

Please pardon my delay in renewing my subscription to Zion's Landmark, which expired with the Nov. 1st issue. My daughter, Virginia (Mrs. J. C. Woodard), gives me the Landmark each year on my birthday, and this year she enclosed a poem she had written. So I am sending it on to you; do as you think best with it. Publish it if you think it might be of comfort to some poor tempest tossed soul. I was made very happy in Nov. 1943, by seeing Virginia and her husband baptized into the followship of the

Primitive Baptist Church at Old Union Church, Johnson County, N. C. I am enclosing \$2.00 for renewal of my subscription to Zion's Landmark, including Nov. 1, 1945.

Yours in an humble hope of eternal rest.

Emma Hines Gilbert,
Woody's Lane,
Madison Heights, Va.

Trouble

Trouble, trouble, trouble on this earth do I see,
Trouble, trouble, trouble, how I would from it be free!
Here on earth it's trouble, trouble, trouble,
But up there a fairer place to be.

Trouble, trouble, trouble, does this Pilgrim feel,
And in trouble, trouble, trouble, does this sinner kneel,
To a Saviour do I plead, "Forgive, dear Lord,
I the chief of sinners be."

Trouble, trouble trouble, down in the valley of woe,
"Oh, Spirit, why dost Thou forsake me so?"

It was in trouble, trouble, trouble did I hear Christ speak to me,
"Repent, get up, go and be baptized and follow me,
My yoke is easy, my burden light."
Then, as if a voice did say, "Walk therein and view the Light
That o'er this sin-soaked earth does shine,
Pointing your place to dwell with Christ in Heaven,
The source of grace divine."

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This command I wished to obey.
Dear children, I've found no better
way

To meet the trouble that I felt
When down on my knees I knelt.
Believers, won't you do like me
Then from this guilt be free?
Tho' so oft do I doubt and fear
Yet now, I always feel a conscience
clear,

That in Him when I obeyed,
I felt my life in Him is stayed.
For in Him do I put my trust
And in Him I want to live
With His help, I can, I must.
With love,
Virginia.

HOPE YOU IMPROVE

Mr. Gold,
Dear Sir:

I think I am due some on my
Landmark, so I am enclosing the
same. I've been ill in bed and con-
fined to my room together for eight
weeks, and have been very low in
spirit as well as health, and the
days I have felt like reading I've en-
joyed your paper and other good
Baptist papers, too. I feel sure I
can say no Baptist ever starts a fire
with our Baptist literature as we do
other papers, when we or I do finish
reading them. I give or send them
to some other lover of the truth. If
I am not deceived, I love the Baptist
doctrine more than anything on this
earth, and was made see the church
was the only home for me, and
years ago I asked for a home with
them, and yet remain a very un-
worthy member,

Mrs. J. W. Knowles,
1706 Grace St.,
Lynchburg, Va.

WE HOPE YOU WILL IMPROVE IN HEALTH

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

Dear Mr. Gold:

Inclosed you will find check for
two dollars, for which please con-
tinue Mrs. Sallie Pleasant's subscrip-
tion to the Landmark another year,
from October 15, 1944 to October
15, 1945. I am sorry I neglected
renewing. Thanks a lot for send-
ing it on to her. Her health is bad
and she can't go to church very
much and I hate for her to miss a
copy of it. She enjoys reading it a
lot.

Yours very truly,
Mrs. M. B. Pleasant,
Angier, N. C., R. 1.

UNION NOTICE

The next session of the Skewarkey Union
is appointed to be held with the church at
Spring Green in Martin County, Fifth Sun-
day in April, Friday and Saturday before.
Elder A. B. Ayers is chosen to preach the
Introductory Sermon and Elder W. E.
Grimes is appointed to be his alternate.

All lovers of truth are invited to attend,
especially ministering brethren.

A. B. Ayers, Union Clerk.

APPOINTMENTS FOR ELDER S. T. ATKINSON

Monday, March 5, 11:00 A. M. Pine
Level.

Monday, March 5, 3:30 P. M. Old Union.

Tuesday, March 6, 11:00 A. M., Little
Creek.

Tuesday, March 6, 3:30 P. M., Clement.

Wednesday, March 7, 11:00 A. M., Mid-
dle Creek.

Wednesday, March 7, 7:30 P. M., Willow
Springs.

Thursday, March 8, 11:00 A. M., Sandy
Grove.

Thursday, March 8, 7:30 P. M., Angier.

Friday, March 9, 11:00 A. M., Fellow-
ship.

Friday, March 9, 3:30 P. M., Bethel.

T. F. Adams.

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. LXXVIII. NO. 5

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. JAN. 15, 1945

GOD IS OUR REFUGE AND STRENGTH

(Psalms 46th Chapter)

David said, "O, give thanks to the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. And hath gathered them out of the lands from the east, and from the west, from the north, and from the south."

In the present age, when men, women and children, in war torn countries, seek underground shelters, hoping to find them a safe place of refuge, yet many are maimed, some killed, while others escape injury, it causes us to meditate on the fact, that in God alone is safe refuge and strength, a very present help in trouble."

The people who believe in God, are not immune from the troubles and afflictions in life, yet David, fol-

lowing his statement "that God is our refuge and strength, a very present help in trouble," said, "We will not fear, though the earth be removed and the mountains be carried into the midst of the sea, though the waters thereof roar," etc. "There is a river, the streams thereof shall make glad the city of God." This city, is described as the Holy place of the tabernacles of the Most High, for God is in the midst of her, she shall not be moved. God shall help her, and that right early." Therefore, "The Lord of Hosts is with us; the God of refuge is the God of Jacob, and the God of all those of old who believed in the coming of Jesus, as well as those who have lived, now live, or will ever live in this troublesome world. (Psalms, 46th chapter).

We become impatient, but we read, "Let patience have her perfect work." David said, "He maketh wars to cease to the ends of the earth." (Psalms 46:9).

Wars have come in age after age; but not always a clash of arms; but in the flesh, as it wars against the Spirit, not always due to man striving against man; but "There was war in heaven; Michael (a name for God) and His angels fought against the dragon, and the dragon fought and His angels, and prevailed not; neither was their place found any more in heaven."

The reason is assigned. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceived the whole world; He was cast out into the earth, and His angels were cast out with him." Mark this fact, that while the dragon was cast out of

heaven, he was cast into the earth, together with all his angels. Yet, "When he, the Devil, and his angels were cast out into the earth, he persecuted the woman, which brought forth the man child, (Jesus. And to this woman (the true church of God) were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent." How experimental? The seasons of rest from the face of the serpent, is often short, and sometimes longer; but the serpent is not idle; but he cast out of his mouth water as a flood after the woman, that he might cause her to be carried away with the flood. He prevailed not, for the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wrath with the woman, (the church) and went to make war with the remnant of her seed, which keep the commandments of God and have testimony of Jesus Christ." Rev. 12 chapter.

With such an arch enemy seeking to destroy the whole family of the redeemed, who can abide the second coming of Jesus to receive his bride unto Himself?

Here is the answer, "Now is come salvation and strength, and the Kingdom of God and His Christ; for the accuser of our brethren is cast down, which accused them before God day and night, and they overcame by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto death. And thus they triumph over

the serpent, through the righteousness of the Lord Jesus Christ."

Ere long all the tumult of wars, and the warring between the flesh and the Spirit will cease, and the peace of God that passeth understanding shall reign forever and forever.

O. J. Denny.

JAMES ALFRED WARD, SR.

In loving memory of my dear father, James Alfred Ward, Sr., who quietly passed away December 26, 1944. He was born December 25, 1889 in Martin County, North Carolina, to Joe Henry and Harriet Ward. He married Rosa Bell Viverette June 29, 1910. Seven children were born to this union, Nelson M., J. A., Jr., E. D. Ward; Mrs. Hattie Sessoms and Mrs. Ellen Haithcock, all of Portsmouth, Va., Rachel Farmer, of Rocky Mount, N. C., also Rosa Lee Ward, who died at the age of nine months.

He united with the church at Spring Green in 1918, and was baptized by Elder B. S. Cowin. He had moved his membership a time or two and at the time of his death he was a member at Sappony Church, near Nashville, N. C.

God saw fit to take him out of his suffering, out of this world of trouble, into a beautiful place of peace and happiness and I hope that some day I can meet him there.

A son,

Ernest D. Ward.

Dear Editor:

Will you kindly put this piece I have written and also the little poem in your Landmark. I will deeply appreciate it.

The subscription for your Landmark my father was taking expired January 15, but I have enclosed \$2.00 for which please continue to send it to the same address, James A. Ward, 1902 County St., Portsmouth, Va.

Thanking you, I am yours truly,
Ernest D. Ward.

Sleep on, dear father,
We know you are at rest,
But of all my people
I loved you best.

You were so loving,
Sympathetic and kind,
Another like you
I'll never find.

It was you I turned to
Whenever in need
You were always ready
To do a good deed.

Sleep on, dear father
 And take thy rest
 Some day I hope to meet you
 In that home forever blest.

SISTER ELLA BRILEY

Resolutions of Respect sent by Kehukee Church, in memory of our Sister Briley:

Whereas God in His infinite wisdom has seen fit to remove from our midst Sister Ella Briley, who was a faithful member of Kehukee Church, may we bow our heads in humble submission to Him, who doeth all things well.

In the death of Sister Briley we feel that the church of Kehukee has lost a faithful member and the community in which she lived has lost a kind friend.

First, Resolved that we extend our sympathy to the family and friends.

Second, Resolved that a copy be sent to Zion's Landmark for publication, one to the family and one recorded in our church book.

Done by the order of Conference Saturday before the third Sunday in January.

Elder A. B. Denson, Moderator
 Linda M. Judge, Clerk.

RESOLUTIONS OF RESPECT

On October 29, 1944, it pleased God to call from our midst our dear old sister, Patsy Adams, who had been a faithful member at Bethany Church for many years. She attended her church until about a year ago, when she fell and broke her hip and never did walk any more, but was still strong in the faith and had a sweet hope in the Lord, asking Him many times to take her out of her troubles. She was about 86 years old and was the wife of the late Elder Riley Adams, and the sister of L. H. Hardy.

Done by the order of Bethany Church in conference, at our December meeting, 1944.

E. C. Jones, Moderator,
 W. H. Woodard, Clerk
 Bro. Eddie Obie,
 Bro. J. R. Thompson,
 Committee.

HILLIARD BOYKIN

By request, I will make a feeble effort to write a few lines to the memory of our dearly beloved and highly esteemed brother, Hilliard Boykin. He was born Sept. 9, 1879 and passed away Nov. 14, 1944.

His funeral was conducted at Healthy Plains church by Elders W. E. Turner and E. L. Cobb and his body was laid to rest in the church cemetery.

Brother Boykin united with the church at Contentnea during the pastorate of Elder William Woodard. He later moved his membership to Healthy Plains Church

and served them as deacon with untiring efforts until his health failed him a few months before his death. He was much loved by his brethren, sisters and a host of friends in the section he was known and he will be greatly missed. He leaves to mourn their loss his wife, Mrs. Ella Barnes Boykin; his children Mrs. Lillie May Ruffin, Wilson, N. C., William W. Boykin, Bailey, N. C., Mrs. Lucinda Rackley, Wilson, N. C., Mrs. Doris Sasser, Wilson, N. C. and some grandchildren.

During Brother Boykin's sickness, which was several months, his wife and children as well as friends were very attentive and did all they could for his comfort. But they could not stay the icy hands of death. Hence we all had to bow our heads in humble submission to Him that doeth all things well, believing in Him that it is far better to depart and be with the Lord. The more you knew of Brother Boykin the more you loved him. I hope our God will abide with his family and supply their every need, through Jesus Christ, our Lord.

In hope,
 E. L. Cobb.

CORRECTION

The signature to the article "A Comforting Letter From a Boy In Service," in the January 1 Landmark should have been "Private Jasper H. Howard," instead of "Joseph H. Howard." The rest of his address is correct.

J. D. Gold.

APRIL UNION IN HYDE COUNTY

The next union meeting of the churches of the Primitive Baptist Association of Eastern North Carolina is appointed to be held with the church at Rose Bay on Saturday and Sunday, April 28th and 29th, 1945, the Lord willing.

This church is located just off Highway 264, at Rose Bay Fork, about 5 miles north of Swan Quarter, in Hyde County, N. C., on the south side of old turnpike road leading from highway toward Mattamuskeet Lake.

Cordial invitation is hereby extended to all that have a mind to meet with us.

(Mrs. Violet O'Neal, Clerk,
 The Church at Rose Bay.

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at Concord, in Washington County, N. C., Saturday and fifth Sunday in April, 1945. All lovers of truth are cordially invited to come and be with us. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk.

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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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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

FEBRUARY 1, 1945

NO. 6

GOD WILL BE FAVOURABLE UNTO HIM

“His flesh shall be fresher than a child's: he shall return to the days of his youth:

He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

He looketh upon me; and if any say, I have sinned, and perverted that which was right, and it profited me not;

He will deliver his soul from going into the pit, and his life shall see the light.

Lo, all these things worketh God oftentimes with man,

To bring back his soul from the pit, to be enlightened with the light of the living.

Mark well, O Job, hearken unto me, hold thy peace, and I will speak.

If thou hast anything to say, answer me: speak for I desire to justify thee.

If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.”—Job 33:25-33.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE BODY OF CHRIST

Dear Brother Gold:

Zion's Landmark received and I am much interested and a little amused at your and Brother Everett Kinney's discussion of the resurrection. You both seem to agree that Christ's body was not like ours—that ours are vile, corrupt and earthly, but that Jesus' body was incorruptible. It is true that Jesus' body never saw corruption, but was it because it was incorruptible, or because the Father would not "leave His soul in hell, nor suffer His Holy One to see corruption"? Ps. 16:10. Acts. 2:31.

Was not Jesus in "all things made like unto His brethren"? Heb. 2:17. Or was His body an exception? Was not His body, as ours, subject to hunger, thirst, pain and death? Was it not sustained by food, as ours, and was it not subject to death by the same means as ours? But let us have the scripture on it. "Forasmuch, then, as the children are partakers of flesh and blood, he also likewise took part of the same." Heb. 2:14. As we are partakers of flesh and blood He partook of the same. Not for something different—ours corruptible and His incorruptible, but it was the same. He had power over His body to always keep it under subjection. We have not. His flesh—human nature—was subjected to temptation like ours. In fact He "was in all points

tempted like as we are." Heb. 4:15. He had the power to resist all temptation, we have not. He was without sin; we are not. "God giveth not the Spirit by measure unto him," (Jno. 3:34) but "it pleased the Father that in Him should all fulness dwell." Col. 1:19. But we are "given grace according to the measure of the gift of Christ." Eph. 4:7.

The difference is not in the flesh but in the spirit. Christ's body did not see corruption, not because it was incorruptible, but because it was raised before it went to corruption.

I may be wrong in this, but to me it is the only solution that makes Jesus a sympathizing friend that "can be touched with the feeling of our infirmities." He can succor us in our temptations, because "He Himself has suffered, being tempted."

Brother Gold, there is no man that I feel a closer bond with and appreciate more than I do you. Because I love you, and love God's people and want them to know the truth which only can make them free, I am offering you these suggestions. Consider them and if I am wrong please show me. I am always open to correction.

I am not taking part in your and Bro. Kinsey's discussion. This is for you. It is not written for publication. I realize some of the brethren think even the truth published

over my name would be hurtful, and I do not want to intrude. God knows my heart; I am His servant and not man's, and as long as I can have His approval, I shall be satisfied.

Please let me hear from you. Know you have one friend over here in Kentucky who is "not ashamed to call you brother," because we are "both of one."

Give my kindest regards to Sister Gold. I'll never forget your kindness to me when I was among you and in your home. The Lord sustain and keep you.

Your friend and brother,

J. W. Fairchild,

Brock, Ky.

We certainly appreciate this letter and the kind expressions Brother Fairchild has for me. I also appreciate what he has to say regarding the body of Christ. His explanation is all right and very illuminating.

It is said that "the difference of opinion makes the world go round." I have always believed that God's plan is one of competition for development and elimination to get rid of the dross. He could have made everything perfect and given us all the information we required, and caused us to know as much as He does, for nothing is impossible with God, but there would have been no development. As babes we grow up, and if we are God's children, and are obedient and depend on Him for knowledge, then we grow in grace and prove we are His children. By this token, obedience to His commands, we give evidence that we are His children. So we

learn from contact and experience of the mercy and goodness of God. Genesis 30:27. "For tribulation worketh patience, and patience experience, experience hope, and hope maketh not ashamed."

It certainly cannot hurt any one if we differ as to the meaning of a passage of scripture. The finite mind knows so little, compared with that of God, who knows all things, for in First Cor. 4:7, "For who maketh thee to differ from another? And what hast thou that thou didst not receive," etc.

If we differ and stir up our pure minds by way of remembrance, in all charity, then our thinking is profitable. So don't hesitate to say what you think and call me down when you think I am wrong.

Yours in love,

J. D. Gold.

LET THERE BE LIGHT

Dear Brother Gold:

"And God said, Let there be light: and there was light." Gen. 1:3.

Light, good light, and plenty of it is the first consideration, when men plan any work. They cannot do much without it, no matter how great or small the job may be. First they had the tallow dip, then coal oil, kerosene, and now the great electric system, so that men work in shifts 24 hours a day whether the sun shines or not.

But with the Lord it is not this way. He could have created "the heaven and the earth" with no light at all, for both darkness and light are all the same to Him. But as an example for us, He made light first, seeing that we poor worms of

dust cannot work without it. If some people, who seem to think that God needs their help so much, would go out some dark night, and say, "Let there be light," they might learn how impossible it is for them to help the Lord. For after they had said, "Let there be light," I am sure that it will be just as dark as it was before.

At the end of this first day's work, we find these words, "And it was so," and after each day's work these words appear again, every day, all six days, these words, "And it was so," appear at the end of each day's work.

No experiments, no cut and dry, no mistakes, no tearing down, to build up over again, as is so common with the work of men, God simply spoke, "and it was so." His each and every word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Once at the end of the first five days you will find the words, "God saw that it was good," nothing bad so that it must be made over, or changed in any way, it was all good, just as God intended it should be, but on the last day, the sixth, it reads, "And God saw everything that He had made, and, behold, it was very good."

Nothing said to have been made perfect, but good and very good, nothing perfect in the flesh, all our perfection is in Christ, all our righteousness is in Him. To be perfect we must be equal with our Maker. Had Adam been perfect, he would not have transgressed. In the flesh there is nothing perfect, but our

weak, sinful flesh makes us weak and imperfect.

If there ever has been a time that God needed the help of man, it was during these first six days, but to make sure that man could not make any such claim, God did not make him until after the whole creation was complete. He will not give His glory to another, or His praise to graven images.

With all His wisdom and knowledge God was able to foresee that to make man before all creation was complete might give man grounds to claim having a part in it, and to claim a part of the Glory of it, but God has wisely forestalled any such idea by doing all the work Himself before He formed man of the dust of the ground.

In verse 16 where it says that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." He was wise in saying that, "He made the stars also" else man might claim that God made the sun and moon, but left it to man to make the stars. There just don't seem to be any place in creation where man can claim to have had any part, or any glory, and if God created the World without man's help, He does not need the help of man to run it after all these years.

Yours in "faith, hope, charity, these three, but the greatest of these is charity."

Everett R. Kinney

1626 Eighth Avenue,
Bradenton, Fla.

P. S.—I have enjoyed the privilege of attending a meeting of our faith every week-end since leaving

home in Cambridge, New York, Oct. 2, last, at Wilmington, Delaware, Wilson, N. C., at Fremont, with Elder S. B. Denny, at Mt. Enon and Pilgrim's Rest Associations in Florida, and have enjoyed meetings in seven churches in Mt. Enon, been to some several times—the El Bethel, Hopewell, Little Union, Paynes Creek, Peace River, Pilgrim's Rest and Providence. Have heard the following preachers, some several times: Elders Cabbage, Benson, Dalton, Thompson, S. B. Denny, M. L. Gilbert, Holland, Beasley, Mathis, Holley, Cribbs, Pepper, Harvill, Hewitt, Campbell, Burke, Cole, Hanks, Green, Harden, Stanaland, Crawford, Clanton, Rawls, Moody, Hill, Hall, D. L. and O K. Sheffield, Worrell, Young, Wasden.—E.R.K.

DREAMS

The prophet Jeremiah on a certain time was inspired to tell what he knew about a certain matter. He said that he knew that the way of man was not in himself. (Jer. 10:23) How much time has been spent trying to prove that Jeremiah did not know what he was talking about. Ever so often some man springs a new idea that man is master of his own destiny, own way. Every shade of doctrine in opposition to what inspiration moved Jeremiah to write has sprung up down the centuries of time. Men have been and will continue to deny the truth. But, instead of their denial setting aside the truth it only establishes it. If the way of a man was in himself you'd find everybody believing what Jeremiah said. The most of people would be right if they could. But the evidence has a tendency to sup-

port Jeremiah. The only reason that more people do not believe what the prophet said is because the way other than that in themselves has not taught them. The way in themselves would say that the prophet did not know. The way others than themselves joins right in with him and they are made to say that the Lord rules and reigns in heaven and earth. Daniel was in perfect accord with Jeremiah—in fact the church is in accord (See Acts 4:24,28) in regard to the doctrine and practice. I certainly do not mean by that that everybody whose name is on the church book is in accord. Nor do I mean that none outside (so called) are in accord. Daniel, after viewing the rise and fall of Nebuchadnezzar, praised God for deliverance. He said his dominion was an everlasting dominion. Everlasting where? Everlasting over whom? As do all the children of God when tried, Daniel ascribed it all to God and nothing to man. All the inhabitants of the earth are reputed as nothing. Primarily, this means people but is not limited to them. Now let us ask Daniel a question. What kind of a reputation do inhabitants of the earth have? They are reputed as nothing! O, that proud, vain, mortal man, what canst thou say now? What are they to say? There is nothing to say. Now this God that holds His creatures as nothing, does His will in the army of Heaven and among the inhabitants of the earth. I trust I believe that. I believe all Bible Baptists believe that.

Now again we come to dreams. They are important. God teaches

with and by them. Now let us ask again where dreams come from? Joseph was a dreamer. Were his dreams from the Lord? If not, where did they come from? Now suppose he had not dreamed? By what authority can any say that he would have ever gone to Egypt? If from some source he had not begun to dream I have every right to say that we would have heard very little of Joseph in the scriptures. Very well. A dream started him on the journey, and God sent him down there. So God gave the dream. But he didn't get so far until he was put in prison. Two of Pharaoh's officers were in, too. O, how great the Lord is! Although there is not any murmuring nor complaining, yet it must have been trying to Joseph to be in prison with the common criminals. But he was there by appointment. Two criminals are going to dream a dream. Those dreams come from the Lord. Joseph must be exalted and God is at the helm. Pharaoh dreamed two dreams. Suppose he hadn't? Very well. If he had not, then Joseph would have stayed in prison! God had sent him on this journey. He must have counted the cost beforehand (Luke 14:28) as any wise builder would have done. But here he is in prison and here he must stay. God has gone as far as He can! It will never do for him to tamper with Pharaoh in any way! If he does it will make him the author of sin! I am perfectly willing to rest the case right here. God either gave these two officials and Pharaoh the dreams and thus moved Joseph up a step to the place he was to fill, or it came some other

way. That other way was accidental or by the devil. Take either of them you desire, but for me I feel to leave the matter in God's hands as coming from Him.

Now another point or two and I am through. Joseph's brethren did not like dreams nor dreamers. Many of the wise of this day do not like them any better. That may be the reason they do not believe what the angel of the Lord told Joseph in a dream. I venture to say that nothing ever said by angels or men to any one ever had the significance that this message did. Fear not to take unto thee Mary thy wife, for that that is conceived in her is of the Holy Ghost. She shall bring forth a son and thou shalt call his name Jesus for he shall save his people from their sins. (Matt. 1:20, 21). Coming in a dream may fill some with skepticism but wonderful language to those sin-burdened souls that are crying for relief. But as strong and emphatic as this angel's declaration, had it not been for still another dream everything points to failure. Look at the wise men! Warned in a dream not to return to Herod! Look at the dream of Joseph to take the young child and flee into Egypt. Why? To get away from Herod? Yes, for that reason and still another. Going back into prophecy we find that God had prophesied or determined or predestinated to call His Son out of Egypt. Here was the determination of God being fulfilled and that by a dream. Now, kind readers, had it not been for a dream the evidence tends to show that Jesus would have died at the hands of Herod along with all the other

babies. But the Lord used to instruct by dreams. Unless he has changed he still does.

Yours in a sweet hope,
W. D. Griffin,

Fayette, Ala.

THE RESURRECTION

Dear Bro. Gold:

Just a few lines in regard to the resurrection, in reply to Brother Everett R. Kinney, 1626 Eighth Avenue Drive, Bradenton, Florida, in Zion's Landmark for Jan. 1, 1945. He says: "How can you compare our vile corrupt bodies, which may lie in the grave for years, to the holy, sinless, incorrupt body of Christ, which only lay in the grave for three days, and never saw corruption?"

Dear Brethren, I can't see that the length of time has anything to do with it. It is the manner in which we come forth that counts. We read in the scripture, "It is sown a natural body. It (the same body) is raised a spiritual body. It is sown in corruption. It is raised in incorruption. It is sown in weakness. It is raised in power."

The very expression of such language surely teaches us that it is the one and same body that went down to the grave and is the same body that is raised from the grave and comes forth in the likeness of Christ—its Saviour.

When we come forth in His likeness, then shall we know as we are known, and be satisfied.

Yours in love for the truth's sake. I trust this may not cause friction in the household of faith.

Brother Gold, enclosed find money to renew Landmark for which I

should have remitted long ago.

Submitted in love,

O. T. Riggs,

Box 362,
Forgan, Oklahoma.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Dear Mr. Gold:

I herewith enclose check for \$2.50. \$1.50 is to renew the subscription to Mrs. J. H. Bryant, of Bethel, N. C., Route 1. The other dollar is sent by the same Mrs. J. H. Bryant to help you send the Landmark to some one unable to pay for it.

Yours to serve,
A. B. Ayers,

Williamston, N. C.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

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

Dear Sir:

Enclosed you will find \$5.00, for the renewal of The Landmark and Wilson Times. The \$2.00 extra is to help those that are not able to pay for The Landmark.

Your friend,
Mrs. Fannie Whitfield,
Palmyra, N. C., R. 1.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

P. D. Gold Pub. Co.,
Att. Mr. John Gold,
Wilson, N. C.

Dear Friends:

I am enclosing check to renew one year for the Landmark for Mr. S. M. Aiken, Route 2, Box 97, Durham, N. C., and he is sending one dollar extra for some one that is not

able to pay, so will give my commission for the same cause.

Want to thank you again for all past favors and kindnesses. May you have many more successful years in the publishing business, and may we all be thankful for the past as it was, and may we be given strength and ability to meet the future. God bless America, and our dear ones that are so far away.

Yours, just a little fellow,
J. J. Whitley,

Durham, N. C.

READING LANDMARK MANY YEARS

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

Dear Friends:

Enclosed find check for the renewal of my Landmark for 1945. My time was out in October but I have delayed sending it in. I have left the farm and didn't expect to be at one place long at a time, so kept thinking I would write you to discontinue it. I am 72 years old. The Landmark has been in my home most of my life. My mother and father, being Primitive Baptists, always took it. I have been a member of Flat Swamp for 47 years, or since 1898. May God bless you and give you strength to continue this work. Bless us all, O Father, and keep us from all harm. Keep us in the strait and narrow way that leads to everlasting life. Have mercy on our Chief Executive and all our leading men of the nation. Give them the right knowledge and understanding to do the things in the right way and after the counsel of thy will.

My youngest son is in the Phil-

ippines, and has been for several months. My son-in-law and four grandsons and two grandsons-in-law. God bless us all and give us peace and return our boys back home to their wives and children and families.

With much love,
Mrs. Effie Barnhill,
Robersonville, N. C.

WILLIAM ARTHUR GRAY

God, who is too wise to err and too good to be unkind, has in His all-wise providence seen fit to remove from our midst by death our dear beloved brother, William Arthur Gray. He was born Sept. 26, 1897, and died July 30, 1944. He was married to Miss Henrietta Suggs in October, 1922, and to this union were born one son and one daughter, namely: Robert Thomas Gray and Rachel Viola Gray. He was given a blessed hope in His Saviour full eighteen years ago. Both he and his wife attended the church at Mewborn's regularly for several years and at our August meeting on Saturday before the second Sunday, 1942, both he and his wife offered to the Church at Mewborn's and were gladly received in the full fellowship of the church and were baptized the same afternoon by Elder W. B. Kearney. He desired to unite with the church long before he did but a deep sense of his unworthiness seemed to have kept him away. Brother Gray was a faithful member until death. He was just as faithful in attending his meetings in these years before as he was after his baptism, but he stated the last time he attended church that he felt so much freer and with a much better conscience after receiving baptism at the hands of his brethren than he did before. He put his brethren and the cause of His Master above everything else. He hated so much to miss a meeting, not only at home, but with the Corresponding and Union Meetings and Associations. He cared well for those of his household and had the confidence and esteem of his neighbors and friends. He possessed an abiding faith equal to that of the saints of old, so it is said by his brethren. He suffered much in the last six months of his life but he bore his suffering and affliction with Christian patience. His good wife and faithful children together with his neighbors and friends did what they could to relieve and help him. His body was interred in Westview Cemetery near Kinston. Funeral services were conducted by Elder W. B. Kearney and the writer.

J. E. Mewborn.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C.

FEB. 1, 1945

REJOICE EVERMORE

(Thess. 5:16)

Life is made up mostly of toiling, rejoicing and sorrowing. Sometimes we can toil and rejoice at the same time, in which case our labor becomes exceedingly pleasant. To labor is a necessity enjoined upon us in order that we may have even the bare necessities of life, even food and raiment as well as houses in which to live to protect us from the inclemencies of the weather.

But there is always a cause for rejoicing, either temporal or spiritual. We must be in possession of some thought that is pleasing unto us in order to rejoice, and there is nothing to rejoice in except in the Lord as "Every good and perfect gift comes down from the Father of light, in whom there is no variable-ness nor a shadow of turning." James 1:17.

In a temporal sense no nation has

ever been more abundantly blest than this nation in which we live and call our own, in which we have our own homes, our churches and schools, freedom of press and freedom of speech and many privileges to enjoy which many people and nations are deprived of. It is God's free gift unto us, not to enjoy nor exploit as idolaters in forgetting Him who gave it, and still preserves it unto us; but we should remember the rock out of which we were hewn and the pit out of which we were digged. Isaiah 51:1. During this terrible war no enemy has set his foot upon it, nor has he flown over or dropped any bombs upon it; our cities and towns have been spared us, and our fields have been clothed with bountiful harvests, producing abundance of food for us and to spare those who are not so abundantly blest. Of course it is natural for poor puny and sinful man to boast of his smartness, but Jesus says, "Without me ye can do nothing." John 15:5. We can with the natural strength He has given us plow our fields, sow our seed with as much care as we are capable of doing, but God must give the sunshine and the rain or all our labors are in vain. "I have planted, Apollos watered; but God gave the increase." 1 Cor. 3:6.

Besides these temporal blessings too numerous to mention, many of which we scarcely noticed, there is a long list of spiritual blessings known only to those who have been taught of the Lord, the knowledge of sin, which is the work of God's spirit in our hearts in regeneration—being born again.

How pleasant the thought that we might have lived our entire lives in rebellion against God, and have thought we were serving Him perfectly, only in the end to hear Him say, "Depart from me, for I know you not." Had He not sent His Spirit in our souls and showed us we were only the servants of satan and not of God, that we were dead to God, dead in sin, and were without God but did not know anything about God until He taught us by His Spirit.

We can rejoice in this every day as "The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death." Romans 8:2, and can sing with Newton, "I once was lost, but now am found; was blind, but now I see."

There is no power on earth that can erase these things from our memory because they are written in our hearts by the finger of God, and the greater our troubles and sorrows the sweeter is the thought that we have been with Jesus. Then we sing with Wesley,

"Rejoice, the Lord is King;
Your God and King adore;
Mortals give thanks and sing,
And triumph evermore."

B. S. Cowin.

FRIENDS

Mr. John D. Gold, Editor,
and Publisher,
Wilson, N. C.
Dear Friend:

Your letter under date of January 20th, received. I appreciate the nice things you say. I like the tone of your letter. It sounds like the words of a true friend, which is

something to be treasured very highly in these days; and I hope that it is God's will that I never deceive you. We are all dependent on Him for the grace to stand, and without that grace, we are sure to fall.

It is not my purpose to "weight" you down with communications, for I know that there is a lot of better material flowing into your office regularly than anything that I might write. However, for some time I have been thinking of the "coming together" of the Lord's people. There are so many things happening in the world today which causes us to wonder—"When the Son of man cometh, shali he find faith on the earth?" Luke 18:8.

I know that I am weak and unable to write as I would like to write. But if I know my poor heart at all, my sincere desire is to write on this subject, as all religious subjects in which I might be blessed to write, in a way that might be of benefit to the reader, having this in mind at all times. I am thinking of many who may never go to the meeting house for one reason or another, but will read the Landmark. I do not have to tell you why such a condition exists in most every community. I run into so many people who tell me that they know that there is something wrong with them, for they feel that their hearts are growing cold, and they do not feel that "warmth of heart" which they once felt. This condition is sure to follow when most of the time is taken up with "doctrine" as important as it is, if the "admonitions" are left off. It is so easy for each one of us to set up a pet doctrine of

our own, and will only like the people who agree with us. I feel my keen need of God's grace to guide me in the way that will be pleasing to him.

Should you think the communication worth anything, you are at liberty to use it in the way you think best.

Yours very sincerely,
Posie W. Ashworth.

"Ye are my friends, if ye do whatsoever I command you."

—John 15:14.

"I have called you friends." The friendship which Jesus is speaking of is based on the "new life" which has been created in us which has no relationship with our old life, but only with the life of God. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

If we live as disciples of Jesus, we have to remember that all noble things are difficult. The Christian life is "gloriously difficult," but the difficulty of it should not influence us to give up. It should be just the opposite, "it rouses up God's children with the desire to overcome the enemy through Jesus Christ from whom our strength comes. Let's listen to what Paul says about "overcoming." "I can do all things through Christ which strengtheneth me." Phil. 4:13. Again, "Be not overcome of evil, but overcome evil with good." Rom. 12:21.

The writer is thinking of the trouble—and the aching hearts, and the broken hearts, that are in the world today. Families are being separated, their sons and daughters

are being scattered upon far-flung battlefields, and islands of the world, there to kill and to be killed, many of whom must suffer and die on the fields of battle, without even the "touch" of loved ones whom they have left behind. Fortunately, God does not leave his children alone. In a strange way there comes to the child of God, a mysterious sense of companionship with a beneficent Friend who stands by to help and sympathize.

The ties that once bound people "close together," are being broken, and principles which once held to be near and dear to us, are being trampled under foot. Many church members, who once walked and talked together, comparing spiritual things with spiritual, today are far-separated from that friendship which once existed. It seems to me, that of all times to be thankful to our heavenly Father for mercy bestowed upon poor creatures of the dust, it is now. We have done many things He told us not to do, and have failed to do so many things which He has told us in His word that we should do. Many of us now find it hard to be thankful and forgiving from the bottom of our hearts, in the way that we feel the Power of God's love flowing through our very soul. Our prayer is, "O Lord, revive us spiritually."

"The night is far spent, the day is at hand." Is it not a good time for those who once walked together as "Friends in Christ," who loved one another in days gone by, but are now separated from each other because of misunderstanding, to try and settle their differences for the sake of Christ and His church? Un-

less my interpretation is wrong, and certainly it is possible that it is wrong, it will not be long before we will be looking up each other, for this world is not a friend of our Lord, and things are happening fast to prove that! We do not have time for proving who is right, and who is wrong. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isaiah 58:1. The world is looking on. There is more expected of God's children than there is of any other people in the world. When they are divided, speaking evil of each other, is the means of keeping many seeking souls on bended knees, who are looking for a home, where there is a little friendliness, and brotherly kindness, and a little forgiveness for the wrongs that have been done. Should we be surprised that the nations of this earth are at war with each other? The church of the Living God is expected to set the highest example of good on earth.

The militant church is no stronger than its identified members, for it is known by its followers. If its members are persecuted and all manner of evil spoken against them, because they preach "Jesus Christ and Him Crucified." Because, because they manifest by their daily walk and conversation, that they have been with Jesus, and because they contend for His teaching in its completeness. Because they manifest a strong love for their enemies, then we can remember, Jesus' promise—to comfort them in the hour of their trials and persecution in this "low-ground" of sorrow. He always

comes to His own, when they are persecuted for Christ's sake.

Friends and brethren quarrel, and are miserable in their state of separation; and afterward, when friendship is renewed, it is discovered that the bitter dispute was only a blessing in disguise, as the renewal itself was exquisite pleasure, and the result has been a firmer and a more stable relationship of love and trust. It is possible that previously things were taken for granted. Their affections had lost its glitter, and was accepted as commonplace. Through misunderstanding or dispute, the friendly relationships were broken off, feeling sure that they had come to an end of their regard for each other. They could never again be on the same close terms; hot words had been spoken; taunts and reproaches had passed between them; eyes had flashed fire, and they parted in anger—only to at a later date find their love for each other was as real and as strong as ever. The very differences revealed the true union of hearts that had existed in days gone-by. They had been blind to the strength of their mutual regard for each other, until it was painfully brought to their notice. The love is renewed with a more tender sense of its sacredness, and a more profound feeling of its strength. The dissensions only displayed the union; the discord drove to a fuller harmony. This is a mutual and a common experience.

A man may quarrel once too often with his brother, and a brother offended, says the proverb, "is harder to be won than a strong city," and such conditions are like the "bars of a castle." Disputing is a shock to

confidence and without confidence friendship cannot continue. A state of feud, even though a temporary one, often embitters the life, and leaves its mark on the heart. Desolate homes and lonely lives are witness of the folly of any such policy. From the roots of bitterness there cannot possibly blossom any of the flowers of love for our enemies.

But in any serious rupture of friendship and brotherly love, it can only be a blessing when it means they bring tears of regret and Godly sorrow, and these are often the tears of blood. In renewing of friendship and brotherly love there must be an element of repentance, and however great is the joy of having regained the old footing, there still lingers the memory of pain, and presence of regret. God, only can take a hard and stony heart, and change it to a heart of flesh, "one of love and sympathy," and forgiveness, and make one love from the heart the word "forgive." If we would be like Jesus, we must forgive. There, if anywhere, in the heart, we ask for an end of strife. Friendship, and brotherly love, is the sanctuary of the heart, and the peace of the sanctuary should brood over it. Its chiefest glory is that the dust and noise of contest are excluded.

It must need be that offenses come. It is not only that the world is full of conflict and controversy, and every man must take his share in the flights of time. We are born into the battle; we are born for the battle. But apart from the outside strife, from which we cannot separate ourselves, and do not desire to

separate ourselves if we are true men and women, the strange thing is, that it looks as if it must need be that offenses come, even among brethren. The bitterest disputes in life are among those who are nearest each other in spirit and in truth.

We do not quarrel with the man on the street, the man with whom we have little or no interest or communication. He has not the chance, nor the power, to chafe our soul, and ruffle our temper. If need be, we can at least neglect him. It is the man or woman of our belief, or of our household of faith, who is near us in life and spirit, who runs the risk of the only serious dissensions with us. The man, the brother, who believes in the same fundamentals of truth as we do, present the greatest number of places where differences can occur. A man can only make enemies among his friends, one in aim, and one in heart, believing that salvation is by the grace of God, should stand face to face with hard brows and gleaming eyes, should speak as foes and not as friends, not as lovers of the same first love. Then we all should remember the subject under consideration: "Ye are my friends, if ye do whatsoever I command you."

When offenses do come, we may indeed use them as opportunities for growth in gracious ways and thus turn them into blessings to the lives of both—friend and foe. To the offended it may give occasion for patience and forgiveness; to the offender, an occasion for humility and frank confession; and to both, a renewing of less open to offense in the future. There are some general counsels about making up of differ-

ences, though each case needs special treatment for itself, which will be easily found if once the desire for concord is established. Christ's recipe for differences among brethren is: "Moreover 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 thy brother." Matt. 18:15. Do we follow Jesus here? He says, "Ye are my friends, if ye do whatsoever I command you." We should remember that Jesus never told one of His little ones to do something, and then failed to give them the strength through his grace to do it. Paul says, "It is not I that doeth these things, but Christ which liveth in me." I know that this is contrary to the desires of the flesh, but God's children are not supposed to serve the lusts of the flesh.

Much of the dissension and misunderstanding among God's children perhaps could be put right by a few honest words and a little open dealing. Human beings so often live at cross purposes with each other, when a frank word, or a single confession of wrong, yes, almost a look or a gesture, would heal the division. Resentment grows through brooding over a fancied slight, or a difference of opinion, or interpretation. Hearts harden themselves in silence. There is a terrible loss of friendship and brotherly love, a waste of power and influence which might be used to bless our lives, through our sinful separations, our selfish exclusiveness, our resentful pride. We let the sweetest souls we have ever met die without acknowledging our debt of love to them. We stand aside in haugh-

ty isolation, till the open grave opens our sealed hearts—then, IT IS TOO LATE! We let the chance of reconciliation pass till it is irrevocable. Most of us can remember a tender spot in the past somewhere, somewhere a sore place, a time when discord entered with another which we loved, and,

"Each spake words of high disdain
An insult to his heart's best
brother."

And in some cases the parting of friends has been eternal, and neither has ever since found another such friend to fill the life with comfort, and free the hollow heart from paining.

There is more evil from such a state of discord than the mere loss it is to both; it influences the whole heart-life, creating sometimes bitterness, sometimes suspicions, sometimes cynicism. Hatred is as contagious as love is. They have an effect on the whole character, and are not confined to the single incident which causes the love or the hate. To hate a single one of God's children, for whom Christ has died, or to hate any one as to that matter, is to harden the heart to some extent against all who do not see things just as we do. Love should be the center of the circle. We cannot have bitterness or resentment in our hearts without it coloring every thought and affection. Hate of one will affect our attitude toward all.

If, then, we possess the spirit to be reconciled with an offended, or an offending brother, there are some things which may be said about the tactics of renewing the

broken tie. There is needed a certain tactful considerateness. In all such questions the grace of the act depends as much on the manner of it, as on the act itself. The grace of the fairest act may be hurt by boorish blemish manner. Many a graceful act is spoiled by a graceless touch, as a generous deed can be ruined by a grudging manner. An air of condescension will destroy the value of the finest charity. There is a forgiveness which is no forgiveness—formal, cold and constrained, from the teeth and lips outward. It does not come as a warm breath which has had contact with the blood of the heart. The highest forgiveness is so full and free, that it is forgetfulness. It is as complete as the forgiveness of God.

“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, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.” Eph. 4:31-32.

Friends, let us all examine ourselves and see if we are doing that which Jesus commanded that we should do as children of His.

May it please our heavenly Father to give us grace to absolutely surrender ourselves to Him, and that through Jesus Christ His Son we may manifest by our manner of life and conversation that we are the children of God, is the humble prayer of one who loves the doctrine—Salvation is by the grace of God.”

Yours in love,

Posie W. Ashworth,

P. O. Box 917,
Danville, Virginia.

**RESOLUTIONS OF RESPECT
MRS. MAGGIE GURGANUS**

On Jan. 28, 1945 the God of love and mercy called from our midst Sister Maggie Gurganus, a true and loving sister, who always filled her seat in the house of God, unless providentially hindered, and always did her part cheerfully in helping bear the burdens in a financial way, and in every way. “By their fruits we shall know them,” and we can say she proved her faith by her works.

She often spoke of her unworthiness, but her strength was in Jesus and none but the redeemed feel this way.

She often took me to church and we sat in the “House of God” and took sweet communion together.

We shall miss her as a neighbor, friend, as well as a member in our church.

She was a daughter of the late J. H. and Mozelle Harrison, was born in Martin County, Dec. 15, 1887, making her stay on earth 58 years. She joined the church at Robersonville Aug. 1910.

She is survived by two children, Mrs. Clifton Turner and Mrs. Roland Bunting, and one sister, Mrs. Frank Maathews, also four grandchildren.

The last rites were conducted in the Primitive Baptist Church at Robersonville on January 30, by Elders B. S. Cowin and A. B. Ayers. Interment followed in the local cemetery by the side of her husband, Sam Gurganus, who preceded her to the grave several years ago.

Resolved that we bow in humble submission to Him who doeth all things well. That the church has lost a most faithful and loving member.

Resolved that a copy be sent to her family, one to Zion's Landmark, and a copy be recorded in our church minutes.

Done by order of Conference Saturday before the first Sunday in February, 1945.

Elder B. S. Cowin, Moderator
Leona Moore, Clerk
Sue Moore, Committee.

BLACK RIVER UNION MEETING

The Black River Union meeting will be held, the Lord willing, with the church at Mingo on the Fifth Sunday and Saturday before in April, 1945. The church is located about four (4) miles South East of Dunn, a short distance off No. 421 Highway, on east side. All lovers of truth are invited to attend. Many thanks for publishing same and may the Lord continue his richest blessings unto you.

Yours truly,

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

FEBRUARY 15, 1945

NO. 7

GOD WILL NOT BE UNJUST

“Furthermore, Elihu answered and said,
Hear my words, O ye wise men; and give ear unto me, ye that have
knowledge.

For the ear trieth words, as the mouth tasteth meat.

Let us choose to us judgment: let us know among ourselves what
is good.

For Job hath said, I am righteous: and God hath taken away my
judgment.

Should I lie against my right? my wound is incurable without
transgression.

What man is like Job, who drinketh up scorning like water?

Which goeth in company with the workers of iniquity, and walketh
with wicked men.

For he hath said, It profiteth a man nothing that he should delight
himself with God.

Therefore hearken unto me, ye men of understanding: Far be it
from God, that he should do wickedness; and from the Almighty, that he
should commit iniquity.

For the work of a man shall he render unto him, and cause every
man to find according to his ways.

Yea, surely God will not do wickedly, neither will the Almighty
pervert judgment.

Who hath given him a charge over the earth? or who hath disposed
the whole world?”—Job 34:1-13.

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

ASSOCIATE EDITORS

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE WILL OF GOD

Will is the power by which the mind decides upon and directs its energies in performing actions. Will also includes one's desires, purpose, choice and determination. No one will dispute that God has the power to decide and direct any action which he desires to perform. Not only has He the power but He always performs it. He says, "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. Whatever God wills He always performs for with Him there is "no variable-ness, neither the shadow of turning." James 1:17. "He is in one mind and who can turn him? And what his soul desireth, even that he doeth." John 23:13.

God is no precarious being, frustrated and disappointed, wanting things He cannot have and having to endure things He does not want, but He "doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doeth thou?" Dan. 4:35. He does not consult any one about His actions but "speaks and it is done; commands and it stands fast." He is God and there is none else, and we can set it down as a foundation stone, that whatsoever He wills, desires, or purposes, He always performs; and that His will and purpose never fail.

The will of God is the most im-

portant thing to us in all the world. To know His will and conform our wills to His is the foundation of all spiritual service. To make His will their will, or to forsake their will for His will, has been the longing and burning desire in the hearts of His true servants in all ages.

When Saul of Tarsus, on the Damascus road, learned who the Lord is, his first desire was to know God's will toward him. That was what he was seeking when he asked, "Lord, what wilt thou have me to do?" Acts 9:6. And Jesus Christ, God's own Son, obeyed no will but His Father's. He said, "For I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. When the Father took no pleasure in sacrifices and burnt offerings for sin, the Son spoke up and said, "Lo, I come to do thy will, O God." Heb. 10:9. Christ's advent into the world, His life and labors, His death and resurrection, were but the fulfilment of God's eternal will and purpose, and it is all He was but seeking to carry out His father's will. One time His own will tried to balk, and His fleshly nature sided with it, but He faltered not for a moment, but threw Himself into His Father's arms, and said, "Not my will, but thine, be done." And that prayer of resignation to God's will has been an anchor to wavering souls unto this day, and held them

true to God while the waves of temptation dashed heavily against them.

God's will is a guarantee of safety and security to all His people. To know His will is to know that not one of His children can ever perish or be eternally lost. If God does His will "in the army of heaven and among the inhabitants of the earth," and it is "not his will that one of these little ones perish," (Matt. 18:14) they are safe as long as God holds his throne.

Jesus came down from heaven to do His Father's will, and He tells us just what that will is. "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." John 6:39. Did Jesus do what He came to do? Or did He fail? The prophet said, "He shall not fail nor be discouraged." (Isa. 42:4), and Jesus Himself said, "I have finished the work which thou gavest me to do." John 17:4. This being true, every one given Him by the Father shall be eternally housed in heaven. If not, God's will has not been done, and Jesus failed and testified falsely about His work—a thing too absurd and preposterous to think of.

I have heard brethren talk of God's positive and negative wills. I suppose His positive will would be to do what He wills to do. But what would be His negative will? Would it be to do what He does not will to do, or not do what He does will to do? Rather confusing, is it not? Let us see if we cannot make it a little clearer. Some things God wills to do Himself; some He wills to have men do;

other things He wills to allow or suffer men to do. There is no difference in the nature of His will. It is as positive when He wills not to hinder or prevent men doing things as it is when He wills to do something Himself.

Some brethren, in their zeal for God's sovereignty, have gone so far as to claim that all men do His will. If that be true, then all men will enter the kingdom of heaven, for Jesus said, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

From this it is clear that all who do God's will will enter into His kingdom, and if all men are doing His will, then universalism is the true doctrine. And, in harmony with this is Jesus' statement in John 7:17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." All who do God's will know whether the doctrine is of God or man, and as the natural man cannot know such things, we know he does not do the will of God.

Again, Jesus speaking of His kindred, says, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50.

So, if all men are doing the will of God, then all men are brethren of Jesus Christ, and they can only be such by being born of God. That would make all men heirs of eternal glory. God does His own will, fulfills all His pleasure, but none others do His will except His children, and they only when led by His Spirit.

Taking into consideration all that we have said concerning the will of God, how important it is that we heed the Apostle Paul's admonition, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Rom. 12:2.

"Consecrate me now to thy service,
Lord,

By the power of grace divine;
Let my soul look up with a steady-
fast hope,

And my will be lost in Thine."

J. W. Fairchild,

Brock, Ky.

Dear Brother Gold:

If I am sending you too much copy, I suppose you have a wastebasket handy. I am not very strong this winter, and the weather is so disagreeable I have been kept indoors, so I have put in a lot of my time writing. If you publish what I send you can hold some for future use later on.

In my article on "At Ease In Zion," I said some things that might be misconstrued, so I have written this article on "The Will of God," to make my position clear. I would like to have this article published, for I think it may give some readers of the Landmark a little clearer idea about the will of God. But anything you think best not to publish, cast it aside and it will be all right with me.

With love and best wishes,

In hope,

J. W. Fairchild.

THE RESURRECTION OF THE DEAD

"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

"And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

"And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

"For our conversation is in heaven, from whence also we look for the Savior, 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 even to subdue all things unto himself."

"Also when they shall be afraid of that which is high, and fear shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and mourners goeth about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the

fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

"Fear not them who can kill the body and have no more that they can do, but rather fear him who is able to destroy both soul and body in hell."

"For who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth?"

"In the mouths of two or three witnesses shall every word be established."

I have given the full number to prove that the spirit of man returneth unto God who gave it when the body dies, and therefore does not die, and of course does not go to the grave, and needs no raising, because the spirit and soul was raised up by the quickening power of the Spirit in regeneration.

"And blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power."

"Now Jesus loved Martha, and her sister, and Lazarus." Loved all three alike. So if she was a Pharisee as some affirm, He loved her, and this proved she was His disciple, and I am persuaded that He had taught her in the fundamentals of His doctrine, and as the resurrection of the dead is one of the cardinal principles of His doctrine or rather of His Father's, for He said, "It is not mine, but his that sent me," that he had fully taught Martha that there would be a resurrection of the dead at the last day, both of the just, and unjust. Therefore,

she said to Him, "I know that he shall rise again in the resurrection at the last day." Jesus didn't tell her that she was mistaken about it, but let it be just as she had said it. Some Old Baptists would do well to believe it just as Martha did, and thus display such wonderful faith in His ability to raise the dead, change their bodies from natural to spiritual, fashion them like unto His own glorious body, that they might be with Him, and behold His glory He had with His Father before the world began.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he that calleth you, who also will do it." Will do what? Preserve your whole spirit, and soul and body. These three elements make up the whole man, do they not? Why preserve the body against the coming of the Lord, if it also is not to be redeemed at His coming? Surely God would not preserve it to be left in the grave. "O, Death, where is thy sting?" "O, Grave, where is thy victory?" If the body is left in the grave, would not the grave have gotten the victory over it? But I hear him saying, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Giveth who the victory? "The whole spirit, and soul, and body." Do not forget the important word, "whole."

If God, the Father, preserves the whole man unto the coming of the Son, I am persuaded that the Son will honor His Father's work by re-

deeming, or rescuing from the grave, every particle of that which His Father hath preserved, or it could not be true that, "My Father worketh hitherto, and I work." Neither could it be true that, "I and my Father are one." For they would not be in unison. But I am persuaded that they are in perfect oneness in every particular.

"And Enoch walked with God, and was not for God took him." Took who? Enoch. Was not he a man? Had spirit, soul and body. Was not his whole spirit, and soul, and body preserved? If so, then God took the whole man, Enoch, did He not?

God sent a chariot of fire, and horses of fire, for Elijah, the prophet, and took him also, and Elisha saw him when he left, and got his blessing, his mantle, and a double portion of his spirit. Elijah didn't die, did he? If God didn't take his body, what became of it? Elijah was also a man, with spirit, soul and body. Elisha saw the same Elijah when he left, and cried, "My Father, My Father!"

There will be some of the saints living on earth when Jesus comes to raise the dead, who will not die, and Paul says, "We shall all be changed, and caught up together to meet the Lord in the air, and so shall we ever be with the Lord." If our bodies are not taken, what becomes of them? According to Paul, they are preserved, and if preserved unto His coming, will be taken along with soul, and spirit, the whole man.

Job 7:9 is relied upon to prove that the body will not be raised. "As the cloud is consumed and vanisheth away, so he that goeth down to

the grave shall come up no more." 10th verse reads, "He shall return no more to his house, neither shall his place know him any more." This has reference to his natural life here in time, and has no reference to the resurrection of the body at the last day at all. If you will run the reference, you will see that it is pertaining to this natural life as the 10th verse shows. Now the reference, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." This is a direct reference to Job 7:9, and shows that it all is in reference to the natural life here in time, and has no reference to the resurrection of the dead at all. Job, and David both, are speaking here of the natural life, and not of the resurrection. It is not under consideration.

"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." When does he say he shall see God? After his body has been destroyed by skin worms. How does he say he shall see Him? With his own eyes, and not anothers, and that he shall see Him in his own flesh. Marginal reference says, "Out of my flesh shall I see God." I think this is the true meaning.

"If a man die, shall he live again?" "All the days of my appointed time will I wait, till my change come." We are bound to gather from this, that Job believed

that he should live again, spirit, soul and body, and so do I believe, and so do the great majority of Primitive Baptists believe. This is what they believed in 1832, and it is what they believe today with the exception of a few who have been led off by some non-resurrectionist as the two who gave Paul trouble in his day, saying "The resurrection is passed already, and overthrow the faith of some." Hymenaeus and Philetus. We still have a few of such fellows teaching the same stuff, and overthrowing the faith of some. But it's a serious thing to overthrow the faith of God's little children.

Now, in conclusion, I will quote, "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Again, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." We must go by what the apostles preached, or not go at all.

Obe Tingen

JESUS GIVES ONLY PEACE

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

Dear Mr. Gold:

I enclose check to renew my subscription to the Landmark.

There is much trouble in this world at present, but Jesus said to His disciples, "In the world ye shall have tribulation, but in me peace," and He said again, "My peace I leave with you, peace I give unto you; not as the world giveth, give I unto you." The world can never

give such blessed peace as Jesus gives, and while the children of God, who are now living, have many trials, and disappointments, and the peace of Jesus revealed in them which enables them to run the race with patience set before them, ever looking unto Jesus, the Author and Finisher of their faith.

Certainly there is no final peace for the children of God here in this life, but they are looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, and at His second coming He will raise the dead, and change the living, and fashion the vile body of all His people like His own body, and will present them to His Father, without fault or wrinkle, or any such thing, and He will say to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and they will need not the light of the sun nor the moon to light the city, and there will be no night there, no pain, no sin and no death and then all His people will be satisfied when they awake with His likeness.

This has been my hope, about 49 years, and it is my hope today. May the Lord bless all who have such hope.

Yours very truly,

A. B. Denson

1232 Cokey Road,
Rocky Mount, N. C.

LOVES THE LANDMARK

Dear Brother Gold:

We are brothers in the Lord, I hope, though I feel to be too unworthy.

I am sending you \$1.00 for the

Landmark for 1945, to pay until December 1. Sorry that I am a little behind in sending it.

I have been sick quite a lot for over a year. My health is very poor. I was glad when I read in the Landmark that your health is much better. I enjoy reading your views on the great word of God.

Your father's experience was wonderful. Would be glad if you would write more for the paper, and hope the Lord will bless you to keep the paper going many more years. I hope I love your paper, and when the Lord blesses you to pray, if you can think of a poor sinner, as I feel to be, remember me, saved by grace if saved at all.

With regards to you and all your family.

Yours truly,
W. A. Simmons,

Jacksonville, Fla.,
Route 4, Box 446.

CONTRIBUTED TO ZION'S LANDMARK FUND

The following brethren and sisters have contributed to Zion's Landmark fund for those unable to pay:

Jan. 8—T. F. Buckley
Gordonsville, Va. --\$2.00
Jan. 17—Eld. E. L. Cobb
Wilson ----- .50
Jan. 17—Miss Ella Deans --- 3.00
Jan. 22—Eld. E. L. Cobb,
Wilson ----- 1.00
Jan. 26—F. M. Davis, Sr.,
Farmville ----- 2.00
Jan. 26—W. M. Greene,
Robersonville ----- 3.00
Jan. 27—Eld. E. L. Cobb
Wilson ----- 1.00

Feb. 6—S. M. Aiken
Durham ----- 1.00
Feb. 9—Mrs. Nannie Whit-
field, Palmyra ----- 2.00
Feb. 15—J. H. Bryant, Bethel 1.00
Feb. 22—O. Y. Clayton
Roxboro ----- 1.00

A GOOD MESSAGE

Dear Brother Gold:

I will write you a few lines to let you hear from me. I am getting along fine and I hope you are also.

You will find a money order for one dollar for the Landmark for another six months. I like the Landmark fine, and enjoy your writing. I hope the Lord will bless you for many years and that you'll live a long time.

May the Lord bless you all, is my prayer, for Jesus' sake.

From your brother,
Norfleet Silverthorne,
Scranton, N. C.

THANKFUL FOR BLESSINGS

Dear Mr. Gold:

Enclosed you'll find three dollars. Please renew my subscription from December 1, 1944 to December 1, 1945, with one dollar for some one not able to pay.

O, how thankful we all ought to be for His rich blessings. I feel some times like I am not worthy to call His blessed name. This world is so full of ups and downs, doing that we ought not to do, and leaving off what we should do.

Wishing you and yours the best of everything, and remember me when at the throne of grace.

Mrs. A. H. Bowen,
Plymouth, N. C.
R. F. D. 1 Box 104.

to know that we remember your services, to our church and cherish the same as a good legacy, and sometimes, in our afflicted state, wonder if you remember us.

'My dear wife, since her fall, and affliction mentioned in a former issue of the Landmark some years ago, has not been able to get on her feet, not even to get on or off her bed; but otherwise her health seems to be very good. She eats heartily, weighs about 260 and it is quite a burden to her, to be moved; but we have a strong rolling chair in which she is able to be carried about the home. My son Charley also is afflicted and gets no better, so you see we are closely confined to home. All of our twelve children except Charley are gone from the home, some of them 150 miles away, so the burden falls on me, in my delining years; yet I have an abiding hope in the goodness and mercy of God, and His Son Jesus Christ, that all will end well in the last and final day.'

The above excerpts have been culled from Brother Jones' letter, and we join with all his friends and acquaintances in sympathy for him and Sister Jones and the afflicted son, Charley. May the richest blessings be with and comfort them, as well as all those we once knew, loved and served as best we could in that church and community. We hope to pay a visit to Brother Jones and his church during the coming summer months.

In hope,
O. J. Denny.

THE RESURRECTION

I have of late been requested by several persons to give my views on

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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KINDLY MESSAGES

Excerpts from a good letter from J. W. Jones, Peachland, N. C., to O. J. Denny, a former pastor of Lawyer's Springs Primitive Baptist Church, located near Peachland, N. C. Brother Jones writes as follows: "My wife and I so often think of you, and the pleasant hours we spent together, and the comfortable relationship that existed between our church and its pastor, while you served the church. In that period of time, our church had the most peaceful and prosperous times during the last 55 years (later trouble came and many hearts were sad indeed), but thanks to the goodness of the Lord, in the past several years, peace has been manifest in our church, and, while we have had little prosperity, as to additions, our membership seems to be in perfect peace one with another.

"My afflicted wife and I want you

the resurrection.

I believe just what is found in the holy scriptures in regard to this very important subject. Religiously speaking, I refuse to believe or accept any doctrine I cannot prove by the scriptures, no matter who brings, preaches, or recommends it.

The great wonder is that people claiming to be Christians and familiar with the plain teaching of the scriptures on this subject, should have any difference of opinion about it, or should venture to deny it. If I did not believe in the resurrection of the dead, then I would not preach Jesus Christ the resurrection and the life, for Paul in the 15th chapter of Corinthians tells us more about it than any other writer in the whole Bible. While some had preached contrary to his teaching, he says, "Now is Christ risen from the dead." He was not guessing, for he says, "Last of all He was seen of me." He had seen Him and he knew He was risen, and when He arose many of the dead saints arose and came out of the graves after His resurrection, and went into the Holy City and appeared unto many. Matt. 27:53.

Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, and then will death be swallowed up in victory, then the risen ones will say in triumph, "O, Death, where is thy sting? O, Grave, where is thy victory?" Some-

thing that could never be said if there is no resurrection of the dead.

The Psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in Thy likeness." 17:15.

Job said, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job. 19:25-27.

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

The prophet Hosea says: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13:14.

Then why should it be thought a thing incredible that God should raise the dead. Acts 26:8.

These scriptures, principally from the Old Testament, prove there will be a resurrection of the dead, and Paul says there will be a resurrection both of the just and the unjust. Acts 24:15. In 1st Thessalonians 4:14, Paul unto the church there says, "If we believe Jesus died and rose again, so they who sleep in Him will God bring with him." He will bring their redeemed souls from heaven, and will bring their bodies

from the grave to be united, but the body will be a spiritual body. "But, we know we shall be like Him for we shall see Him as He is." 1st. John 3:2.

Jesus at the grave of Lazarus said He was the resurrection and the life and Paul said He was the first fruit of them that slept, then if there is no resurrection where will be the fruit. There will be a resurrection of the just and the unjust, (the Pharisee believed that), but the dead in Christ shall rise first, they will rise before the living ones are changed, and the just will rise before the unjust; "For the rest of the dead lived not again till the thousand years were finished." Rev. 20:5.

This is the first resurrection, Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and Christ, and shall reign with him a thousand years. Rev. 20:6.

This is what I believe in regards to the resurrection, and I have reason for believing it that I have not written, but things that have been shown me in my sorrowful travails by the mighty God and Saviour, who is the Author of eternal salvation through the merits of our resurrected Redeemer, who knows the way we take, hears all our groans, sees all our tears and pities us as a kind Father does his own children.

B. S. Cowin

DAVID WHITFIELD

By request of Conference at Flat Swamp Church the first Saturday in February, 1945, I will try to write a few words of respect for Brother David Whitfield. He was born Jan. 29, 1878 and died Jan. 17,

1945, making his stay on earth 66 years, 11 months and 17 days.

He was married first to Margaret Saulsbury, who lived only just a few months and later was married to Fannie James. To this union was born one child, Cpl. Henry Whitfield, who is serving in the United States Army.

Brother Whitfield united with the church at Flat Swamp in 1928 and was baptized by Elder W. E. Grimes. He was a faithful member until his death. Not only a faithful member, but interested in the welfare of the church. He was a good neighbor and most excellent in sickness, always lending a helping hand to all those he could help. He believed in God as the Saviour of poor helpless sinners. He was a kind and loving husband and father.

He leaves to mourn, his wife and one son, and several brothers and sisters.

The funeral was conducted by his pastor, W. E. Grimes, assisted by B. S. Cowin, A. B. Ayers and E. C. Stone. His body was laid to rest in the presence of a large congregation of friends and relatives to await the resurrection morn, when we hope we will rise to be with our blessed Saviour and be like Him and be satisfied.

May you, dear sister, be able to say, "The Lord giveth, and the Lord taketh; blessed be the name of the Lord."

You will have to look to Him for comfort, for He is the only one who can give that lasting comfort. Remember, dear one, the Lord has promised to be a husband to the widow and a father to the fatherless, and what He promises He will surely do. God in His mercy will remember you and enable you to be reconciled and trust the mercies of Him who hath and will do all things well.

Written by,

Jim J. and Ella Taylor.

LEAH A. DUPREE

It is with a sad and heavy heart that I attempt to write the death of my dear mother, Leah A. Dupree, who was born Sept. 19, 1875, to Frances and Demphy Jenkins. Her sisters have been dead several years and one brother, but she leaves one brother, B. D. Jenkins, who believed as she did.

May 4, 1898 she was married to James Thomas Dupree. To them were born six children, all of whom survive her, Mrs. Alfred Kennedy, Jr., Mrs. Clarence Barnhill, Paul E. Dupree, J. L. Dupree, Jr., Joseph Wright Dupree, and Elmo Dupree.

She joined the Primitive Baptist Church at Lower Town Creek 47 years ago, I think. She and I counted it up Christmas and the best we could do she thought it had been that long. Elder Amos Crisp baptized her and he had to break the ice. Everything was hanging with sleet, but my dear old mother said, "The water wasn't cold to me. I had wanted to be baptized so long." She

attended her church as often as she could and as she has said so many times, going to her church was her pleasure.

My father was called away about ten years ago. My mother then lived around with her children until January 20, 1945, when the dear Lord called her home.

My mother spent a month with me two weeks before she died. Her health was as well as usual, but she thought a great deal about leaving this world. So many times she would tell me, "I hope I'll be ready when God calls." She had made the remark several times that she hoped and prayed that she would never be down on the bed, that she wanted to die working. She suffered all her life, but was never helpless. So when the Lord became ready for her, she was washing dishes. She told my baby brother that she was ready to go but that she hated J. W. wasn't home, (my brother who is in the South Pacific). She died in about an hour—just went off to sleep to wait for God to wake her. Isn't it wonderful how He can make us ready. She had faith in her Saviour and would sit and talk of His power and goodness and how helpless we are in this world. She told me the first Saturday in January, when I took her to church at Flat Swamp, that she wanted Elder J. D. Fly and Elder Ernest Cobb to preach her funeral. I hated to hear her mention dying, because I hated to give her up so bad. She never picked her song. She said they were all pretty. So long before day the morning she was to be buried, I got her song book and through tears I found a place in her book that looked worn as if she had turned there many times. It was No. 364. It begins like this, "Father, I stretch my hands to Thee. No other help I know." I knew that song was what my mother believed and I do believe if any one loved the Primitive Baptists, it was she.

Brother Fly (as Mama always said) began the funeral services by reading 2 Timothy, 4th chapter, beginning with the sixth verse and reading through the eighth. That was as near a perfect scripture reading that fitted my mother as I believe he could have read. For I do feel that she kept the faith with her Lord guiding her.

She was thoughtful of all, both young and old, white or black, and the flowers that she was laid away under showed her friends loved her. She was a devoted mother, always doing something for her dear children as she spoke of us.

I do feel that she has gone to rest. She fought a good fight.

In my weak way and with God's help I have written this to be published in the paper she enjoyed and loved so dear—The Landmark. I want to ask her dear brothers and sisters in Christ, I hope, to please pray for me that I may live as good a life as she did.

Her daughter,
Mrs. Clarence Barnhill,

SISTER FANNIE JAMES WARREN

By request of her and the church I will try to write a notice of her death.

Whereas, it has pleased our Heavenly Father to remove from our midst our dearly beloved sister, Fannie Warren, who was 87 years old, one of Robersonville's oldest and greatly beloved Christian citizens.

She passed away from this world of sorrow Sunday morning, January 28, after being in declining health for several months.

She was the widow of the late Howell Warren and was born July 11, 1857, in Pitt County, the daughter of the late Alfred and Betty James. She was married to Howell Warren on January 9, 1878.

They moved to Martin County in 1901, where she reared her family of two children. Both preceded her to the grave several months ago. Her only daughter, Mrs. Caddie Warren House, was taken by death. She administered to her mother's needs during her entire life.

In November 1902, Sister Fannie united with the church at Flat Swamp, and was baptized by Elder George D. Roberson.

The greatest pleasure of her life was attending her church, being with the members and having them in her home.

It has always been a welcome home for Primitive Baptists and others. She has always been a true attendant at her church until a few months ago, many times going when she had to be helped in and to her seat.

A large congregation of relatives and friends gathered at the home to pay the last tribute of respect on Monday afternoon at 3:30. Elder W. E. Grimes, her pastor, assisted by Elders A. B. Ayers, B. S. Cowin and A. B. Denson, conducted the funeral. Her grandsons served as pallbearers. The interment was in Robersonville cemetery. The floral offerings were many and beautiful. Surviving are eight grandchildren: Jasper House of Plymouth; Clayton House of Hamilton; Berry and Howell House of Robersonville; Sergeant Garner House, who is in the Army in France; Mrs. Ernest Ethridge of Williamston; Mrs. Henry Johnson of Hamilton, and Mrs. E. G. Blair of Charlotte; eleven great-grandchildren and Lester House, her son-in-law.

I have never seen a set of grandchildren as attentive and loving as these. They are to be honored above many.

She was so devoted to them. She longed to see Garner back from service, but failed. We all have great sorrow for him. He has lost a devoted mother and grandmother since being in the service. May God bless him and keep him.

Sister Fannie is the last of a big family,

except one brother, Jim James, of Tarboro, who has been paralyzed for several years.

It has been my pleasure to visit this home often for the last several years, and to know them was to love them. We cannot grieve for one with such a hope and being ready and willing to go, especially at her age. It just seemed a great relief to make the change, and be with the blessed Lord. We will miss her at home and we will miss her at church. Her seat is vacant and can never be filled. She fought a good fight, she finished her course and has kept the faith. Therefore there is laid up for her a crown of righteousness which the Lord, the Righteous Judge shall give. We feel satisfied of this. I am sure she dreaded the sting of death, but in her last few weeks she just waited for the end. She told me she knew it couldn't be long, and toward the last would say she wanted to die.

Brother House, her son-in-law, has always been so nice to her. He has kept a nurse ever since his wife died, especially for her. He is one of the deacons in our church.

Done by order of the church in conference, Saturday before the first Sunday in January 1945,

May God bless us all.

Mrs. Effie Barnhill.

IN MEMORIAM

I will try, with a sad heart, to write a few lines in remembrance of my loving companion, Elder Eddie C. Oaks, who was born April 27, 1872, and departed this life March 5, 1944, making the length of his earthly pilgrimage 71 years, 10 months and 8 days.

He united with the Primitive Baptist Church at old Strawberry, in the state of Virginia, in about the year 1893. Later on he moved his membership to Sugar Tree Church, in the same state, and soon thereafter began to exercise his gift as a minister. It was while he was a member of this church that he was ordained to the full work of the gospel ministry, on the first Sunday in August, 1901, by a presbytery composed of Elders J. M. Lewis, J. B. Dallas and J. J. Beck. The remainder of his life was devoted to the cause of his Master, as an humble, yet faithful, sound and unassuming servant of God. Later on in life he again moved his membership. This time to the church in Danville, Va., a church he himself was largely instrumental in organizing. He served this church as pastor for nine or ten years, later moving to North Carolina, in Caswell County. Soon after moving into North Carolina, he again moved his membership to Ebenezer Church in Person County, and immediately thereafter was called by that church to serve as her pastor, which church he served for the remainder of his life, a period of more than forty years.

His chief delight was to meet with and serve his brethren, and talk of the goodness and mercies of his dear Lord.

His sleeping remains were laid to rest in the church cemetery at Ebenezer in the presence of a large congregation of bereaved relatives and friends.

The burial services were conducted by Elder O. S. Young of Angier, N. C., assisted by Brother W. D. Daniel of Williamston, N. C., who were blessed to speak comfortingly.

A precious one from us is gone
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

Written by his lonely and bereaved widow,

Mrs. Roxie Oaks,
Leasburg, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased the Almighty God to remove from our midst Brother Hilliard Boykin, a faithful member and deacon of our church, we desire to render thanks unto God for his faithful service during his life time in the church. He loved his church, and the pastors that served during his membership.

1st. Therefore, we bow in humble submission to Him who doeth all things well, believing in Him for blessings and favors to render faithful service.

2nd. May the dear Lord bless his family, faithful companion, children, and grand children to be reconciled and feel it is far better to depart and be with the Lord, and a copy of these resolutions be sent to the family, and to the Landmark, also one copied on our church book.

Done by order of Conference on Saturday before the second Sunday in February, 1945.

Elder E. L. Cobb, Moderator
O. W. Hales, Acting Clerk

RESOLUTIONS OF RESPECT FOR

RUFFIN ROGERS (COL.)

First, Uncle Ruffin Rogers, as he was better known, passed away on February 13, 1945. He had been a member of Roxboro Primitive Baptist Church almost since it was organized. The church does not have a record of the date he joined, but we feel very certain that he had been a member of this church longer than any one living, and lived to the ripe old age of 93 years. Due to old age and ill health and living a good distance from the church he had not been able to attend for a good many years, but while he was nearby and able to attend he was a faithful member and was the sexton of the church for many years.

Second, We wish to extend to the family our sympathy in the loss of their father.

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We feel that we can say in truth, "There is a good man gone, and that he is much better off than we are," and hope that you will be submissive to His will.

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

Done in conference on March 3, 1945.

Elder J. A. Herndon, Moderator
F. D. Long, Clerk.

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst our most highly esteemed brother and deacon, W. R. Smith, who passed away January 18, 1945 after a long illness. He united with Bethany Church January 26, 1929, was ordained deacon Feb. 28, 1937, of which he lived faithful to the end with a well ordered walk and a Godly conversation.

Whereas, be it resolved that:

1st. We, the church at Bethany bow in humble submission to God's holy will, and pray to be given grace and faith to ever look to Jesus, the Author and Finisher of our faith.

2nd. That in this sad bereavement we extend to each member of the family of our departed brother, our purest and heartfelt sympathy, and request that a copy of these resolutions be spread upon the minutes of this Conference, a copy sent to Zion's Landmark for publication, and a copy sent to the family. We hope our loss is his eternal gain.

Done by order of the church in Conference Saturday before the fourth Sunday in February, 1945.

Elder E. C. Jones, Moderator
W. H. Woodard, Clerk
J. R. Thompson and
Eddie Oliver, Committee.

T. B. BRANTLEY

Brother T. B. Brantley was born March 14, 1861, and departed this life October 29, 1944 at his home, Durham, N. C., making his stay on earth 83 years, 7 months and 15 days. Brother Brantley was married September 11, 1892 to Miss Martha Ella Biggs, and to that union 15 children were born, and at his death 12 were living.

On the first Sunday in August, 1926, he united with Sandy Grove Primitive Baptist Church in Nash county, where his funeral was preached by Elder E. L. Cobb of Wilson, N. C., that closed the chapter of Brother Brantley so far as active service, but sweet memory of the dead old man who taught school and farmed in early life, and toiled on and on for those he loved so dearly, lingers still. How pleasant it is to sit down and talk with his wife now, about the long life they spent together, and how dependent he felt to be on her tender care in his last days.

Brother Brantley loved the dear old

church at Sandy Grove, and often spoke of the Elder Boswells, of whom he was so fond. Brother Brantley lived by 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, then do we with patience wait for it." Rom. 8:24-25.

We feel sure he has entered into that fullness, he hoped for so long. We feel sure his life was an inspiration to all who knew him, and to his dear wife, who was so faithful, and to his children, and to his grandchildren. May they always have a sweet memory of such a life, and may they grieve not, a sorrow one that had no hope, for we feel he has entered into that rest the Lord prepared from before the foundation of the world.

May grace and mercy and the love of God abide with the dear family, and may they be given an eye to see, and an ear to hear, and a heart of understanding.

Written by request of Sister Brantley,
J. J. Whitley.

IN MEMORIA M

On Saturday night at twelve o'clock, January 29, 1944 (one year ago tonight), the death angel visited our home and took from me my loving husband, Alphonso H. Williamson. All was done that doctors, friends and loved ones could do, but all was in vain.

He had suffered with asthma for ten years. Restful sleep was impossible because of the struggle to breathe. He had tried many things and several doctors, but could not find any cure. He would often tell he wished he could get well, for he did not want to die and leave the children and me. But the words he spoke to me as he embraced me in his arms just a few hours before he died, make me feel he had been made ready and willing to go any time the Lord saw fit to take him away. And after all that loving hearts and skillful hands could do to prolong the life so precious to us the silver cord was broken and he fell asleep with that faith and hope that he would be raised in the image of his Saviour.

His funeral was attended by a large congregation of relatives and friends. The floral tributes were many and beautiful, all showing the high regard his friends had for him and our family. The comforting words that Elder J. D. Fly spoke while conducting the funeral will always be remembered.

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 at the resurrection, where 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 more 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 loved His people with everlasting love, and 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 at the last day, no matter where they are, in the grave or in the 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.

My precious husband has left me,
Here to dwell all alone,
Sometimes I'm made to wonder,
How I can live one and on.

Please, dear Saviour, guide me,
Direct and keep me, I pray;
For I have no darling husband,
To help me day by day.

Oh, oh, 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 the golden shore;
Where you will be resting peacefully,
For ever, ever more.

Written by his broken-hearted wife,
Mrs. A. H. Williamson.

SAMUEL E. SUMNER

The subject of this sketch was born September 15, 1884, and died January 21, 1945, making his stay on earth, 60 years, four months and six days. He was married to Ella V. Houston in the year of 1916. Th this union eight children were born, four boys and four girls, who are left to mourn their loss, which is his gain.

His wife preceded him to the grave by eleven months. He was buried in the church yard beneath a mound of flowers, there to await the resurrection morning. He was a good neighbor, a kind father and a good husband. He was affectionately

called Father by all of his children. He was one who always filled his seat at church and was looked for and loved by all who knew him. His funeral was conducted by his pastor, the Elder L. E. Bryan, assisted by Rev. R. C. Kennedy of the Free Will Baptist Church, a near and lifetime neighbor.

Therefore, be it resolved, first, that the Church of Sand Hill has lost a good and true member.

Second, his children have lost a good father, and the community a good neighbor.

Done by order of the church in conference, Saturday before the second Sunday in March, 1945.

Elder L. E. Bryan, Moderator
Owen Kennedy, Clerk .

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held, the Lord willing, with the church at White Oak, Jones County, N. C., Saturday and Fifth Sunday in April, 1945. The church is located about one mile west of the town of Maysville, on U. S. Highway No. 17. All are invited to come. A special invitation is extended to our ministering brethren.

W. A. Walton, Union Clerk.

APPOINTMENTS FOR ELDER GRAY

Appointments for Elder S. Gray of Kinston, are as follows:

- Durham, Saturday, April 14, p. m.
- Rougemont, Sunday, April 15, a. m.
- Helena, Sunday, April 15, p. m.
- Surl, Monday, April 16, a. m.
- Roxboro, Monday night, April 16.
- Wheeler's, Tuesday, April 17, a. m.
- Mebane, Tuesday night, April 17.
- Burlington, Wednesday night, April 18.

Yours truly,
F. D. Long

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with Mewborn's Church, Greene County, N. C., the fifth Sunday and Saturday before in April, 1945.

The church is situated on the Snow Hill-LaGrange highway about six miles north of LaGrange and about seven miles southeast of Snow Hill.

J. E. Mewborn, Union Clerk.

BLACK CREEK UNION

The Lord willing, the Black Creek Union will be held with the church at Pittman's Grove, Saturday and Fifth Sunday in April, 1945. The church is located on N. C. Highway leading from Kenly, N. C., to Fremont, N. C.

A cordial invitation is extended to all lovers of truth, especially ministers.

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

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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MARCH 1, 1945

NO. 8

ALL FLESH SHALL PERISH TOGETHER

"If he set his heart upon man, if he gather unto himself his spirit and his breath;

All flesh shall perish together, and man shall turn again unto dust.

If now thou hast understanding, hear this! hearken to the voice of my words.

Shall even he that hateth right govern? and wilt thou condemn him that is most just?

Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

For his eyes are upon the ways of men, and he seeth all his goings.

There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

For he will not lay upon man more than right, that he should enter his judgment with God.

He shall break in pieces mighty men without number, and set others in their stead.

Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed."—Job 34:14-25.

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MAN UNDER GOD'S CONTROL

O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps.
—Jer. 10:23.

Poor man is under God's control;
God numbers all his days;
He gave His Son to save man's soul;
Directing all his ways.

He raised His Son in righteousness,
And will direct His ways;
Through Him His people all are
blessed,
And they shall sing His praise.

He shall the lawful captive free;
Not for reward or price;
They have a home through His de-
cree,
A home in Paradise.

This sinful world is not their home;
They have a home above,
And some sweet day He'll take
them on
To that sweet home of love.

God has decreed to multiply,
The seed of His dear Son;
Except His Son should bleed and
die,
This thing could not be done.
(John 12:24)

All life must come from parent
stock;
Each life produce it's own:

The highest life comes from that
rock,
Where corn of wheat was sown.
(John 12:24)

God plants that seed in Adam's
breast,
Without consulting him;
He gives poor man his righteousness,
And Jesus takes his sin.
—Lytle Burns,

400 Viola St.
Florence, Ala.

A BEAUTIFUL EXPERIENCE

Dear Mr. Gold:

For a good while, I have been im-
pressed to write to you and I realize
I must not wait any longer. I had
wanted very much to know if any-
one else had ever had the same
thing happen as I had at my moth-
er's funeral. So, after Elder Fly
asked my permission to send you my
experience, I had a great desire to
read some Landmarks and went off
and borrowed some. I felt that I
might find some comfort, for I re-
membered the words, "Search, and
ye shall find." Sure enough, the
first one I opened, dated 1927, I
read a memoriam a girl wrote of her
parents. In that she told how her
father joined the church at her
mother's funeral before she was
carried from the house. Then she
joined, too, and they had to wait
two months to be baptized on ac-
count of her father's illness. Hav-

ing found what I was looking, made me love the Landmark more than ever and I'm sending you two dollars (\$2.00) for a year's subscription.

I'm glad to pass my experience on, for some day some one else may find something, too. In a dream that I had before my father was called away, I was standing out in his yard, and as I looked up, I beheld the most beautiful mansion and a ray of light, like from a comet, streaming not across the sky, but all the way down to earth, and in that light, I saw my father. I said, "Oh, what is that I see?" And then I heard a voice say, "That's a house not made with hand, eternal and on high." I woke up. And it was from what I was made to know and feel that made me say to my mother in her greatest hour of sorrow. Yes, both my homes are broken, for it had been only eight months since my baby was taken from me, but we cannot grieve for him or wish him back. I've seen his home. We will grieve for one another and hope to reach that same home.

I have received many comforting messages from my dear sisters and brothers in the church, who have read my experience, and, after receiving a special letter asking me to please write again, it seems fitting that I should impart the following message. I'm not sorry now for the many years of suffering and waiting. It portrays the beauty of that devotion and graceful walk in life my mother had. And it took all that to make me willing to answer the great call: "Take the vacant seat." For it was only after I was made to live 30 years over in three

weeks and saw the seven I spoke of in my experience, appear before me at one time, along with my seven children, that I was made willing and cried out: "Lord what a life. How full it's been. I'm satisfied. I'll go." I didn't need to hear any songs or any preaching. I was just waiting to hear the words "The door is open. Come, if you want a home with us."

I want to ask all who have told me how they cried as they read my experience, to look up and smile with me now and we will sing His praise all together in sweet accord. When I heard the words, "This is the reward for the life you've lived," the horror of growing old vanished, and if I'm blessed to grow old I can look back and have many beautiful things to remember.

For as the pages of that precious book keep turning, and the mysteries of my life are revealed, I rejoice more than ever in my Saviour's love. And what a blessed thought. It is the love of such a God, an all-wise Counselor, that draws us together. For we love Him because He first loved us. I cannot sit here basking in the sunshine of so great a love alone. I tried hard to conceal my burdens, but I must try harder to share the pleasures that are now mine.

In a very short time after writing my experience, I began climbing the hill. Oh! what a steep one it was, too, but I progressed so rapidly I have been amazed myself. I had been groping my way along for so long a time and had not enough strength to fix my family a decent meal. I'm now doing my work with ease and pleasure. And what

a pleasure!

I did not have to be killed of worldly things, for they never held any charms for me. But, as the things I needed and loved most to do to make our home life as it should be, had to be left undone, it seemed more than I could bear. Once, when I was just on the verge of giving up, I picked up my Bible from where some one had left it, and was prompted to open it before putting it in the usual place, and the first line that I read was "Blessed are they who are poor in spirit, for they shall be comforted." I was so lifted up that I have thought of the words many times since.

When it was revealed to me that I had been kept waiting to fill that vacant seat and that it should be my comfort in my great sorrow, I saw something too beautiful for words. A truer message never rang in my ears before, because I can hardly wait for our meeting time to come. And I look back over the years of suffering and sorrows and the things I have missed seem small compared to what I've gained. I realize that these things do not happen to us because we want it so, or because of what we have done, but it is God's way of wooing His little children to turn to Him, for we read, "Suffer ye little children to come unto me."

It was said in the days of long ago that the Greeks wore little lamps fastened to the toes of their shoes so that with each step they took, the light would shine a little farther. And I find as I go along by scattering the blessed sunshine of His love and doing the obvious things more light will surely shine. I'm glad I never lost faith for the

light that I've followed these thirty years shines brighter, and I see, know and feel that there is something I must do and I'm praying that I may be able in my poor weak way to perform the allotted task, for "Where He leads me I will follow."

Yours in a Christian hope,

Mrs. Ivey A. Lamm,

Wilson, N. C.

JOB SINNED NOT

Dear Brother Gold:

"In all this Job sinned not, nor charged God foolishly." Job. 1:22.

These four messengers that Satan sent to Job were all liars like himself; they could not tell the truth because Satan sent them. All four came to Job so fast, "while he was yet speaking there also came another," until all four had so upset Job with all the bad news, that he was too overcome to investigate, which, had he done so he would have discovered that all four were liars sent from Satan to accomplish Job's downfall. All four of these lying imps finished their lying tale the same way—"I only am escaped alone to tell thee," which, had Job stopped to consider, he would have seen that it was all rehearsed from first to last, and he would not have been deceived by this colossal hoax.

But, had he done so, the purpose of Satan and God would have been frustrated, and the trial of Job would never have been written for the comfort and consolation of the children of God.

The fourth messenger seems to have made a slip where he failed to say that the young women were killed in the falling of the house. Evidently Satan in his haste to over-

throw Job, had failed to rehearse him properly, but by this time Job was so completely overcome that he appears not to have noticed it. We are commanded to "try the spirits, whether they are of God: because many false prophets are gone out into the world," (I John 4:1), and when we fail to do this, trouble and distress is quite sure to follow, and because Job failed to do this is the cause of his great calamity. All these lying spirits took pains to see that he did not stop to question their false alarm, by coming upon him so fast that he had no time to examine the truth of their words.

It was a well ordered scheme, and it worked to the complete undoing of poor Job, and to add to all his trouble, his wife accused him of having too much religion; but replying to her, he said, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" But, mind you, Job did not say that we receive evil at the hand of God. He left that for us poor deluded worms of the dust to say. Had he done so would he not have "charged God foolishly"? I think so. The coming of all four messengers was timed with exact precision, for it reads of the first that "while he was yet speaking, there came also another" and while he—the second messenger—"was speaking, there came also another," and while the third one "was yet speaking, there came also another" and before he finished his lying tale, "there came also another," the fourth, so it is plain that Job had no time or opportunity to question the truth of the matter,

which was all deception concocted by Satan, who "is a liar, and the father of it."

Examine how all four conclude their lying message, each and all with the same identical words—"and I only am escaped alone to tell thee." Does it not all have the appearance of being cut and dried in a careful rehearsal, which alone should have warned Job that "those who observe lying vanities forsake their own mercy."

There is no way of telling how soon after this deception Job discovered it, or if he ever discovered it at all, nor is there any way to tell how long his trial lasted. We see that his flocks and herds just exactly doubled while his trial lasted, so we conclude that it must have been at least a year.

May we, who know and love the truth, be led of the Lord to "believe not every spirit" lest we be deceived by those who make merchandise of us," or "charge God foolishly."

Yours in "faith, hope, charity, these three, but the greatest of these is charity."

Everett R. Kinney,

1626—8th Ave. Drive,
Bradenton, Fla.

A BLESSED HOPE

Dear Mr. Gold, Editors and Reader of Zion's Landmark, Beloved and Kindred in our Lord Jesus Christ:

What a great privilege and joy it is to have a hope that one has such relationship in the family of God. The question that distresses me most, is: "Am I one among them?" To be one for whom Christ died is to have eternal life, and free from the power of sin and death. Jesus

in the resurrection conquered our last enemy, which was death, and brought life and immortality to light through the gospel. Therefore, our hope and comfort comes from and through what Jesus did for us, and not in anything which we ourselves have, or may do. When we can stand in defense of the gospel of Jesus Christ we have nothing to fear, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Whether Jew or Gentile, bond or free, it is all of Christ, and His atonement made for us upon the Cross that makes us acceptable with the Father. We are told by the inspired word, "His blood cleansed all sin," and by this righteous offering of himself, we stand before the Father blameless in love. What a great love is manifested in such sacrifice? Who can fathom its depths, or measure its dimensions? Surely it surpasses all the powers of human understanding.

We note the Apostle Paul wherein he said: "O, the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again?"

When one is brought to see this glorious gospel, it reveals his own sinful self, as well as the righteousness of Jesus Christ, and therefore makes him conscious of his unworthiness and just condemnation from His divine favor. Yet, His love embraced us while we were yet

sinners, and enabled Him to suffer the cross, in our stead, pour out His righteous blood in atonement for our sins, and made us children of God, and joint heirs with him in glory. "O, the depth of the riches, of this love!" Our hearts cannot hold the measure of it. Our finite minds fail to understand it. We are crushed and humbled by it, and like Saul made to cry out, "Who art thou Lord? What wilt thou have me do?" We cannot feel that such mercy and love can be meted to us, and utterly we fail to find any good in ourselves. Such was the experience of the Apostle Paul. He felt to be the least among the apostles, not worthy to be called an apostle, testifying that what he was, and all he was, was by the grace of God. "By the grace of God, I am what I am," was his testimony.

When brought to experience such love and mercy we, like Paul, are made to say: "How unsearchable are his judgments, and his ways past finding out!" It cannot be by any merit of our own that makes us a partaker of such blessings. No, my beloved, it is free grace, unmerited grace, freely given and bestowed upon us, though unworthy we be, and makes us sons of God, heirs of glory, and joint heirs with Christ. O the depth of such wisdom and knowledge, that could embrace us in the plan of salvation from before this world was formed or man had been created.

Who, or what man can question God in His divine providence concerning his plan of salvation for lost sinners of Adam's race? For who hath known the mind of the Lord, or first given unto him, and it shall be

recompensed unto him again? God is before all, and from Him by the power of His word the world was made. And from it, (the world or earth) God formed man, and breathed in his nostrils the breath of life, and man became a living soul. "Who hath been his counselor?" The prophet declared: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Our great comfort is in the fulfilling of every word spoken by the prophets, as they were moved by the Holy Ghost to speak. God's word returns not to him void, but accomplishes that he pleases, and prospers in the thing whereunto he sends it. What a glorious gospel to declare, for it has power and life in it. Paul in his second letter to Timothy said: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; be thou a partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by

the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Timothy could well stand in defense of such a gospel, for it was the word of God and could not be overthrown. This word was in the beginning, and was with God, and was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. God commanded the darkness to be made light, and light was. His word is all powerful. He speaks and it is done. He commands, and it stands fast. "Who hath known the mind of the Lord? Or who hath been his counselor? For of him, and through him, and to him are all things: to whom be glory forever.

Beloved, such things are too great for us to fully understand while here in this world of change and clothed with flesh and sense. Faith gives us a clear vision of the mighty working power of God's word. It is by the power of his word we are given faith. It is a gift of God. Paul said: "By grace, through faith, are you saved, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." Therefore, our salvation is of the Lord, and comes by free and unmerited grace. Such is the faith of every true born child of God, and by which he joins with Paul in saying: "By the grace of God I am what I am." In this faith, and with

full assurance God will not fail in any of His promises, "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." We cannot hope to escape the sufferings that make up our cross in following our blessed Lord, but we are commanded to take it up and follow him. Though we suffer death in it, it leads to life everlasting. It was this joy set before him he endured the cross, despising the shame, and brought life and immortality to light through the gospel. To him we give glory. To him we cry for mercy. To him we owe our all, It is of him we sing, and from him obtain forgiveness for our sins, and find peace and joy to our troubled souls. Having such a Saviour, full of love and forgiveness, should we not all become humbled before him, and by it made to forgive our brethren, esteeming our brother better than self, thus glorifying our blessed Saviour and his Father in Heaven, who sits upon the right hand of the throne of God, ever making intercessions for us. The God of all grace be with and abide with us all to these ends. In this war-torn world, if ever love and patience, long-suffering and charity was needed to be meted out in its fullness, it is now. By the Holy Spirit, and guiding hand of a loving Heavenly Father, we shall find peace in Zion. God so lead and guide us is the humble prayer of this one, who feels to be the least

among you.

Devotedly and sincerely yours,
C. E. Benson,
Clark's Summit, Pa.

"LABORERS TOGETHER WITH GOD."

Life always expresses itself in action. While no dead thing can act in order to live, no living thing can remain inactive. It is impossible to define life, but if I just had to frame a definition, I would say: "Life is that which makes a thing wiggle when tickled." Were we walking together, and should find a dog lying in our path seemingly dead, how could we determine whether the life had actually departed from him? Tickle him in the ribs with a stick. If he wiggles we know he is still alive; if he fails to wiggle we pronounce him dead. Living things respond to stimulus; dead things do not.

So man, as a living being, must act. He is a worker, a laborer. Some seem to think that labor is a curse imposed upon man because of the transgression. Instead, it is man's natural element. It is as natural for a man to manifest his life in action, to give an outlet to his energy in labor, as it is for him to rest and sleep. God placed man in the Garden of Eden, not to sit in the shade and do nothing, but to dress and keep the garden. Gen. 2:15. So man was a laborer before the transgression, but his labor was "in sorrow." He did not have to grapple with thorns and thistles, nor to "eat bread in the sweat of his face." Labor was a joy; it was dressing and keeping that which was dead to his heart.

The curse was not placed upon man, but upon the ground. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee." Gen. 3:17, 18. After man was driven out of the garden, his labor was in sorrow, fighting things that opposed him, that stung and tore his flesh. The earth no longer freely supplied his needs, but now he must earn his bread in the sweat of his face. He now becomes a laborer from necessity, not just a worker for the joy of working. All the necessities of life now come through struggle—sowing, reaping, keeping briars, thorns and weeds from crowding out the tender plants that supply us with food and raiment.

In the spiritual world labor is as essential as in the physical. Spiritual life can no more be kept dormant than material life. Where there is no labor of love, there is no evidence that the life of God dwells within. God's children are the branches of a living vine, are living branches, and as such bear fruit. Christ, our foundation, is a living stone, and we, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter 2:5.

We are laborers in God's kingdom. It is not our job to lay the foundation, but if that foundation has been laid in our hearts we must build thereupon. And here we should be "workmen that need not to be ashamed."

Not only are we laborers, but we are laborers together. God's children are as dependent on each other

as are the members of our physical body. No one member of our body could live and labor alone, neither can a single child of God. Our eyes might see a diamond sparkling in the sand, but if our feet did not carry us to it, and our hands pick it up, we could not possess it. Neither can any child of God enjoy love, communion and fellowship without the cooperation of others. God's blessings are shared by his children in common, and we come into them by laboring together. No church can prosper without the labors of ministers and deacons, but they can not build up a church without the hearty cooperation of the members. We are laborers together.

But it matters not how zealously we may labor, nor how closely we may cooperate, and work together, unless God works with us, we can accomplish nothing. "Except the Lord build the house, they labor in vain that build it." Ps. 127:1. We must labor together "with God." God must work in us "to will and to do," before we can work out our own salvation. Without Him we can do nothing, but with Him we can do all things. We are "laborers together with God."

J. W. Fairchild,
Brock, Ky.

MANY THANKS FOR SWEET LETTER

Dear Mr. Gold:

We sincerely enjoy the Landmark, especially the good letters and experiences. We hope the Lord will bless you to carry on the good work of printing the Landmark.

We received a very sweet letter

from a dear sister in hope, also a cousin, which we enjoyed so much. We will appreciate it very much if you will print it in the Landmark. Probably others may enjoy reading it.

We hope we can continue the subscriptions to the Landmark without missing a copy.

Yours truly,
Mr. and Mrs. E. B. Pearce,
Willow Springs, N. C.

My Dear Cousins:

I am sorry to have waited so long to reply to your dear letter. There are so many excuses, it is useless for me to render them all. Company a part of the time and my bad feelings are the main cause, though, of my putting off writing from time to time. I am lying down now, trying to write, and I don't know whether you can read it or not. I do not get any better, that I can tell, if anything, gradually worse. I guess you have heard that I have cancer. It is on the left side of my tongue and I think it is in the ear channel, also, and partially in my throat. Anyway, my throat hurts. In fact, the left side of my head all hurts most of the time, and the ear continually aches. It seems that all local remedies fail and I must just suffer it, and I know I should not murmur or complain, for it is no more than what I deserve. Although I would like to be well.

I certainly did appreciate the little visit you all made me that Sunday evening. It was just too short. Wish you all would come again.

I will have to improve a lot if I take in any of the associations this year. I have enough strength in

body, if I could just be free from pain. I want you all to remember me in your prayers. I want to bear what is put upon me with patience and submission, trusting and hoping that after all is over here that I will be free from all pains, and find rest in a Redeemer's love. One day in His courts will more than repay for all our suffering here. I feel sure that if we reign with Him above we must also suffer with Him here below, some in one way, and some in another. Oh! to be counted worthy to suffer with Him. But the worthiness does not come on our own part, for what good we have done our worthiness is as filthy rags. It is a free and unmerited gift.

One night after I retired I was trying to beg the Lord in my mind to restore me to normal health and heal me of this awful disease, when these words appeared to my mind as if they had been spoken by some one—"Unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake." I went to sleep, feeling satisfied to leave it all with Him. I awoke during the night and those words were the first thing that came to my mind. They kept staying with me till I searched them up in the Concordance. It is Phil. 1:29, and so I feel like it is just something I must bear, and oh, if I could only bear it with meekness and patience of a Christian.

Somewhere in His word I think someone said, "I can bear all things through Christ, who strengtheneth me. He must be our strength, our worthiness, our Redeemer, Saviour and all.

Brother Floyd Adams came to see me with Brother and Sister Brown last third Saturday night, awhile. I certainly did appreciate it. I was so sorry to hear of the bereavement of dear Brother Jones and wife in the loss of their son. May the Lord pour healing balm on their wounded hearts.

Dear cousin, pardon such a worthless letter and write me when you have a mind.

Come to see us when you can.

Your cousin, and I hope a sister in Christ,

Hattie Hinton,

Willow Springs, N. C.

churches and brothers and sisters and friends for the good contributions they sent to us on our building fund. We received a sufficient amount to pay all the bills, and we, the Mount Zion Church in Halifax County, N. C., wish to return thanks to all who helped us, and we wish the good Lord to bless each one for their kindness towards us. This old sinner needs the prayers of all the Lord's little ones.

Very truly, yours in a blessed hope,

D. E. Mizelle,

Church Clerk ,

Hobgood, N. C., R. 1, Box 12

THANKFUL FOR CONTRIBUTIONS TO CHURCH

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

Dear Friend:

You will please find attached a P. O. order for two dollars (\$2.00) to pay for the dear Landmark, that I have been reading for about 50 years, from March 1, 1945 to March 1, 1946. I beg to be excused for not sending the money to you sooner.

I have been reading some old issues of the Landmark, and especially 1900 to 1901, July 1, 1901, in which your dear father wrote, and some other good letters that other brothers and sisters and friends wrote. Your father wrote like he preached, and preached like he wrote. I have enjoyed hearing him preach several times.

Well, Mr. Gold, we finished getting a top on our church last second Saturday in March, 1945. So we can't get around to thank all the

A CORRECTION

We are requested by Mrs. J. C. Woodard, of Kenly, to state that the name of the church mentioned in the letter of Mrs. Emma Hines Gilbert, in January 15th Landmark, should have been Old Beulah instead of Old Union.

HUMILITY

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritable, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised, it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and about is seeming trouble."—Author Unknown.

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 1, 1945

THE RESURRECTION

Dear Mr. Gold:

It is quite evident that men in all ages have disagreed as to the reality, manner, and final and eternal glorification of the resurrected body of Christ and his people. I do not want to add to the confusion; but believe the following article, clipped from Good Will, written by the senior editor of Zion's Landmark, Elder M. L. Gilbert, is worthy of space in the Landmark. May the love of God, and the communion of members of His Body, the Church of God, be manifest in this world and abound in all its glorious beauty in the resurrection, ascension and glorification in eternity.

God is high, holy, without sin, but He sent His only Son, Jesus Christ, into the world to live, teach, die and be resurrected, from all things earthly, to be crowned, in glory, as the head of the church of

God, and their security is as unshaken as the throne of God unshaken stands today or in any other day. There is nothing old or new with God. He saw the end from the beginning, and all His people and works shall praise Him in glory.
O. J. Denny

The Resurrection

When a man appeals to human reason instead of gospel revelation, he evidently lines up with heathen philosophers. Such an one may have faint, confused idea of the soul; but is wise to obey that which is written. How a person born again, with faith in Christ and an open Bible, could question the resurrection of the dead, I am not able to divine.

Unquestionably the same character who was born as a babe of the Virgin Mary; who began His Father's work at the age of twelve; who was crucified on a Roman cross at the age of 33; who arose from the grave nearly three days later, was the character who ascended to Heaven fifty days after His resurrection. Then when Saul was on his mission of destruction, he saw a light that was brighter than the noonday sun and heard a voice from Heaven saying, "Saul, Saul, why persecutest thou me?" And he said "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Jesus was then in Heaven.

When the Lord commanded Ananias to go to Saul, for he is a chosen vessel, and "Behold, he prayeth," this indicated that Saul had been pricked by the Spirit and was thus

quicken. No doubt Jesus said to Saul as He did to Nicodemus, "Ye must be born again," not over, but AGAIN, and after the passing of such an ordeal I do not read where Paul ever questioned that "Salvation is of the Lord," from first to last. Hence Paul taught that the natural or once born man could not know or discern things divine. For it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

This is the Christian's desire and expectation, which constitutes his anchored hope, living faith and abiding love. Now to the word, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." As Jesus has arisen and gone into Heaven, need we wonder that Christians should have their all there! "For where the treasure is there will the heart be also." How often doth the death of loved ones make this world seem a wilderness! Some-time ago as I looked upon the mounds that covered the remains of loved and precious ones, my eyes welled with tears as I stood in that lonely sacred place. Anon my thoughts turned to the promises above of the redeemed and the words of Jesus to the sorrowing sisters came to mind, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Soon my tears were dried, for I could not weep as I thought of such a glorious promised state.

When our dear Lord came from the tomb, no part of Him was left in

the grave, and when He ascended to Heaven He said, "I am no more in the world." This expression would make us most miserable if only in this life we had hope, but by virtue of His resurrection we are begotten again into a lively hope; then we are blessed by faith to set our affections on things above, and not on things of earth, "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." This shall take place when the dead are resurrected from the grave, and is kept secret from us, but He knows when it shall be.

Adored be His Holy name who has promised to supply our needs in this world, and then to raise our bodies from the grave in the resurrection in His own image, pure, holy and sinless, and all saints who are living at that day shall be conformed to His image and translated into eternal glory. Then all the heirs of God, and joint-heirs with Christ, shall be forever with and where He is. What a difference between His first coming and His last coming! Then His glory was veiled and the world knew Him not, but in His second coming all the saints who are redeemed out of all nations shall know Him, for He shall come in the clouds of Heaven with all the holy angels with Him; and before Him shall be gathered the saints of all nations of people (not spirits).

He was "Once offered to bear the sins of many; and unto them that look for Him, shall He appear the second time without sin unto salvation." In this time world believers

fall asleep in Christ, and are led to look for Him to change their mortal bodies and conform them like unto His own glorious body, and in Heaven they shall sing the song of redeeming grace. They shall realize what Paul meant when he said, "O death, where is thy sting? O grave where is thy victory?" Their assurance in death was in Jesus who had said, "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."

It is evident that belief sways the mind and governs the conduct, so does the belief that is founded on vain imagination and the testimony of human philosophers, but Christians should believe the word of God. The believer's eye of faith is unto Him "From whence we look for the Saviour," which was the name given Jesus at birth, for it was said, "He shall save His people from their sins."

At least I cannot understand why any member of the church should not believe inspiration for it affirms: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "As in Adam all die, so in Christ shall all (saints) be made alive, but every man (of God) in their own order: Christ the first fruits; afterward they that are Christ's at His coming." "He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is DEATH"

M. L. GILBERT,

Dade City, Fla.

LOVES THE LANDMARK

P. D. Gold Publishing Co.,

Dear Sir:

Enclosed you will find two dollars, for which please renew Landmark for D. L. Boyette, Kenly, N. C. Sorry to be so late in sending it in, but just kept putting it off. Thanks a lot for sending it on to us. I sure do enjoy reading your and all other good pieces that are put in the Landmark. I look forward to it coming. I read and re-read it many times. I hope all those dear brothers and sisters will continue to write for the Landmark, as it is rich food for us that hunger and thirst for the gospel. I do hope and pray that this terrible war will soon be over and all our dear boys can come home, as I have one in service.

Mr. Gold, I hope you and your family are well, and you may have many more years to do this work for us.

With best wishes from a sister saved by grace if saved at all.

Mrs. D. L. Boyette,
Kenly, N. C.

RESOLUTIONS OF RESPECT

On February 14, 1945, God, in His Divine Providence, called from our midst one of our highly esteemed sisters, Sister Sudie Stephenson. She united with Angier Primitive Baptist Church, September 6, 1942 and was baptized by her pastor, Elder J. T. Lewis. Her funeral was conducted by Elders J. T. Lewis, M. M. Denning and J. S. Stephenson, with a large crowd in attendance. Her body was laid to rest in the family cemetery to await the final resurrection. She was a faithful member until death, and we shall miss her very much. We wish to say to her children not to sorrow for her as one that had no hope.

We, the church at Angier, bow in humble submission to His Holy Will who doeth all things well.

Be it resolved, First, that we send a copy of this resolution to the family, one to Zion's Landmark and Primitive Baptist

for publication, also entered on our church records.

Ordered and authorized by Angier Church in Conference Saturday before the first Sunday in March, 1945.

Elder J. T. Lewis, Moderator
M. E. Fish, Clerk.

BENJAMIN EVANS

Whereas it pleased God to remove by death our beloved brother in Christ, and deacon of Malmaison Primitive Baptist church, be it therefore resolved:

1st. That in the death of Brother Evans the church at Malmaison feels deeply her loss. He was a great blessing to the church of God, being favored with a kind and gentle disposition and evidences from above that enabled him to be of much comfort to his church. Truly he was a lovely man, and filled the office of deacon well. He was ever ready to defend the doctrine of God our Saviour, with sincerity, yet without striving. His family, church and community will greatly miss him.

2nd. That we desire to bow humbly before him, in submission, who doeth all things well, believing the Lord has given and the Lord has taken away. Blessed be His name.

3rd. That a copy of these resolutions be sent the bereaved family, a copy to the Signs of Times, Zion's Landmark, and a copy be spread upon our minutes.

Done by order of Malmaison Church, Saturday before the first Sunday in November, 1944.

D. V. Spangler, Moderator
R. S. Williams, Clerk.

ELDER C. T. EVANS

We, the Primitive Baptist Church of Malmaison, desire to leave on record of the church a memorial of our dear brother and Elder C. T. Evans, whom the Lord has seen fit to call from our midst to his eternal home.

1st. Resolved, that the church has lost a faithful member and elder, one who will be greatly missed among God's people, the children a devoted and kind father. We feel not to mourn, beloved, as our loss is his eternal gain.

2nd. Resolved that we bow in humble submission to the will of God, who doeth all things right and can every sorrow heal.

3rd. Resolved that these resolutions be spread on our church book, a copy sent to the Signs of the Times and Zion's Landmark, and a copy sent to the family.

D. V. Spangler, Moderator
R. S. Williams, Clerk.

UNION MEETING AT LITTLE CREEK

The next session of the Angier Union Meeting is appointed to be held with the church at Little Creek, Johnston County, Saturday and Fifth Sunday in April, 1945.

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

Little Creek church is located about six miles northwest of Smithfield. Anyone desiring further information may communicate with Brother J. J. Batten, Church Clerk, Smithfield, N. C.

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

W. F. Young, Union Clerk.

Angier, N. C.

BEAR CREEK ASSOCIATION

The spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Running Creek in Stanley County, beginning on Friday before the first Sunday in May, 1945, and closing Sunday thereafter. Running Creek Church is located about four miles north of Red Cross, off of Highway No. 27 leading from Albemarle to Charlotte. Those traveling by bus either way, would get off at Red Cross.

A cordial invitation is given to ministers, brethren, sisters and friends to attend. Those needing more information, address Brother Albert Page, Route 1, Mt. Pleasant, N. C., or undersigned,

Troy A. Williams, Assn. Clerk.

LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with the church at Rougemont, N. C., Saturday before the fifth Sunday in April. Eld. N. D. Teasley was chosen to preach the introductory sermon, and Elder T. W. Walker, alternate. All lovers of truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk.

APPOINTMENTS

Dear Mr. Gold:

Please publish these appointments in the Landmark. Elders Trevathan and Robbins plan to be at the churches in the Seven Mile Association as follows:

Mingo at Union Meeting, Bro. W. V. Blackman's Saturday night April 28th.

Oak Forest Monday, April 30th.

Hickory Grove, Tuesday, May 1st.

Reedy Prong, Wednesday, May 2nd.

Black River, Thursday, May 3rd.

Primitive Zion, Thursday night, May 3rd.

Seven Mile, Friday, May 4th.

Harnett, Saturday, May 5th.

Bethsaida, Sunday, May 6th.

Corinth, Sunday evening, May 6th.

Many thanks for publishing these appointments, and I hope you and your family are well, as well as the whole Landmark staff.

Lester E. Lee,

Dunn, N. C.

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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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Address

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ZION'S LANDMARK
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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

MARCH 15, 1945

NO. 9

ELIHU SAYS JOB SPOKE WITHOUT KNOWLEDGE

“He striketh them as wicked men in the open sight of others;
Because they turned back from him, and would not consider any of
his ways:

So that they cause the cry of the poor to come unto him and he heareth
the cry of the afflicted.

When he giveth quietness, who then can make trouble? and when he
hideth his face, who then can behold him? whether it be done against a
nation, or against a man only:

That the hypocrite reign not, lest the people be ensnared.

Surely it is meet to be said unto God, I have borne chastisement, I will
not offend any more:

That which I see not, teach thou me: if I have done iniquity I will do
no more.

Should it be according to thy mind? he will recompense it, whether
thou refuse, or whether thou choose; and not I; therefore speak what thou
knowest.

Let men of understanding tell me, and let a wise man hearken unto me.
Job hath spoken without knowledge, and his words were without
wisdom.

My desire is, that Job may be tried unto the end, because of his an-
swers for wicked men.

For he addedth rebellion unto his sin; he clappeth his hands among
us, and multiplieth his words against God.”—Job. 34:26-37.

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

RESURRECTION OF THE DEAD

Dear Brother Gold:

I am now in my 84th year and I have been a member of the Primitive Baptist Church nearly 68 years and trying to preach going on 66 years. I am now near my eternal home and I am willing to leave these truths as my farewell address. This is my hope.

State of Man After Death, and the Dead.—The bodies of men after death return to dust (Gen. 3:19; Acts 12:39), and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately (Eccl. 12:7), return to God who gave them; the souls of the righteous then being made perfect in holiness, are received into Paradise (Heaven), where they are with Christ, and behold the face of God in light and (Luke 23:43; 2 Cor. 5:1, 6, 8; Phil. 1:23; Heb. 12:23) glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to (Jude 1:7; 2 Peter 2:6, 9; Luke 16:23, 24) the judgment of the great day; besides these two places for souls separated from their bodies, the Scriptures acknowledge none.

At the last day, such of the saints as are found alive shall not sleep, but be (1 Cor. 15:51, 52; 1 Thess. 4:17) changed; and all the dead

shall be raised up with the self-same bodies and (Job 19:26, 27) none other, with different (Cor. 15:42, 43) qualities, which shall be united again to their souls forever."—London Confession of Faith, 1689, Hist. P. 28-9.

The resurrection of our mortal bodies, as taught above, was universally believed by our people A.D. 1689.

(Phil. 3:21) "Who shall change our vile body" which is defiled with sin, attended with frailty, and is mortal; and being dead, is sown and laid in the grave in corruption, weakness, and dishonor; the body of our humility; sin has subjected the body to weakness, mortality and death; and death brings it into a very low estate indeed. Now this vile body, in the resurrection morn, shall be stripped of all its vileness, baseness, and meanness; and be changed, not as to its substance, nor as to its form and figure, which shall always remain the same, as did the substance and form of our Lord's body after His resurrection; but as to its qualities, it shall be changed from corruption to incorruption, from mortality to immortality, from weakness to power, and from dishonor to glory, and be free from all sin. This change will be made by the Saviour and Lord Jesus Christ, when He shall descend from heaven, who, as He is the pledge, the first fruits, the exemplar, the meritor-

ious cause, so He will be the efficient cause of the resurrection of the saints, that it might be fashioned like unto His glorious body, as it is now in Heaven, and shall shine like the sun in the Kingdom of the Father."—Elder John Gill, A.D. 1742.

Old Baptists then believed in the resurrection of the bodies of the saints.

"Christ came in the flesh to put away sin in the flesh. This is what we conceive made it indispensable for Christ to come in the flesh, and meeting the rigid demands of the law of God, He gave His soul a sacrifice for their souls, His body for their bodies. For God had predestinated them to be conformed to the image of His Son, that He might be the First Born among many brethren. Here we have the image."—2 Vol. Editorials, P. 754, 1847 by Eld. Gilbert Beebe.

"So when the saints are called hence their spiritual life, which they received in regeneration, does not die; their quickened souls do not die; their bodies, even their mortal bodies, die; and those same bodies shall arise in like manner as the identical body of our Lord Jesus Christ, which had been crucified, did arise, bearing the prints of the nails and the place of the spear."—Eld. G. Beebe, 2 Vol. Editorials, P. 780.

"What change did Christ's body undergo in the resurrection? Ans. It began to undergo and, at His Ascension, fully underwent the change that all His people will undergo, at their ascension, from a natural, mortal, and corruptible, to a spiritual, immortal, and incorruptible body. His humanity, that is His

human body and spirit, are like ours, yet without sin; and now it is glorified, as will be by His gracious and almighty power."—Eld. S. Hassell, Questions and Answers, P. 75.

Every church was constituted, every preacher and deacon ordained fully endorsing the Confession of Faith, which contends for the resurrection of the bodies, both of the just and unjust, and that the joys of the righteous and punishment of the wicked will be eternal. This is the doctrine contended for by all of our associations and ministers. The Sadducees, Universalists, heathen Buddhists, Hymeneus and Philetus all deny the future resurrection of our mortal bodies.

All Primitive Baptist papers, past and present, have and still contend for the resurrection of our mortal bodies. Job believed if a man die he will live again (Job. 14:14). "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." (Job 19:26, 27).

David believed in the resurrection of the body. "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." (Psalms 17:15.)

Isaiah believed the earth shall cast out the dead (Isa. 26:19). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2). "I will ransom them from the power of the grave, I will redeem them from death." (Hosea 12:14). Jesus taught the resurrection. "Marvel not at this: for the

hour is coming, in the which all that are in their graves shall hear His voice and 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; Acts 24:15). "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. You are now waiting for the adoption, to-wit; the redemption of your body" from the grave). Rom. 8:11, 23. Surely this is sufficient proof of the resurrection of our mortal bodies. Enoch and Elijah were translated and taken to Heaven with their bodies spiritualized. When the dead child was made alive, his soul returned to him again. Kings 17:21). When Jesus raised the dead maid, her spirit came into her again. Luke 8:55. If the dead rise not, then is Jesus not risen, and they are still in their sins, our preaching is vain, our faith is vain and they that have fallen asleep are perished and the Apostles would be false witnesses. "But Christ is risen from the dead and become the first fruits of them that slept." All the harvest will be like the first sheaf. (1 Cor. 15:17-57). "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent

them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:11-17) When Stephen was dying he said, "Lord Jesus, receive my spirit." (Acts 7:59) John said, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. 6:9. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," etc. Rev. 20:4.

John by revelation saw the souls of the saints whose bodies were asleep in Jesus, awaiting the resurrection morn when souls will reunite with the bodies. Paul prayed that the whole spirit, soul and body be preserved blameless unto the coming of our Lord, Jesus. 1 Thess. 5:23. It is the sinner in his entirety that will be saved in heaven.

"It doth not yet appear what we shall be: but we know (faith knowledge) that, when He shall appear, we shall be like Him: for we shall see Him as He is. (1 John 3:2). Sweet and blessed thought! All earthly ties will be severed. All carnality will be left with the earth. We are poor, imperfect sinners here, but then our bodies will be perfect, spiritual, immortal bodies, and our minds will be heavenly. No more pain, heartaches, or bitter tears. There the wicked cease from troubling and the weary will be in sweet

heavenly rest forever.

May this be the happy lot of each one who may see this poor, imperfectly written article.

Yours in love,

Lee Hanks,

Cantonment, Fla.

P. S.—Brother Gold: This is the doctrine your sainted father believed and loved. I have met hundreds of our people in the U.S., from Canada, England, and Germany, and all loved these principles and contended for salvation of the sinner from start to finish by the sovereign grace of God alone.—L. H.

EXPERIENCE

Dear Mr. Gold:

I have been thinking of writing you just a few words of my experience for some time. I hope my attempt will not be an error.

Often I think of your father and Brother Williford when they used to come to my father's home, and how we all did enjoy them, especially around the fireside. I have always had a thought for my soul from a youth on up. As I grew up, my faith grew also. Of course I mingled with the young people and went to dances until the desire left me. I felt like that the Lord had a hand in that because I had a different feeling that I can't express. This feeling stayed on me for a good while. I would go to church and ask the Lord to have mercy on me. My desire was to join the church, but I felt so little while sitting down under the sound of the gospel.

I went on this way until I was married with this feeling, but so many things stepped in my way. I

would go off to myself and cry to the Lord to show me the right way and what to do. I felt like that there was a gulf for me to cross and that I must perform my duty.

When I went to the Falls Church next time, I carried my clothes because I thought I might be baptized that day, but I was not. I went back home with that heavy load on my heart. I asked the Lord to be with me in my distress and if I lived to go back to church that I would offer myself.

At the next meeting at the Falls Church, I went up trembling and with Fear. I was so full that I could not say but very little, but it is as good felt as it is told.

I was baptized in October, 1921, by my dear pastor, R. B. Denson. I felt so much better afterwards.

Before I joined the church, I dreamed of being baptized with a crowd of people around. There were seven baptized and a woman moved her membership to the Falls Church. It reminded me of a revival and it was a glorious meeting to me and I was rejoicing for a while, but then everything seemed to be dark and dreary. It reminded me of the song "Mixtures of joy and sorrow I daily do pass through. Sometimes I'm in a valley and sinking down with woe."

I know that we cannot live here on flowery beds of ease, for Jesus said in the scriptures that we shall have trials and tribulations while here we stay.

When they sent my boys across in service, I felt like that I could hardly stand it and I was so grieved.

One day while standing at the sink in my kitchen in tears, these

words came to me so plain, "Let not your heart be troubled: ye believe in God, believe also in me." A heavy burden was lifted from me. That was a consolation to me. I don't worry over my boys like I did before then.

Reading the Scriptures also gives me consolation, for the Scriptures say that whoever calls on Him in thy name and believe, shall not be cast out.

I do feel like the Lord has blessed me in so many ways and oh, I do thank Him so much, although I feel I don't thank him enough for my blessings.

The greatest pleasure I have is going to church and mingling with the brothers and sisters and being with my children. My children are so good to me.

Mr. Gold, I love you for your Father's sake. It seems like I ought to say Brother Gold. I do enjoy reading your writings so much in the Landmark, and I hope you will live many more years and be successful in your work in keeping the Landmark going, for I want to keep taking it as long as I live. I do enjoy it so much.

If you have the spirit to pray for my dear boys that are in service, please do so. Especially the one in Germany.

I am, as ever, your friend,
Mrs. Belle Deal Sellers,
1518 Cypress Street,
Rocky Munt, N. C.

GOD SHOWS US THE WAY

Just a few thoughts that I had in mind. How beautiful is the spring of the year, when all things are made anew. Just awhile ago all

the grass, flowers and plants were all seemingly dead, but as spring comes in and the warm gentle breezes blow, everything springs up anew, and what beauty there is to be seen, flowers of all colors, the trees and grass are such a lovely green. To my mind it is like we are when we are dead in trespasses and sins. We are spiritually dead, and when God speaks to our hearts, we become alive spiritually and we begin to learn and to understand some things which we had never known before. When God opens our eyes and shows us what sinful creatures we are, then we are made to call upon Him to help us and take our feet out of the deep mire which we have come to realize we are in. He is preparing our hearts to receive the good things that He has in store for us to be revealed to us at His own appointed time. He brings us about in ways we have not known. It is like the soil we are getting ready to plant the seed in for our garden. First we have to break the soil up, then smooth the ground off, to prepare it for the seed we are going to sow. God prepares our hearts that way, first shows us our sinful condition, and makes us to call upon Him for aid. He is preparing us for the good things that He has in store for us. He prepares our hearts, for we cannot receive the good things God has to give us in our natural state and of our own accord. I hope that I have been made to feel that the Lord heard my humble prayers and raised me up out of the state I was in and put a new song of praise in my heart. I had these thoughts in my mind, also this little poem came

to my mind. Just thought I would
write them down.

Thelma Leigh.

The Works of God

How wonderful are the works of
God,

Who gives us the beauties from the
sod,

The beautiful flowers and grass so
green,

That comes to us with the breath
of spring.

Take the beautiful rose, with its
petals so fair,

How it is folded and blended with
colors so rare;

'Tis but the hand of God who placed
it there,

It is perfection that none can com-
pare.

'Tis but a symbol of the resurrec-
tion,

When God makes sure all things to
His election;

In winter months the flowers, grass
and trees seem dead,

But spring comes in with its gentle
breeze,

And awakens the flowers, grass,
and leaves on the trees.

How like unto us who are dead in
sin,

When the Spirit spoke to our hearts
within;

We became alive and were made
anew,

We sing His praise and our hearts
rejoice,

To be made to feel we are His
choice.

To live among believers, O how
sweet,

And to them our experience we oft-

times repeat;

We tell them of our Saviour's par-
doning love,

That gives us a hope of a home
above.

Then we who have this blessed
hope,

Are like unto the flowers and grass;
We're seemingly dead to things
above,

Till God wakened us up with His
wonderful love;

And revealed to us His tender love,
mercy and care.

A sister, I hope,

Mrs. Thelma Leigh,

2 Rudgers Place,

Craddock Gardens,

Portsmouth, Va.

LETTER FROM A SOLDIER

To The Readers of The Landmark,

Dear Mr. Gold:

I have a few words to send in for
publication in Zion's Landmark.

I can't think of how to start, but
I will make an attempt.

I have been thinking of writing
a little letter for the Landmark, but
I couldn't get time, but it looks like
that I can't put it off much longer,
so I thought that I would try tonight.

I have been in the Army two
months and while I was at home I
read every Landmark that father
got and often wanted to send in a
little piece telling of my feelings,
but could never get up enough
courage to do so. And then the
draft board called me up and I had
to go to the Army, and when I was
stationed it was in Alabama, and I
never stayed away from home and
have always tried to do the best by
my parents that I could. And it
seemed for the first month or two

that I could not make out, so I asked God to have mercy on me, and it seemed to go away to some certain extent. I don't mean that I completely forgot them, for they are in my mind all the time.

When I was home people asked me to go to the show with them, but I refused, and then one Saturday night a boy came to me and said to me that I had never been to a show and I didn't know what I had missed by not going to the movies. So I decided to go, and I was sitting in the theater and there was a feeling came over me. So I got up and walked out and I went home.

Mother and father had gone to church that morning and did not come back home for the night, and when I got home and went to bed I couldn't see anything except the picture that was on, and I couldn't rest for a week and a half. So I asked God to have mercy on me and I would never go to another picture show and that has been my last time, and I can tell you if any one ever sees what I did for the next week and a half, they would quit going to shows.

I used to have a big habit of reading old magazines and story books. So one night I was sitting in the house reading an old story book and a heavy cloud came up and it was lightning real fast and all at once there was a flash of lightning fell right on the book which I was reading so that it hurt my eyes and I threw the book down, and went to bed, even though I could not rest for awhile. Lying there, there came a vision before me and it was the picture of heaven and hell. In heaven the saints were shouting and

singing, but in hell the poor people were crying and squirming and gnashing their teeth, and I saw then that it was wrong for me to read those old books, so I have thrown that habit away.

In the Army people are cursing, drinking and gambling, and on several occasions they have tried to get me to join them in their games, but instead I would get into some place to fall upon my knees and ask God to have mercy on those who were cursing His Holy Name.

There are times when I begin to doubt whether God is with me or not, and I began to do as Peter did when he was on the boat and the sea was rough and Jesus saw and went walking on the sea. When Peter saw Him he marveled and said it was imaginary, but Jesus answered and said, "Marvel not, for it is I," and Peter said "If it be you, bid me come to you," and Jesus bade him to come, and he started, and when he came close to Him he began to doubt and he began to sink and cried out, saying, "Lord, save me," and Jesus reached out His hand and carried him back to the boat.

So when I begin to doubt, I begin to sink, and then I cry unto the Lord and ask Him to save me, and things brighten up.

So we all know that there is a God and He is the same God yesterday, today, and tomorrow. He never changes.

Well, if there is any one who has a mind to pray, please pray for me.

From an unworthy sinner,

Pvt. Elijah Furney Davis,
Fort McClellan, Ala.

"LOOKING FOR A BETTER DAY"

Though your heart is heavy laden,
And your load is hard to bear,
Only trust your blessed Saviour,
And He'll keep you in His care.

When they took my darling from me
I thought life was surely o'er,
But my Saviour came and helped me
To pass through that dreary door.

He's a friend in time of trouble,
He'll supply your every need,
If you'll ask Him to forgive you
And ever do a golden deed.

For we know there is no other
Who can help us, and we pray,
"That this war will soon be over,"
Won't it be a glorious day?

When our boys come marching
homeward
When this world will be at peace,
When our hearts will be united,
And we'll all shout, "Blessed
peace!"

But there's another day soon com-
ing
When we'll leave this world of sin,
And, dear Master, I am praying,
"Won't you let this sinner in?"

For I want to walk with Jesus
And be guided by His hand,
And forever sing His praises
In that bright and happy land.

There will be no tears, no heart-
aches,
Neither sun nor moon for light,
All we need will be our Saviour,
He will be that blessed light.

Though the way seems dim and rug-
ged,
Though the sea is wide and deep,
Jesus is my only refuge,

In His dear arms I long to sleep.

Jesus lover of my soul,
Let me to Thy bosom fly,
When I leave this world of sorrow
Take me home to Thee on high.

Dear Mr. Gold:

I have thought several times of writing a letter to you, but as I am not much of a writer I kept putting it off.

I have had serious thoughts about dying ever since I was just a small child. I thought more about the end of time than I did about death.

One day my brother and sister (who now belong at dear old Pine Church) and I were picking cotton on a hillside, and we were talking about the end of time. How everything would be when Jesus came and how all things would be changed in the twinkling of an eye. As children, we were wondering what would be on that hillside, and where all the hills and mountains would be.

The thought came to me that I was a sinner, and if Jesus came that day, He could carry my mother, daddy, brothers and sisters with Him up in the sky and leave me down here to burn forever. I could not get it off my mind, so I decided I had better start doing better so I could go with them. But the more I tried to do better the more depressed I felt. I tried to pray, but I felt like such a prayer that just a small child could pray, wouldn't be heard by the wonderful Saviour. I thought about asking my dear parents to pray for me, but I didn't want them to know how I felt. I went in in this condition for some

time. I would go to bed at night, but was afraid to go to sleep. I felt sure if I went to sleep that Satan would come and carry me off, and cast me into that pit of fire. I would cry and tell my mother that I had the headache, so she would pull on the light, if only for a few minutes. Things seemed to be getting worse all the time.

One night I went to bed and lay there awake, thinking about the end of time. I wondered what the angels looked like. I thought how wonderful it would be to see them and be one of them, and not have anything to worry about.

After a while I fell asleep and dreamed that the world was coming to an end. I started to the barn, trying to find the rest of my family, and stumbled into a hole and could not get out. I was only hanging by my hands. I started crying. I could see the white robed angels flying through the air, and they picked up all my people in their arms and left me in that awful hole. There was fire in the bottom and the flames kept getting closer and closer. I thought surely I was lost. I began to cry and beg the Lord to have mercy on me and save me, even though I was nothing but a poor sinner. My hands were slipping fast, and I had almost given up all hopes of being saved, when the most beautiful figure came toward me with His hands stretched out. He was clothed all in white, with a crown on His head. He took me by the hand and drew me out of that awful hole saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then, taking me tenderly up in His

arms, He carried me away with Him. I awoke and it was all I could do not to get up and shout and sing His wonderful love and mercy, and praise Him with my whole soul. But I didn't want to awake the rest, so after awhile I fell asleep, and didn't awake until morning. And, oh how bright the sun shone that morning. It seemed as if even the birds were trying to tell of the Saviour's wonderful love. I thought I would tell my dream, but then I thought surely they would think such a poor sinner as I couldn't dream such a dream as that. So I kept it to myself for a long time. One day I finally told my parents and they cried. I wondered if they thought I was only making up something and telling. But no, for their tears were tears of gladness. They wanted me to go to church and tell my dream. I wanted a home with them, but felt like such a sinner as I wasn't fit to have a home with those good saints at Pine Church. I went on like that for a long time. I would go to church and could hardly keep from offering myself.

At times I would almost forget about myself and try to have a good time with the young people of my age. At times I would succeed and then the burden would fall on me harder than ever. I knew I had done wrong in seeking the pleasures of this vain world.

Several years went by like that, then one meeting day my oldest brother, J. Ashburn Williams, offered himself to the church and was accepted. My burdens came down on me more than ever. At the baptizing I could hardly keep from throwing myself on them and beg-

ging them to let me have a home with them, but felt like they would not want me.

I then decided I would join the Missionary Baptists, for you didn't have to tell an experience. So I joined them and was baptized. Then I thought my burdens would leave me, but they seemed heavier than ever. About this time my youngest sister, Mrs. J. G. Owens, joined at Pine Church and it seemed like more than I could bear, that they were where I wanted to be and I was left out.

I tried to enter into all the activities of the church that I was trying to make my home. I was secretary and treasurer of my Sunday School class, but my heart wasn't in my work. I gave that job up and finally stopped going to that church altogether, but just couldn't stay away from Pine Meeting House.

On Saturday before the fourth Sunday in November, 1942, I finally offered myself to the church and was accepted. That was a happy day for me. I was baptized on Sunday, November 22, 1942, by our dear pastor, Elder J. A. Fagg, and Eld. F. R. Moore, with prayer by Elder L. G. Cashion. I felt like I had been wandering a long time and come home.

Since that time my husband was drafted into the Navy, but I will not dwell on that subject. Only those who go through with parting from their loved one can know what I have gone through. He has been gone over a year, but I have a little girl a year and a half old to help me through my lonely hours. I am like all the other lonely mothers, wives, and sweethearts. I am pray-

ing for the time when peace will come and our boys will come marching home to their loved ones.

If you see fit to publish this in the Landmark, you have my consent to do so. I am also enclosing a poem that I composed in my lonely hours, and if you care to publish it in the dear old Landmark you can do so.

I have been reading the Landmark ever since I can remember and I never get tired of reading the sweet experiences of the dear saints of God. Will close this imperfectly written letter. If any one cares to write me I would be glad to hear from them. Please pray for your sister in Christ, I hope,

Mrs. Fay Wilson,
Route 5, Lexington, N. C.

JESUS PAID THE DEBT

Dear Brother John Gold:

I am sending one dollar for renewal of my subscription for the Landmark for another year.

Brother Gold, it seems I want to say something about our people in the deep South, where I live and have a membership with them, of the Mt. Enon Association of Florida.

I was baptized into the membership 17 years ago the first Sunday in May by my much beloved pastor and now Moderator of the association, M. L. Gilbert. We were with him the first Sunday in May at his home church, and the Lord blessed him to preach the same sweet gospel, salvation by grace, that he preached when first we knew him, in power and demonstration of the spirit, to the comfort of all present. Though 86 years young, it makes our hearts glad to see the Spirit of

God descend upon him, and that he is able to proclaim His great power and love, made manifest to sinners. Speaking of sinners, we remember Jesus said, "I came not to call the righteous, but sinners to repentance," and that is the sweetest knowledge that ever came to a poor sinner, that he understands that he is being called of the Lord out of nature's darkness into the light of the gospel, as it is in Jesus Christ. Then it is we realize the sweetness of the sacrifice that was made for us when Jesus said, "It is finished," when He was hanging on the Roman cross. Then and there He paid the debt we could not pay, for we had nothing which with to pay. We were like the poor fellow with ten thousand talents of debt and nothing with which to pay. So Jesus paid it all and said, "It is finished." And how do we know that? It comes to us by the mighty power of God, made manifest in His Son Jesus, for everything that God and His Christ did was for His people that were given Him in that covenant of redemption that was ordered in all things and made sure by the decrees of a Holy God. That is made manifest to His children while here in the world, for their joy and peace, and that His name may be honored and glorified, for His children don't have to die a natural death to receive His blessings, for we receive the knowledge of truth while here in the world, and it is glorious in its appearance, when we behold Him as the Prophet Isaiah said in the 53rd chapter and fourth verse, "Surely he hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smit-

ten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

How wonderful is the knowledge that Jesus paid it all nearly two thousand years ago, when He said, "It is finished." That meant the great plan of salvation was complete.

I have not written as I thought I would; but I will say that North Carolina is my native state. I first saw the light of day in the bounds of the Mill Branch Association, of which my father and mother were members at Pireway Church. We have many precious memories lingering with us. We have relatives and many good friends we hope there yet. We want to ask an interest in their prayers in our behalf.

Now, Brother Gold, do as you think best with this. If it goes in the waste basket it will be all right. We would like to see some more of your writings in the Landmark. May the good Lord bless you to tell us of the way of the Lord.

A sinner saved by grace, if saved at all. Praise His Holy Name.

In bonds,

J. R. Hewett,

Tampa, Fla.

**WE TRUST YOU WILL BE MUCH
BETTER SOON**

Mr. John D. Gold,

Wilson, N. C.

Kind Friend:

When my last Landmark came in a few days ago I noticed the date of my subscription had not been changed on it. I bought a money

order at the Maywood Postoffice on October 6, 1944. I sent the order to P. D. Gold Publishing Co. You may not have gotten the order. The mails have been so full these days of trouble, but I still have the detached receipts and if you will let me know I will try to have it traced.

I am not well and have not been for more than a year. On the 18th of August I had a heart attack that put me in bed for several weeks. I went downstairs some time in September. In October I began to take little or short car rides and went to my dear little church twice, which is so dear to my heart. On the fourth day of November I had another very severe heart attack, which took something from me that I can't seem to regain. I am still in bed most of the time and have my good nurse with me yet, and I am, I hope, still trusting in Jesus, my Saviour, because there is none other to trust in. What He has done for me, a poor sinner. "My hope is built on nothing less than Jesus' blood and righteousness."

I thank the Lord for this precious hope which I believe He gave to me when I was in my teens. I am now 71 years old. My membership with the Baptists dates back 50 years last October. I am still very much in love with them and the doctrine they preach. It is good to live by and the only thing to die by.

I don't know why I have written as I have. I only meant to ask you to change the date on my Landmark. Thank you.

May our Lord bless you and all

His people.

Mrs. S. L. Nelson,
505 N. Third Ave.,
Maywood, Ill.

Your \$2.00 was received and you have been given credit, and your subscription is paid to November 1, 1945.—J. D. Gold.

ENJOYS THE LANDMARK

Mr. John Gold,
Wilson, N. C.
Kind Sir:

You will find enclosed a post office money order for \$2.00, for which please pay my subscription to Zion's Landmark for the past year, 1944. I am sorry I have neglected this important thing, or it is to me. But it seemed like I just could not get to it before now. I sure do enjoy reading the Landmark more than any religious paper I have ever read and I hope that the good Lord will still give you health and strength to keep the paper going to our homes, and I do not feel harsh on account of its being late, for I feel sure you will do your best as far as you can to keep it going under all considerations in the perilous times as they are in this world today. My father, W. B. Walker, is in bad health now and is with me in my home, and I pray that, if it be the Lord's will, he will soon be much improved.

I will close, hoping you and the family are well. Love and best regards to you all.

From a little sister, saved by grace if saved at all.

Mrs. Lessie Davis,
R. F. D. 1, Spring Hope, 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. LXXVIII.

NO. 9

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WILSON, N. C., MARCH 15, 1945

THE MYSTERY OF RESURREC- TION AND TRANSLATION

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (heirs of God) shall be raised incorruptible, and we (the living believers) shall be changed." I Cor. 15:51, 52.

Paul was inspired by the Spirit of God to see all the redeemed and saved by Christ Jesus at that instant from righteous Abel to the last one that fell asleep to come forth from their graves out of earth and sea.

Paul was the first servant of the Lord to declare that the multitude then living on earth were entirely changed in body and soul, but all of both classes be alike changed, to conformation of Jesus. The sounding of the trump was mightier than all the cannons, and the quick and

all heard it and were all raised, changed from corrupt to incorrupt sons and daughters. Before God in Heaven Jesus will say, "Behold, I and the children which God hath given me." All will be "presented faultless before the presence of His glory with exceeding joy." Jude 24. Delivered from earth to Heaven, from time to eternity, from natural to spiritual bodies. All having borne the image of the earthy will forever bear the image of the Heavenly. But there may be people who believe in Jesus who will say as the ancient Pharisees, or possibly with the Sadducees. Such modern teachers say the bodies of all who die return to mother dust forever, and the spirits to God who gave them. They do not tell us about the spirits; but seem frank to tell us that Paul said, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I Cor. 15:49. That is verily true in the depraved natural state. It is true that flesh and blood in their natural, depraved state cannot inherit the Kingdom of Heaven. If such believe in Jesus, how strange they will not believe what Jesus said respecting the dead, as well as the prophets and apostles. Jesus said in John 5:28, 29, all of His people that were in their graves shall come forth. Paul taught that the saints that were in their graves dead had corrupt bodies, but at the moment of their resurrection, they would be raised with spiritual and incorruptible bodies. Often we hear people say of their loved ones who are dead that they are in heaven. It seems that David was still in the earth

when the apostles were living. Note that Jesus said: "Now that the dead are raised even Moses showed at the bush." He was the God of Abraham, Isaac, and Jacob, which shows that each will be glorified personally and individually. Again, it is declared that God's people should sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. I have never read in the scriptures of but three persons born of a woman that were in heaven. Each of these went there bodily—the whole person. The patriarchs, Enoch and Elijah, were translated in bodies, without death.

When Paul was on his way to Damascus there shined a light above the brightness of the sun around him, and others saw the light, but they did not hear the voice that spoke to him. If there be any among us that do not believe that Jesus is now in Heaven in His flesh-body, let him read Acts 22:8. Mark you, Jesus was not ashamed of His birthplace.

The Sadducees did not believe in the resurrection of the body or spirit. Wonder if there are any believers in Christ that are Sadducees in such a way as to not believe in the resurrection of the spirit, that will never die unless God destroys it.

Paul says, "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." There is no more sacrifice for sin, nor is there any place of purgatory recorded in the word of God.

M. L. Gilbert.

IN MEMORY OF OUR PRESIDENT

Our President has passed away;
Gone to eternal rest
Let's bow our heads and humbly say;
What God allows is best.
He served his nation and the world
Devotedly till death
Both truth and justice he unfurled
With ever-fleeting breath.
It was God's will that he should go
At His appointed time
He filled his mission here below
His life is now divine.

Lytle Burns,

406 Viola Street,
Florence, Ala.

IN MEMORIAM

It is in sadness I write of the passing of our dear sister, Allie Wagoner Wade, the daughter of the late Jim and Lucy Wagoner and the wife of Otto Wade. Her life on earth was 65 years. She was a member of Helena Primitive Baptist Church for several years. It has been my pleasure for about twenty years to know this sister, whom to know was to love. She, and her husband were baptized together the first Saturday in July, 1926, by our pastor, Elder J. J. Hall. She was tenderly cared for by her husband and sister. I am sure all was done for her that mortal hands could do.

There is a time to be born and a time to die.

She leaves one brother and one sister, several nieces and nephews to mourn for her.

May God comfort the dear ones and give them a mind to say. "Thy will be done and not ours."

Done by order of Helena Church in Conference, the first Saturday in April, 1945.

Written by

Mrs. Lex J. Chandler,

Roxboro, N. C.

APPOINTMENTS FOR ELDER S. T. ATKINSON AND F. W. RHODES

Bethany (at Pine Level, N. C.) Saturday May 26th.

Muddy Creek—(White Oak Asso.) Sunday the 27th.

Sand Hill—Monday the 28th.

Cypress Creek—Tuesday the 29th.

South West—Wednesday the 30th.

White Oak—Thursday the 31st.

New Port—Thursday night at 8 o'clock.

North East—Friday, June 1st.

Stump Sound—Saturday the 2nd.

Wilmington—Saturday night at 8 o'clock.

Old Harnett (Sampson County) first Sunday, June 3rd.

The hour for service 12 o'clock War Time, except where otherwise indicated, or as the brethren may arrange.

F. W. Rhodes.

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

APRIL 1, 1945

NO. 10

GOD WILL NOT HEAR VANITY

"Elihu spake moreover, and said,

Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

I will answer thee, and thy companions with thee.

Look unto the heavens, and see; and behold the clouds, which are higher than thou.

If thou sinnest what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

If thou be righteous, what givest thou him? or what receiveth he of thine hand?

Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the almighty.

But none saith, Where is God my Maker, who giveth songs in the night;

Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

There they cry, but none giveth answer, because of the pride of evil men.

Surely God will not hear vanity, neither will the Almighty regard it.

—Job 35:1-13.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWINWilliamston, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ONLY A LITTLE CHILD

Lord, I am only a little child,
And the path I travel is rough and
wild;

The way I go I cannot trace,
But Thou art my only hiding place.

There are stumbling blocks along
the way,
Rocks and stones and miry clay;
Difficulties I always face,
But remember Thee, my hiding
place.

Thy loving hand I plainly see
In flowing brook or budding tree,
The little birds with their songs
Cheer me slightly as I pass along.

All these natural things
Seem to pass as if on wings,
For the earth with all its grace,
Cannot afford a hiding place.

The hills and dales o'er which I
roam,
Can never furnish a lasting home;
Yet my soul through abounding
grace,
Seeks in Thee a hiding place.

And though life's storms may be
severe,
Causing me to shed a tear;
I sigh and mourn for Thy embrace,
My only living hiding place.

Thou art the rock under which I
hide,
While in Thy strength I still con-
fide;

I look to Thee for reigning grace,
And rest in Thee, my hiding place.

B. S. Cowin.

EXPERIENCE

Dear Readers of The Landmark:

I want to tell you of a sweet ex-
perience we had a few nights ago.

Some of the members of our
church and some from Creeches
came to see us. They not only
brought their cheerful selves, but
gifts as well. Our pastor, Elder E.
C. Jones and his wife, spent the
night with us. It was nearly a sur-
prise visit. I saw one of the mem-
bers a few hours before, and she
told me.

I am not gifted to freely express
my feelings, so that is one reason I
want to write. The visits of the
brethren and sisters mean so much
to us. My husband, who is an in-
valid with arthritis, has not been
able to go to church in several years
and I think it is so sweet of the well
ones to remember him. He enjoys
the preaching and singing and talks
of it afterward. How glad he was
to see every one.

As for myself, I feel too unworthy
to have so fine a people taking time
to come to our humble home, but
oh! the comfort to know they don't
forget us.

I don't know any certain time or
day when I became a Primitive Bap-
tist. I think I was just born believ-
ing. But as I was growing up I

never thought I would join them. I had in mind a church with more style and social life. Well opportunities came and went for me to join and I never did even get to the place of holding up my hand for prayer, or the mourner's bench or any of the preludes offered.

In traveling around with my husband (he was a tobacconist), we would always ask about the Primitives, and that's the church we attended, whatever state or locality we were in.

When I can go to Pine Level to Bethany church now, I am always so glad that I'm included among the membership. It's a group of people there, or anywhere that they gather, that I feel different toward than any other people on earth. They look sweet and humble, and so understanding. I always think how glad I am to shake their hand, but nearly always doubting, am I worthy to be among them?

Hoping that we will all be better some day, I will close.

With love to all,
Mrs. W. L. Stanfield,
Selma, N. C.

DO YOU BELIEVE?

Do you believe that "known unto God are all His works from the beginning of the world?"

Do you believe that God predestinated the eternal salvation of His people before the foundation of the world? Do you believe that God predestinated that His people should join or be members of the Church here on earth?

Do you believe that God's predestination is sure?

Do you believe that God predestinated the works of the devil?

Do you believe that God predestinated Eve to eat of the fruit of the tree which is in the midst of the garden and to give to Adam and he eat also?

Do you believe that God predestinated them to eat of this tree, or was it the lust for knowledge, that they should be as God, knowing both good and evil?

Do you believe when a man is tempted that it is the predestination of God or is he "drawn away by his own lust"?

Do you believe that "when lust hath conceived it bringeth forth sin and when sin is finished it bringeth forth death"?

Do you believe that God was the first cause for sin to enter into the world?

Do you believe if God had predestinated Adam and Eve to eat of the forbidden fruit, were they in any way responsible for their act?

Do you believe if God had predestinated Adam and Eve to eat of the forbidden fruit that they could have done otherwise?

Do you believe the Articles of Faith of the Primitive Baptist Church?

Do you believe that "when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall"?

Do you believe if God predestinated Adam to eat of the forbidden fruit, he was made able to stand or to keep the law?

Do you believe Paul told the Truth when he said, "Wherefore, as by one man sin entered the world,

and death by sin; and so death passed upon all men, for that all have sinned”?

Do you believe that Jesus Christ would have been willing and obedient to come into the world and die the ignominious death on the cross for the sins of his people, that the Father had from all eternity predestinated that they commit?

Do you believe that God inspired Moses to write the Ten Commandments?

Do you believe that God predestinated from all eternity that man should break these commandments?

Do you believe God blesses man for obedience?

Do you believe that God punishes man for disobedience?

Do you believe God takes pleasure in the disobedience of any man?

Do you believe that God predestinated Hauptman to kidnap and murder the baby of Lindbergh?

Do you believe if God did unconditionally predestinate that Hauptman should kidnap the Lindbergh baby, that Hauptman could have done otherwise?

Do you believe Hauptman was guilty of premeditated murder?

Do you believe Hauptman would have committed this crime, if it had not been for the lust of money?

Do you believe that Judas would have betrayed Christ, if it had not been for the lust of money?

Do you believe that God is well pleased with His predestination?

Do you believe Paul was telling the truth when he wrote that “God was not well pleased: for they were overthrown in the wilderness?” 1st. Cor. 10:5.

Do you believe that God is a double-crosser?

Don't you believe if God predestinates you to commit a sin and then punish you for doing His predestination He would be a double-crosser?

Would you do your children that way?

Are you better than God?

Aren't you ashamed to get up before an intelligent congregation and acknowledge exactly what you really believe about the meaning of predestination? If not why do you just hint at it? Why not come right out and say?

Do you believe that God did unconditionally, before the world was, predestinate Hauptman to kidnap and kill the Lindbergh baby, and did predestinate every sin that man commits here in this world?

If you don't believe it, quit advocating such untrue doctrine, for it is not feeding God's lambs, God's sheep, or certainly not speaking honorably of God, who is perfectly holy, perfectly righteous, omnipotent, omnipresent, omniscient.

Don't you think if God knows all things, that He knows both sides of everything?

Don't you think it would be just as easy for God to know what you will do, as to know what you will not do?

This absolute predestination is not a Bible doctrine and it certainly is not a Primitive Baptist doctrine. It is nothing else but a trouble maker for the weaker vessel of the church, put out by those trying to be smart above that which is written.

Just because predestination is spoken of four times in the Bible, it

doesn't mean that God ordained every event of the world to take place just as it does, while I am perfectly satisfied in my mind, that God knows all things and does all things after the counsel of His own mind and none can stay His hand or say unto Him, "What doest thou?" Yet He does not ordain it. Paul coined the word predestination and used it only to denote particularly in theology, the preordination of men to everlasting happiness or misery; Paul does not use the word predestination to express anything except the design, that God has been pleased from all eternity, of bringing by His free grace to faith and eternal salvation, of bringing by His free grace to faith and eternal salvation, some certain people in Christ Jesus before the foundation of the world, that surely does not take in the works of the devil.

Foreknowledge, according to Webster, means to know a thing before it takes place, just as the little ant and other insects, visible or invisible, know when and how to provide their meat in season and, how to get out of a thunder storm in time to save their precious life, just as we know that next year will be 1946.

J. White,

Whitakers, N. C.

COMMENDS THE LANDMARK

Dear Mr. Gold:

I am enclosing two (\$2.00) dollars for renewal of my subscription to Zion's Landmark for another year. I wish to say I feel it is one of the best publications now out in promoting the cause of the gospel of Jesus Christ. It has been filled

with good clean, wholesome, pure food for the hungry soul. Your writings have been good meat. Surely you have an experience of grace, and, that your joy may be full, go to the church, be baptized, washing away your sins, calling upon the name of the Lord.

I am also enclosing copy of an article I have written, and not having access to typewriter, send it, to be used or discarded as you and the editors deem best.

The sweet and pleasant visit I had with you and family, and all the good folks I met in your section, still burn bright in my memory, and hope it may be possible to have another such one some time not too far distant. May God bless you and prosper you, and yours, both temporally and spiritually, and His love and tender mercy be given you in full measure to comfort, uphold, and strengthen you against every trial and temptation along life's way. The Lord bless the editors and all who write for the Landmark, that its readers may continue to read only sound doctrine and truth as it is in Christ Jesus our Lord. Amen.

Most humbly yours,

C. E. Benson,

Clark's Summit, Pa.

I thank Elder Benson for his good letter and kind words. Wish I was worthy of what he says. Glad to have him visit us at any time.—J. D. Gold.

A VISION FROM GOD

Dear Brother Fly:

I want you to read this and see if it is all right. If it is, you can have

it published in the Landmark. It was something that was not taught me by man. If I am not deceived, it was the dear Saviour. I wanted some one to read it and correct all mistakes, for I haven't much education. Please have it published, if it is sufficient.

A sister I hope,
Dessie Lewis,
Tarboro, N. C.

Poor unworthy me, as I feel too weak to take this pencil in my hand to write a few things that I believe have been shown to me in a vision.

I loved to go to church and to hear preaching, but I felt too unworthy to be there, for I could look at Brother J. D. Fly and see the great light in him when we met, and it shone so bright against the dark one I had that I was made to believe I was not fit to listen to his voice. When he spoke, he preached my feelings better than I could tell them. I got so troubled in mind that I had a spell of sickness and a great light shone around my bed and a sweet voice spoke to me and said "I am the Great Doctor—your Saviour. I will heal your body and anoint you with oil. You are one of my sheep and your pastor is my shepherd, and I have called him to feed you." And I saw in the vision that it was Brother J. D. Fly, and a voice still spoke and said "The gospel that he preaches is the hidden manna that falls from heaven." Then I was made glad to know that I had been fed a lot of times. So, in my weak way, I tried to pray and praise His name. I was rejoiced to know and it was heaven below to this poor sinner. These things

were shown so plain to me. I believe this doctrine is true and I hope the dear Saviour will never leave me and will keep me at my brothers' and sisters' feet, and make me humble and thankful for what He has done for this poor soul. I want all who read these few lines to pray for me and thank the dear Lord for bringing me from hell's door.

A little sister, I hope,
Dessie Lewis.

I want to write a little more about what I hope the Lord showed to me in a vision after I wrote some of my experience.

"How happy are they,
Whom their Saviour obey."

A sweet voice spoke to me and said, "As you have believed in the great light, I will give you more than the light. Your sins are forgiven, and I have washed you in my blood. You are as white as snow. As far as the east is from the west, they will never rise up against you again."

My eyes were filled with tears. I can never tell the sweet and beautiful things I saw. The half has never been told. But I didn't have a thing to show. I was naked, like Adam was when he saw the Lord.

A sister, I hope,
Dessie Lewis.

LOVES THE LANDMARK

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

I thank you very much for giving my verses a place in your very comforting and valuable paper. My father and mother were subscribers

to the dear Zion's Landmark when I was young. I still love to read it. I find much comfort in the good sermons and experiences. Very often I am requested by friends, far and near, to compose some verses, for them to send to their loved ones in far lands, and have never failed to respond the best I could. Have just finished a few verses, intended for the comfort of our soldiers of the U. S. A. Am sending them to you for your inspection and correction. I realize that you are in a position to know and judge about these things.

Please excuse poor writing, and correct all mistakes.

Your friend,

Mary Lancaster,

Cuba, Ala.

A CORRECTION

Dear Mr. Gold:

Please pardon me for requesting space. The cause is that I find it necessary to correct the mistake I accidentally made in the letter I wrote you, printed in the Landmark of November 1st issue. The mistake is, "Thus far in the divisions I have a membership in one party classed as the old original." If I had written this during the division I had membership in this old original, I would not find it necessary to explain more. I am so poisoned to falsehood I don't wish to tell one, or through a mistake to allow anything I write to have the appearance of telling one. During the year of 1934 or 1935 I was so severely wounded by one of our dear sisters, whom I had given free labor to as a seamstress, as much as two days of my service. When I turned

the garment over to her to allow her to complete it, only four seams were required to complete it, she became offended and gave it away as a present to another, which wounded me so badly I gave her a soft answer which turneth away wrath in reply, but requested to be excluded from the church. Later, in a year or more, I requested a home with the other party and found a good home there. Later, after five years, I received a wound more severe. This one the coldness gave me a premonition of before I felt it, which caused me to request to be excluded again. I then concluded I was where I should be. Later I became so impressed and returned to my old home, regardless of wounds. I hope I can bear them and all trials until the battle is over. Regardless of the different parties, the proof is the Adam nature is active. We are saved by grace and faith, and not by works, "But show me our faith by our works."

But after these trials of forty years experience, I am grieved to find numbered with our family, as many neighbors who have never made any profession of grace in their hearts, or those of other denominations, as are numbered among our family of loved ones.

Therefore, why can't the children of the Heavenly King take the pattern from the little children of our earthly parents. They sometimes, while at play, become angry with each other and sometimes fight. Soon they make up, and all are at play again, loving each other with the passion and fight forgotten.

Mr. Gold, you have proved your patience through the pages of the

Landmark. Please write for our benefit. ing church services of some kind, of course.

One of the poorest of the poor,
Azubah Lee,
Dunn, N. C.

Sincerely,
Mrs. Dore W. Sugg,
3720 Upton St., N. W.,
Washington, 16, D. C.

AN APPRECIATED LETTER

Dear Mr. Gold:

I am enclosing to you a renewal to the Landmark for Sister Ester Ellen Lee, Four Oaks, Route 3. Her subscription expired some time back. You can give her credit from date of expiration. Would be glad to send you a large list of subscribers, for I am sure if any one ever gets used to reading it they will not want to be without it, for there are so many good pieces in it. I enjoy it so much that I do not want to be without it. I think others would enjoy it once they get used to reading it.

I wish you would write more often for you are an able writer and your father's experience was worth the price of the Landmark for a year to me. All the pieces are good to me, for I enjoy them so much.

With best wishes to you and your family,

Yours sincerely,
C. A. Johnson,

Benson, N. C.

WOULD LIKE TO HEAR FROM BROTHERS AND SISTERS

I am now in a Metropolitan hospital where there are many other women and men my age. I enjoy the companionship very much, but am so hungry to hear my doctrine preached. I haven't heard it in 3 years. We have Episcopalian services every Sunday and I enjoy hav-

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Dear Mr. Gold:

I am sending you a \$3.00 money order to pay for Landmark from February 1, 1945 to February 1, 1946. The other dollar is for some one who is unable to pay. I do enjoy reading the Landmark so much. It's a comfort to me. I always look forward to its coming as it is about all the preaching I hear. I do enjoy reading your articles so much, and others, too.

Mrs. W. J. Wilkins,
Castle Haynes, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) money order for the Landmark another year, from December 15, 1944 to Dec. 15, 1945.

I cannot get to church often and I sure do want the Landmark to read, for that is lots of comfort to me. May the good Lord bless you to keep it going. Pray for me that I may walk in the right way and do the things that are pleasing in His sight, for I know I cannot do anything without His help. I realize that I am as helpless as a little babe. What on earth would I do if it were not for this little hope I have.

Will stop now. May the good

Lord bless you and yours.

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

**SENDING LANDMARK TO SOME
ONE UNABLE TO PAY**

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

Dear Mr. Gold:

Am enclosing check for \$4.00, for which please renew my subscription to Zion's Landmark for one year. The extra \$2.00 is for your fund used in sending the Landmark to some worthy person unable to subscribe.

Thank you,
H. P. Fauseite,
Grimesland, N. C.

THANKS FOR SUBSCRIPTION

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

My Dear Friend In Christ:

I'm sending a new subscription for the Landmark to J. C. Stewart, Erwin, N. C. He gave me the money, \$2.00.

Please remember all "Israel" in your prayers.

Your friend,
Jason Allen,

Dunn, N. C.

LOVES THE LANDMARK

Dear Sirs:

Find enclosed \$2.00 to pay one year's subscription for Zion's Landmark. I'm a new subscriber and appreciate it very much. I love the paper. My wife is a member at Black River Church in Dunn, N. C. My mother is a member at Bethsaida, six miles of Dunn. We all love the Primitive Baptist faith and doctrine of Salvation by Grace. My

mother has been a member for 54 years, and is now in her 80th year. She is very feeble and desires to go to church and hear preaching. She enjoys hearing the Landmark read to her in her declining years.

May God bless you all in the grace and truth of God's Holy Writ. I'm waiting for Zion's Landmark to come.

From a friend,
J. C. Stewart,
Erwin, N. C.

**WANTS THE LANDMARK
CONTINUED**

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

Dear Sirs:

Please change my address from U. S. Veterans Vacility Ward F-2, Oteen, N. C., to my home address at Willow Springs, N. C., R. 1 I am leaving the hospital on the first of March and I want the Landmark returned to my home when you send the March 1st paper out.

My subscription expires on the first of March. When I return home I will send the \$2.00 for another year. I have enjoyed the paper since I have been here, and want to continue receiving it in the future.

I remain yours, in sweet hope,
Robert L. Fish

HOME FROM HOSPITAL

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed please find two dollars (\$2.00) for which please renew my subscription for the Landmark another year. As I wrote you a few days ago from the Veterans Facility

at Oteen, N. C., to change my address to my home address above, for I am at home now and want my paper here. Thanking you all for the fine service you have rendered me for the past year in sending the paper to me. I remain yours

In Christian love,

Robert L. Fish,

Willow Springs, N. C., R. 1.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Please find inclosed two dollars, one dollar for my renewal, and one dollar to add to the fund for those that are unable to pay for the Landmark.

Brother Gold, we attended the Fifth Sunday meeting at Hebron church in the Mount Enon Association. We feel to say the Lord was in the meeting. Elder R. T. Pepper of Wauchula, Fla., introduced at the morning service, followed by Elder D. D. Harvill. Both preached Jesus and Him crucified, our Savior and Resurrection to the glory of God and to the comfort of the saints of this low ground of sorrow, after which dinner was spread in the oak grove, which we will call visiting hour.

After dinner we returned to the house for more preaching, and this poor, unworthy one was called on to make an offering, which we did in the best manner we knew how, followed by our precious pastor, M. L. Gilbert, who preached a wonderful sermon, he being 87 years young. He was so humble and meek we just

knew the Lord was with him and was with us all in the meeting, for it was good to meet with the brethren and sisters, for we believe it was by the grace of God to make manifest that they wanted nothing but Jesus and Him crucified preached to them, and when Jesus and His way is preached it's to love each other as I have loved you and gave myself for you.

God bless you, Brother Gold. We hope you will be able to continue the Landmark, for it is a comfort to many of God's little children.

Your unworthy brother,

J. R. Hewett,

Tampa, Fla.

HAVE COURAGE—78 YEARS IS NOT OLD.

Dear Mr. Gold:

I am sending in my little mite for renewal. I thought last year I would be gone before now, but I am here yet, by the mercies of the Lord. I am 78 years old and feel to be a poor, helpless creature. I do thank you for your kindness. May the good Lord bless you many more years to publish the Landmark is my prayer.

In love,

Mrs. F. A. Preslar,

Polkton, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

Inclosed find one dollar to pay on my Landmark. It expired October 1. Hope you will bear with me for not sending it sooner, yet I could not. I don't want to give my Landmark up, for it is a comfort to me to read the good letters from the dear

children of God, for in many of them I find a comfort that has a resting place in my poor hungry soul and makes me feel like there is somebody who is walking with me in this time world of grief and sorrows, yet I don't feel worthy of this, for I do feel to be the least of all, if one at all. The Landmark is about all the preaching that I get. I have to stay at home most of the time on account of afflictions.

Mr. Gold, when you read this poor scribble just cast it aside if it is your mind to do so and all will be well with me, for I do feel like it is like the writer, worthless.

With good will and best wishes to you all.

Your friend,

Miss Liffie J. Honeycutt,
Angier, N. C., R. 1.

**THANKFUL FOR MANY
BLESSINGS**

Dear Mr. Gold:

I am sorry I have waited so long to send in my dues. I don't have any excuse except carelessness. I have been taking the Landmark for four years and I have enjoyed every bit of it. It is comforting to me, and I am so thankful that God blesses me to take it, but He blesses me with so many blessings. I feel like sometimes I am not one of His, but I know there is nowhere else for it to come, and I do hope that I have a thankful heart, but sometimes I am afraid I am not thankful enough. I am so poor and so vile and sinful I know I don't deserve anything, but I do love the brethren.

And Mr. Gold, I do feel so much like calling you "brother," for you

do seem so near and dear to me, for I do love your writing.

Well, I guess I will close and not take up too much of your valuable time. If I only could write like some of the others I would be satisfied. Will close. I am sending two dollars to renew my subscription to the Landmark from October 15, 1944 to October 15, 1945.

Mrs. Mamie Gibbs,
Care Mack Scott,
Washington, N. C.

**WOULD LIKE TO HEAR FROM
YOU**

Dear Mr. Gold:

I am sending the full name and present address of my son, Willie Coley, who wrote a nice letter to the Landmark and it was printed in December 15th issue. His full name is D. William Coley, and present rate and address Seaman 2/c 9323197 U.S.S. Bon Homme Richard C. V. 31. Div. VIA Care Fleet Post Office, New York, N. Y. He is not a member of the Primitive Baptist church but is a strong believer in the doctrine and loves to attend Old Baptist meetings. He is a reader of the Landmark and enjoys reading it very much. He is very lonely away from home, and if any of you readers should have a mind to write to him I am sure he would appreciate it very much. He is serving in the Navy of the U. S. A.

Mrs. Raymond Coley,
Route 4, Box 100-A,
Concord, 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. LXXVIII. NO. 10

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WILSON, N. C., APRIL 1, 1945

**"IF A MAN DIE, SHALL HE LIVE
AGAIN?"**

Elder Gilbert, I have heard you preach a few times, and have read your editorials for more than forty years in Zion's Landmark, and writings occasionally in some other papers. I always thought your views were scriptural. I lately told a brother how much I enjoyed your articles, in "Good Will," on the resurrection of the dead. He said, "I doubt if the Elder ever considered what Job said in Job 14:12, 13, 14." I did not know how to answer him, so I am asking for an explanation. But, if you answer through a paper, please do not use my name.

The few believers in Christ that do not believe in the resurrection of the dead, invariably quote Job, as your brother has. It is evident that he does not know what Job taught.

In Job's deep grief and tribulation, when all his children had per-

ished in one day, and all his worldly possessions were destroyed, and his wife, in the words of Satan, seemed to have disregarded him, saying, "Curse God and die," somewhat like the agony of Jesus, when He felt His Father had forsaken Him. He fully believed that the bodies of all the dead would be at rest until the end of time. The scriptures say that the dead shall all live again. But, when he asked if a man die (meaning a man of God) shall he live again? he answered by the reference to prove. He said: "That thou wouldst hide me in the grave, that thou wouldst keep me secret; thy wrath would depart from me; that thou wouldst appoint me a set time and remember me." Then follows: "All the days of my appointed time will I wait till my change cometh." "Their vile bodies changed, and be raised and conformed like the glorified body of Christ." In this his faith was found to hope for immortal glory in heaven; with faith, hope and love fully expressed. "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." Then shall the redeemed out of every nation, people and tongue, know each other with infinite knowledge, even as God knows them.

Though nearly 88 years of age, my physical strength is such that I have not lost my ability to do as I have for many years. But my beloved wife reads for me, except the large print.

M. L. Gilbert.

PRAY WITHOUT CEASING
(1st Thess. 5:17)

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

—Montgomery.

At this time almost everybody is requested to pray; perhaps some have prayed who never prayed before. The one thing mostly prayed for is for this great war to end, and for Divine protection of the many millions of loved ones who have been taken away, many to die in distant lands, and will not come home any more.

Our lives are made sad, and we feel to pray for those who are called upon to give their lives for home, country and for the protection of those left at home.

We pray for all men, for him who is our chief executive down to the humblest magistrate sent by him, that we may be able to live a quiet and peaceable life.

We pray for all God-fearing men and women everywhere, that they be strong in the Lord and the power of His might, and that they may let their light shine, and that they may hold out faithfully to the end.

We pray for God's faithful ministers to be able to preach His everlasting gospel with power and in determination of His Spirit.

We pray for those who know the truth, and have a sweet and abiding hope that Jesus is their Saviour, and yet they have never confessed Him before this sinful and adulterous generation.

We pray that if it should please

God, that He would make Himself known unto many who profess to know God, but in their works deny Him.

We pray for those who do not want to think about God, death, nor the time of their departure from this present evil world, and spend their whole time seeking the pleasures and wealth of this material world.

We pray for all sick, aged, afflicted, mourning and distressed people everywhere, for the Apostle Paul has said: "Remember those who are in bonds as being also in the body."

We pray for all who are in authority over us, that they may be blessed with wisdom and charity and all other gifts, graces and qualifications needed to serve the nation as true servants, and not as rulers and dictators, but donig the will of God from the heart. Our new President has just spoken, asking not only our loyal support, but prayers of Christians, that he may fill his office well with honor to his country and glory to his God.

We pray for the personnels of our armies and navies, and our Allies, that God may be a place of refuge unto them into which they may continually resort and find peace and rest unto their weary souls, and for loved ones at home that He may comfort them with His presence and enable them to say, "Thy will, not mine, be done."

Of course we pray for our friends and loved ones who are near unto us by the ties of nature, that He may keep them, make Himself known to them if it be His good pleasure, for suffering and mourning ones everywhere, for our enemies, who hate or

speak evil of us or persecute us for righteousness sake.

Speaking is not always prayer. We are not always praying when we bow the head or bend the knee, and uttering words that sound like prayer; true prayer is something in which the whole soul is deeply concerned, accompanied with a fervency that there is nothing coming in between; it is the craving desire of the soul. If we are only concerned over material things and praying for them, we are looking at the things that are seen, and such things are temporal; but when we pray looking at the things that are not seen, which are eternal, we are praying the prayer of faith, the only kind of prayer that God hears or answers.

While looking at the things that are not seen, we do not ask for wealth, riches, fame or worldly splendor. The Pharisees prayed and labored for the praises of men; they thanked God they were not like other men, even the poor Publican, who could not look up to heaven, but said, "God, be merciful to me, a sinner," and went down from the temple justified in the sight of God, while the Pharisee was condemned with not seeing the plague of his own heart.

The Pharisee wanted to be seen and heard, while the true Christian, except at public worship, desires to be concealed; and our Saviour said to enter into the closet and shut the door, that thy Father that sees in secret may reward thee openly.

It is indeed a great pleasure and privilege for poor sinners, who only deserve God's wrath, to be permit-

ted to talk with God in prayer and supplication, to tell Him what our soul craves, for God has ordained to hear and give, but He has also ordained that they should ask for them.

Jesus bids His children to ask and they shall receive, seek and they shall find, for He delights to hear their faltering and pitiful voices, to see their sad tear-stained faces, "For, as a father pitieth his children, so the Lord pitieth those who love and call upon Him."

Prayer is a necessity; and what a privilege to have an unseen God we can go to and tell Him all our troubles, our wants, our needs, and praise and thank Him for all past mercies. We are not requested to pray at all times, but at times every day. We can never find a place where we can quit, but as every day has its needs which call for prayer without ever finding a place where we can feel to have a sufficiency and need not pray any more. Prayer is one of the chief evidences that we are a living child of God: as we cannot reach up and wait upon ourselves, the only way for us is to show we are little children and ask Him who gives to all men liberally and upbraideth none.

We can pray for the richest blessings to come upon the church, our friends and loved ones, and even for our enemies, who persecute us; but for ourselves, we can only ask for mercy; we cannot pray for justice, as that would condemn us.

We pray for the same things we have been praying for perhaps a half century, and continue to ask Him over and over, never get tired,

wearied or impatient, for the faith that bids us to ask is never discouraged, because we are looking at the things that are not seen.

B. S. Cowin.

ELDER J. R. BAKER

In remembrance of my husband I will try to write a sketch of his death.

It was one spring night, May 2, 1944, about eight o'clock when my husband, Elder J. R. Baker was taken sick. He was as well as usual until then, but he had been in declining health for several years. Soon after he was taken, he began to have a hemorrhage and about twelve o'clock that night God sent an angel to take him home. He would beg me and say, "Darling, please let me go." But I didn't think that I could give him up to die.

That night will never be forgotten. It was so dark and blue. No one will ever know the burden and feeling that was cast upon my heart, which will always remain there. He was loved and worshipped by his people, community and churches. He joined the church at Sappony in 1925, and in later years was made treasurer in the church. Soon after then he began to speak in public, and in September, 1938, he was ordained to preach. He was born July 27, 1888 and died May 2, 1944, making him 55 years, 9 months and 6 days old. There were several preachers at his funeral and the funeral was conducted by Elder J. T. Williams, Elder C. L. Robbins of Rocky Mount, Elder E. W. Moore of Scotland Neck and Elder S. Grey of Kinston, N. C. He was laid to rest in the family cemetery at Sandy Cross, N. C., beneath a large mound of flowers.

Written by his heart-broken wife,

Mrs. J. R. Baker,

Nashville, N. C., R. 2

Sleep on, dear one, and rest,
For of all the people I loved you best.

Dear, you were so loving and kind,
In all the world, another like you, I never
will find.

You were always ready to do a great deed
In your community to those who were in
need.

Dear, you know it breaks my heart
To think of that dreary night when Jesus
came and we had to part.

I hope I will soon be with you on that
golden shore,

Where death can part us no more.

Mrs. J. R. Baker.

J. B. BULLOCK

This dear brother died December 28, 1944, at his home in Everetts, N. C., at the age of about 70 years. He was born and reared on a farm and farmed all his life.

Many years ago he united with the church at Bear Grass, and was baptized by its pastor, Elder J. N. Rogerson. Ever afterwards he, with his faithful wife, were faithful in attendance, or in any other way they could show that their profession was not empty, but full of good works, the only real proof of true Christianity.

He was not only a true Christian, but a hard working, honest, upright and successful farmer, one who lived his religion, and in his humble walk he showed all who looked his way the kind of spirit by which he was moved.

The writer knew him from boyhood, and always regarded him as one of the purest men he has ever known, one who was gentle, kind, faithful and true to his family, neighbors, country and God; desiring to show forth the praise of Him who had called him to glory and virtue.

He was humble, but great; he was poor but rich; he was weak, but strong in the Lord and the power of his might. He never sought to make himself of any reputation, as he could not preach only by his orderly walk; he could not sing only inwardly, for the redeemed soul makes melody inwardly to the God who redeemed it and tuned it to sing His praises.

He was a great man in Israel. God made him so, and while our dear brother has gone from our midst, may his mantle fall upon another.

B. S. Cowin,
A. B. Ayers, Moderator
E. C. Harrison, Clerk,
Committee.

PSALM 121

I will lift up mine eyes unto the hills,
from whence cometh my help.

My help cometh from the Lord, which
made heaven and earth.

He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall
neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy
shade upon thy right hand.

The sun shall not smite thee by day,
nor the moon by night.

The Lord shall preserve thee from all
evil: he shall preserve thy soul.

The Lord shall preserve thy going out,
and thy coming in, from this time forth,
and even for evermore.

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. LXXVIII.

APRIL 15, 1945

NO. 11

GOD IS MIGHTY

“Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

But now, because it is not so, he hath visited his anger; yet he knoweth it not in great extremity:

Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

Elihu also proceeded, and said,

Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

For truly my words shall not be false: he that is perfect in knowledge is with thee.

Behold, God is mighty, and despiseth not any; he is mighty in strength and wisdom.

He preserveth not the life of the wicked: but giveth right to the poor.

He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.”—Job 35:14-16; 36:1-7.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWINWilliamston, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

JONAH'S MEDITATIONS

The call to Nineveh I'll disobey;
I'll go to Tarshish this very day,
So off to Joppa to join the throng,
All is well—the sea is calm.

Thinking his ship was all in prime,
Jonah rode the sea on time,
As on he sailed, he fell asleep,
A terrible wind did o'er him creep.

The sea was tempestuous; the ship
 rocked so;
The crew were willing for Jonah to
 go.
And when he landed in the sea,
The sea was calm as calm could be.

Not by chance a fish was there,
To find poor Jonah in despair.
Deep in unfathomed bed he lay,
Tossed about from day to day.

While on this dark and miserable
 bed,
With sea weeds wrapped about his
 head,
His soul had fainted in his breast,
There was no peace—there was no
 rest.

Deep in unfathomed bed he lay,
Till he was willing his vow to pay,
"Salvation of the Lord alone
I know to evil I am prone."

The fish's stomach ached and
 pained,
When salvation was rightly named.
The nauseated fish just had to spew,
And landed Jonah in the right pew.

The sea before the throne of God
Is rolling o'er the road we plod.
When on this sea a storm is sent,
Besets our plans—our strength is
 rent.

The boat is sinking; we cannot row.
The flesh is willing for the spirit to
 go.
When in this sea we have to go,
The raging storm will cease to blow.

But into darkness we are cast,
Beneath the peaceful sea so vast,
Into the awful bed of dread,
With mingling works about our
 head.

But a seeing eye and a hearing ear,
Will ring salvation loud and clear.
And then the Arminian will begin to
 spew,
And land you in the other pew,
With those the words you have told
Are like pitchers of silver and ap-
 ples of gold.

All of this is Moab's pot
To cleanse the clothes with water
 hot,
Seethed and boiled and punched
 about
You're always glad to be taken out.

A sample is Jonah on sea and land,
But not alone does Jonah stand.

Paul rode the sea on a working ship,
Beating Christians with his whip,
But soon the wind began to blow,
Which cast him down so very low.

The storm was brighter than all the
light,
Paul had seen before in all his life.
Deep in unfathomed depths he lay,
Till he the vow was ready to pay.

"Yes I surrender all to You,
Lord, what will You have me do?"
"Go to Damascus, and I'll tell you
The mighty things that you must
do."

'Twas made known to him at a ban-
quet feast,
To feed from greatest to the least.
Persecution caused him stray
Down to Tarshish—God's own way.

And there he spoke peace to Zion,
Rang out the truth, strong as a lion.
The churches there were edified
And also they were multiplied.

The thorn in the flesh is not re-
moved,
Although a minister by God ap-
proved.

The things Paul would, he did them
not,
The things he did he'd love to blot.
When he would do good, evil was
nigh,
Which made him weep, and mourn,
and sigh.

Scores of others have been here, too,
From righteous Abel down to you.
Now, are you better than these
men?
No, you are all born in sin.

Are you viler than this band?
No, all are vessels in the Potter's
hand.
One didn't mar, and the other stay,
They all went down the very same
way.

All made over by the same One,
All alike in the righteous Son—
Be reconciled to God, your Father,
And over self do not bother.

For God takes away the natural
face,
And puts the lion in its place,
Places the yoke upon the ox,
Places the eagle on the Rock—
To feed the lambs in the pastures
below,
The lambs must eat, or they can't
grow.

If every one were just like you,
In this perilous time of few,
Who would hold the standard up,
And pour the oil from the golden
cup?

Of making a failure, you needn't be
afraid
And keep your gift so long staid.
You'll not be alone—not one bit.
Many a preacher has had to quit.

The very next time he's full to the
top;
All powers on earth couldn't make
him stop.
God chastises all his sons,
Shows they're not bastards—no, not
one.

Yes, I've plenty to think about
Without telling you what you've left
out.
But if there's a duty for me to do,
Mine's not so important as the one
for you.

They have no need for one like me,
Who hasn't even a reasonable plea,
But they are in need of spiritual
teachers,
To feed and strengthen the poor,
hungry creatures.

I may be hanging around the door,
 Can't get in—I'm too poor.
 May be as far as east from west,
 But these are the people I love best.

But to ask of them to enter in,
 I know not how the task to begin.
 I've nothing to pay; I've nothing to
 say;

They would not want me in their
 way.

I've sat at the table of the ten-
 horned beast,
 But at his table I cannot feast.
 Just a crumb that falls from the
 Master's hand,

On purpose to me, where I stand,
 Fills my cup, runs over the brim,
 Recalls to me the words of this
 hymn:

"There is a place where Jesus sheds
 The oil of gladness on our heads;
 A place of all on earth most sweet,
 It is the blood-bought mercy seat."

For year I've wandered all alone,
 Thinking some day I'd have a home,
 But now from tow I'm far away
 Traveling on from day to day,
 To where the row will have an end,
 I hope that Jesus is my friend.

For all my hope is fixed on Him
 That He atoned for all my sin.
 If I could write just like you,
 If I could talk as you do,
 I would not weep; I would not sigh;
 To tell God's word, I would try.

I don't know why I've written this,
 But please look over all that's amiss,
 And as time rolls on to future days,
 Please remember

Maggie Lee Hayes..

DEALINGS OF THE LORD

Elder T. Floyd Adams,
 Willow Springs, N. C.
 Dear Elder Adams:

For some cause, I know not what
 but I'm sure God does, I feel led
 so strongly to write you about what
 I hope to be the dealings of the
 Lord with me, that I cannot get
 around it. I've tried every way I
 could not to write, yet feeling a pow-
 er stronger than my own saying,
 "Confess it." I don't feel worthy
 of ever calling upon God. I don't
 know why He ever did think of a
 poor sinner as I am.

I've travelled a long way in search
 of Christ. I don't know, but I hope
 He has made Himself manifest in
 me. If it is God's will, I'll try to
 write these strange things to you.
 There is so much I cannot begin to
 write, but this I feel is for a pur-
 pose, for the last three nights I've
 been so I could not sleep. I'd find
 myself asking God, if it's thy will, O
 God, cause this to happen, whatever
 it is. I felt if I did not write this
 I would surely die, but if I do I'm
 sure it will be just. If hell is my
 doom, it will not be more than I de-
 serve.

From a child it seemed I was dif-
 ferent from other children. What
 pleased them did not please me. My
 mother died when I was only five
 and I had a brother left with me.
 It seemed to me we had our life to-
 gether in one sense. Yet, when I
 was young I stood in fear of God,
 still I did not know Him. I believed
 there was a God, but I did not know
 the truth about Him. I hope that I
 have been made to see the light,
 which I believe is from heaven and
 that light is the true gospel of

Christ. About the age of nineteen I attended a revival meeting at the Missionary Church in Angier. It was there I first felt the drawing power of God. I made up my mind to attend Sunday School and church regularly, but the members of Sunday School did not ask me about adding my name to the class, nor did anything they said show love, or else, I could not see it. Anyway when I went out the door after church, I will not ever forget how I felt. I said to myself, "There is nothing here for me." So I went my way. It seemed I was an out-cast and no one to care.

It was in November of that same year, 1930, I was married. My husband's mother went to the Primitive Baptist church, so I began to go with her at times. Again I felt the power of God drawing me with such love and strength. I knew if I didn't stop going there I would have to ask a home with the people of God. But this is the biggest reason I did not go there, I felt like that every one would say she is just going to and fro, and there isn't anything to her. Which I knew was true. But it is by the grace of God that I'm what I am. I began praying God not to cause me to join there, but that another time, I felt, would be better, but I didn't know, it probably was not His will for me to go at that time, but I continued to love the people. As time passed I forgot the covenant I made with God but He did not forget. One morning I awoke early, as usual, for we were farming at the time. I started to the back kitchen door to the porch to get wood for the stove, and just as I turned the door knob some-

thing stopped me.

I did not get the door open. The power that stopped me led me to my Bible that was in my trunk. I took it out, carried it to the kitchen table and opened it for a reason I know not, but I opened it to the words of Christ, where he said, "I have chosen you—ye have not chosen me," and so on as the chapter reads. It seemed like a new life was there. This power seemed to be talking to me. As I read these words it seemed like they were speaking directly to me from within. For a while this power stayed with me, and was working in a mysterious way, and I felt if God would lead me I would try to confess Him. I have never told all the things that have happened to me, because I haven't had any one near me that believes as I do and I wonder if this is the way that you all have traveled. If it is, I guess you will know whether I'm deceived or not. These things really happened to me. I know not for what purpose but if it is not the working of the Lord it happened just the same. I pray God will have mercy and deliver my soul from the trouble it has suffered. As I have said before, in the beginning of this, I've been made willing to write this by the Lord working both the will and the do. I believe I'm willing to be God's anything now. I found also that you have to walk while you are in the light for when the light goes out no one can see in the dark.

One night, while my husband and I were working in the tobacco, this power was stirred up in me so strongly, I felt I had to move by faith and follow it. I told my hus-

band that I had to go to one of our neighbor's homes. I did not know what for, but I knew I had to go. When we got there and went in I found myself asking him to carry me to church at Angier. I told him I did not know for what reason, but I had to go. I also was led to a woman and her daughter and asked them to go. They all made excuses that they could not go, but God made the woman willing and so she came with me.

The night before we were to come to church the next day I found myself asking this question over and over, again and again, why have I got to go and what have I to say? This power said, "I'll put the words into your mouth." I answered, "But why, Lord, have I got to go?" A power I could not help but follow led me back to my Bible and it turned me back to the 12th chapter of Revelations and said, "It's for this cause," but all I could see was the 12th chapter. I could not read one word of it. I closed the book and lay down again, I thought maybe this thing would leave me, but it did not, so I dressed the day I was to go to church, not knowing what it was to bring forth. I went to the man's house that was to carry me, and the woman was there also and the man's wife, too. I don't know why God sent me to this person, but somehow, I believe he has a hope of glory, even if small I believe it is there, but his wife remained in darkness, although she claimed to have religion. She would say over and over, we've got to live the best we can. I know that didn't strike my case. The people seemed to be worried about me, especially my

husband and family.

As I arrived at the house there was a record playing on the phonograph, "When the Saints Go Marching In." It seemed as though it was the first time I'd ever heard such a pretty song. It seemed to go through my very being.

We left there and started to church. I can't say how I felt, but I was of one mind all the time, my mind had been the same from the time I was turned at the kitchen door. But I was in another way also. There was a cloud or power around me as a mighty wind. It was carrying me to a place and I knew not where it would drop me.

I'll never forget that after I got out of the car and we started to the church there was something that came over me and I could not speak. But when I got in the house the same power raised my hand and spoke out these words, "The Kingdom of God has come." That was all. I did not know what would be next with me. Mr. Young came over and said something to me. I believe he said, "Sit down, Zada Belle, we must be quiet here." But that did not hurt my feelings. The same power was there. I did not feel much better, but I did know that a power stronger than my own caused this to happen. When they finished preaching they all went out for dinner. Mr. Herbert Partin came by and shook my hand and asked, "How are you?" I don't remember just what my answer was. I could not leave there then, I still was not delivered. I could not go back home. I went out and the same thing led me to Elder Floyd Adams, saying read the 12th chap-

ter of Revelations and you will know why you came here. I still was so I could not leave there. The ones that carried me, asked if I were ready to go. Something said in me, "My hour is not yet come," so I answered, "In a little while." Mrs. Marcus Cotton asked me to eat dinner with her, but I had no desire for food. She asked me what was the matter. I said, "I don't know." I stood there waiting for something to happen so I could go back home. In a few minutes someone threw her arms around me, and began to say, "I knew it or I hoped I did a long time ago," and she told me the time. And after she had said these words, I felt her body trembling all over, and as mysterious as it is, I felt free to go back home, but it seemed that I was in prison and could not come back to church because I was shut in. I felt the very love cords of heaven drawing me to church, but something said you cannot go now. Therefore, this power worked on in me. I could not work at times for the inner man talking to the outer man. This inner man I found had power over the outer man. I remember one day I was picking peas in the cotton patch and I kept listening to this voice until I lost the pan, I thought for good, but finally I found it. I guess people did think I was crazy. Some said I had a nervous breakdown, others said it was the devil, some said you have just worked too hard. Then, as I still meditated on these things I was brought to this place. I was sticking some graded tobacco on a stick when a Great Light from Heaven shone about me and in that Light a

voice spoke to me these words and called me by a new name saying, "Thou hast brought forth a man child and it is Jesus." For a few minutes I experienced the most joy that I'd ever known. In a few minutes this man led me to my Bible again, and again to the 12th chapter of Revelations. After the voice spoke to me the very words I found there, I looked again and asked myself this question, this says in heaven, the stronger one said, this is to come to pass in the church. It has been nearly seven years since then and God showed me some things that would come to pass in my life from then until now. He also showed me that this would come to pass in my 33rd year. It may be to me only, but if it is I'm willing now to do whatever God's will is. I don't know, but He has made me willing to write this. I've tried everything in the world one could try and I find there is no other God but the True God of Heaven.

There are many other things that I could write about that have happened to me, but one thing I'd like to ask, "Is this the Christ, or shall I look for another?" I could not write this before for God sealed it in me, and dropped a veil or something over me. But for the past seven days the curtain has been lifted again. If I'm deceived in this, please pray God to have mercy on me. May the grace of our Lord be with all.

Mrs. John Page,

Angier, N. C.

RESURRECTION

(No. 1)

Dear Brethren Everywhere:

For sometime I have contemplated taking up my pen once again to write on this glorious doctrine. It is a grand theme to God's humble poor and it never tires the children to listen to it if presented in a manner to instruct instead of destroy. To this end I pray for the leadership of divine wisdom that in presenting my thoughts on such a timely subject I remember that my brethren have a right to expect kindness from me in dealing with them. Please bear with me if you differ with me because we know very little about it.

Once upon a time a young lady asked me why we, as a people, were not agreed on the doctrine of our denomination. I waited until she had stated her query in her own way. Then I told her that we were agreed on the new birth, effectual calling, predestination, election, preservation of the saints, etc., because they were things we had experienced. Then I asked her if she knew anybody that had been resurrected. She had not. Then I told her that that was the reason we were not agreed. We read about it and try to understand what we read, but we have not experienced it. Let us reason just a little. We all know that a person does not understand experience unless he has an experience. Nicodemus was in the dark about the new birth. According to the way some brethren call names about the resurrection, Jesus should have called him a fool, a liar and immediately declared non-fellowship for him and all oth-

ers that had not experienced the new birth. If we do not know experience until we have experienced something, pray tell me how we are all to understand the resurrection until we have experienced it?

Now, brethren, I do not believe anyone has a right to an opinion about there being a resurrection of the dead. The Scriptures declare a resurrection. We have to take it that there is one. We cannot deny it and hence cannot have an opinion. But we do have opinions about the resurrection. Perhaps they are not right. But I'd hate to think about any uninspired man reading the Scriptures and setting up what they said to him as a standard. Now be honest, wouldn't you? If you say "No" that is just what I expected from you. Furthermore, you are the only man that you'd risk with the job! None of us know just how or when or where it is going to be. But we do know that there is a resurrection of the dead.

Now I am not going to adopt anybody's view as mine unless, in my opinion, it is scriptural. I am not going to enter, at this time, into a direct discussion of what I think the Bible teaches in regard to the resurrection of the dead. But I do think it best to say at this place that I believe in a future, coming resurrection of the dead. By that I mean to say that it is a set day for all to come from the dead. Primarily we call it from the graves, but not just limited to just a dug place in the ground. It means to me all that have died, although they may be in the earth, on top of it, or in the sea. But while I say that and mean to,

God willing, to investigate it closely, as to whether it is true or not, yet I may be wrong. I want to remember that. If God blesses me with remembrance of that, I will not offend.

Now I have stated that I believe in a future set day in which the dead rise. Now I have visited some large cemeteries in my time. The most striking one was at Vicksburg, Mississippi, where many, many that wore the Blue and Gray, sleep. Suppose, in order to get before you something, that on the resurrection day I was standing in that cemetery. Inasmuch as those already dead are to be raised first, I want to know would I know about them being resurrected? Could I see them rising? Would I see them come up from the grave, leaving a yawning hole in the ground? If you think it to be done so quickly that my own change (if indeed a vile sinner like me is changed) will keep me from seeing, then let us suppose that I am only an onlooker. Would I see anything? The thing I am driving at, is the resurrection spiritual or natural? I shall, the Lord willing, discuss that later.

Now, in conclusion, I am asking some questions. I want my readers to ponder them and investigate the subject for themselves. The Saviour told Mary not to touch Him, that He had not ascended to His Father. But He told Thomas to touch Him. Mary did not recognize Him, thinking He was the gardener. If He was displaying Himself alike in both instances, why did she not recognize Him? Just what was wrong with her eyes that she knew Him not? Or was it that

He did not appear to Mary as He was to Thomas? I do not find Jesus appearing as a spirit until after His resurrection. He had control of everything before death, but when He appeared to them it was as Jesus that they knew, had eaten with and talked with. But, after dying and being raised, He vanished and appeared; came as a flesh-bones man and passed through shut doors; appeared as Jesus the man and as someone else. This is mysterious and I desire to tread softly and speak and handle these things carefully, so as to not mislead any dear child of God. Dear brethren and sisters, pray for me, the least, if one at all, that God may lead my mind into this phase of His doctrine to examine it candidly and firmly, yet to do it in love.

Yours in a sweet hope,
W. D. Griffin,
Covin, Alabama.

A COMFORTING LETTER

Elder O. S. Young,
Dear Oscar:

I must write you a few lines tonight because my heart is full and my cup running over. Oh Oscar! Tonight, without any visible reason, I have been made to rejoice and to long for the clasp of your hand and your presence with me more than at any other time before.

That wind that bloweth where it listeth has fanned my famished and parched soul tonight so that I have been for the present, at least, lifted out of the mirey clay. I believe I have been made to understand the mystery of the brotherhood of God's children. Oh how great is that love—no words of mine can express.

I know I am a mystery to you. And, no wonder, for I am equally so to myself. I am vile, just a cess pool of corruption, unworthy to behold the face of an elder of the church of God, yet longing tonight for your presence. No consistency in such a state—yet I am in it. Once I longed to know more of the things of this world. Now I care not for the things of this world. Now my desire is unto the Lord for more of His mercy, more of His grace, more such experiences of love for the brethren as has exercised my poor soul tonight. I wish I could make you understand the anguish and bitter trouble I have passed through in the last six years. In this time I have seen all my treasures drift away from the ship of my dreams where she sank. All the beautiful sand upon which I have built my house has been scoured away by the merciless waves, and I find myself shipwrecked and homeless just about the time I had promised myself to begin laying in my store.

Oh, if you can find it in your heart to pray for such a one as I am, please do so. I feel that I need your prayers, for between the visitations of His spirit to my poor heart there are dark valleys to pass through. Some times it seems He is clean gone forever. But I find Him faithful, and with His grace, I am enabled to see another day of visitation.

Yours in bonds of love,

William David Dupree,
Willow Springs, N. C.
Sept. 12, 1930.

P. S.—Come to see me when you have an opportunity. And I would be glad to have you write me any

word of encouragement you may have in mind.

W. D. D.

The above letter has been in my possession for nearly 15 years, and despite the fact that I have during this period of time read it many times with much comfort, it is still just as new and fresh as when I first received it. And so, with the humble consent of the humble writer himself, I am passing it on to be published for the benefit of the household of faith and the glory of God. Surely we feel, if indeed we have tasted that the Lord is gracious, that this dear friend has an experience of grace, and has been enabled to say with the apostle Paul, "It is by the grace of God that I am what I am." "All thy works shall praise thee, O Lord, and thy saints shall bless thee." Psalms 145:10.

Yours in humble hope,
O. S. Young,

Angier, N. C.
May 2, 1945.

A DESIRE TO FOLLOW IN THE FOOTPRINTS OF THE FLOCK

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

Dear Mr. Gold:

The following letter from a precious and saintly mother in Israel is being sent you for publication at the request of Rose Bay Church, as it was this church referred to in the letter, and was so much appreciated, setting forth as it does, such noble traits of Christian fortitude, it was the mind of the church to instruct the clerk to place on the

church records a copy of the same, and that copies be sent to the Landmark, Old Faith Contender and Good Will for publication.

Yours in humble hope,
O. S. Young,

Angier, N. C.

Mrs. Annie Carawan,
In Care of
Mrs. Martha Credle,
Swan Quarter, N. C.

Dear Sisters, Martha and Annie:

Doubtless you think me very careless about fulfilling the promise I made you in regard to writing you when I returned home. Well, dear sisters, my only excuse is the condition of my head and eyes. They are my greatest handicap. I can write but very little at any time. However, I want to tell you that I have not forgotten you or your kindness to this poor worm, which greatly helped to make up one of the most pleasant occasions of my life. I have desired so long to visit this church, converse with and look upon the faces of some I have known and loved for more than fifty years. I feel like our dear Lord granted this desire when I had almost despaired of such a blessing—one I feel like will be to me an ever green spot in memory's waste, as long as memory lasts. I enjoyed being in the midst of this little band of God's dear children, whom I feel desire to worship Him in spirit and in truth. I have tried to worship with this people for more than fifty years. And yet, sometimes I wonder if I have ever worshipped Him in deed and in truth as a child of our Heavenly Father should. My understanding is so poor and weak, and the things

of this glorious kingdom are so high and glorious I cannot attain unto them. But one thing I do know—I desire to follow in the footprints of the flock, who bear in their bodies the marks of the Lord Jesus. When you meet again in your church services, please remember my warmest Christian love to the brotherhood. Would be glad to have them come to see us as often as they can. May our blessed Lord and Saviour bind you together with the cord of His undying love, which cannot be severed, that you may walk together in peace and bear one another's burdens, and thus fulfill the law of Christ.

Yours in hope of a better resurrection,

Sister Sadie D. Keaton,
Wilson, N. C.

P. S.—Dear sisters: We had a very pleasant trip home. I was a little tired, but otherwise was feeling better than when I left home. Many thanks to you both, with a heart full of love and kindness to your son. If you think best, after reading this poor letter, you can ask the clerk of your church to read it to them, as I would like for them to know I love them, for Christ's sake, if not deceived.

Fondly,
Sister Sadie.

LOVES THE LANDMARK

Dear Mr. Gold:

I received the dear old Landmark today, and it is a sweet book. I do love to read the pieces that God's little ones put in it. I often wish I could write like some do, but as I start it seems like my mind can't

lead me to explain my feelings.

I am in low health and don't have a mind to do very much. I fell out of doors two months ago and broke my ankle and I can't explain how I have suffered for a month. I could not walk at all. I begged the dear Lord to help me to get on my feet once more, as I am deaf and feel so lonely. I can get around some now, but still my foot keeps hurting me. The doctor seems to think I tore some of the ligaments apart and that is why it swells so.

Dear Mr. Gold, I don't feel like I am able to take the Landmark. I know it is due, and although I don't get to go to meeting very often I enjoy it. I am sending you a dollar and it will keep it on for six months. Then you can mark my name off.

I am sorry to have to give it up, as it is a lot of comfort to me, as I never hear any preaching. I love the Old Baptists more every day and am trying to pray that God will take care of me in my lonely days here, so I can be prepared to meet my dear Lord when I am gone from this world of trouble.

I have a dear son in England, who has been gone 23 months, but I keep praying that God will watch over him for me and bring him back safe. That is all we can do, just pray for them.

I hope the dear Lord will keep you in good health, so you can still keep the paper going, so some can read it if I can't.

Wishing you and all the dear ones will pray the Lord to remember poor old sinful me. I feel to be the weakest one, if one at all.

From a friend in Christ Jesus, I

hope,

Mrs. Mary E. Justice,
Sneads Ferry, N. C.

We are giving you credit for one year, from the fund sent us to send the Landmark to those unable to pay. We want you to have the Landmark as long as it is a comfort to you.

We trust you will soon be able to get around. Your trust in God and faith in Him will make you whole. I feel that God will hear your prayers and also bring your dear son back to you.

J. D. Gold.

COMMENDS ARTICLE

Dear Mr. Gold:

Enclosed is Money Order for two dollars (\$2.00) for which you will renew my subscription one year to Zion's Landmark. The extra dollar you may apply to some one unable to pay.

I have just read March 15th Landmark and the first article on the "Resurrection of the Dead" by Elder Lee Hanks is worth the price of the paper for several years. It is clear and sound, and the arrangement of quoted authority on the doctrine makes it clear and simple, so that the ordinary person may see the mystery of the resurrected body, changed from mortal to immortality.

As ever, yours in hope of immortality.

J. P. Tingle,
Grantsboro, N. C.

GOD IS HIS HELPER

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

Inclosed you will find a post office money order for \$2.00 for which please renew my subscription to Zion's Landmark for another year. Please pardon my delay for I didn't intend to wait this long. I have been a reader of the Landmark for many long years, and I hope I never have to do without it. I am placed where I never hear preaching, and to read the Landmark is like hearing a sermon. There are times when it seems like I cannot bear my lot, but when our need is greatest then God's help is nearest, and I do feel that He has blessed me in many years, for which I hope I am thankful.

Remember this unworthy one in your prayers, and may the Lord bless you in the continuance of your great work.

Yours in humble hope,
James G. Smith,

Company 4,
Kecoughtan, Va.

**TREADING THE PATH HER
MOTHER TROD**

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

Dear Mr. Gold:

I am writing concerning the Landmark, which has been coming to my mother for many years, in the name of Mrs. N. T. Clayton, also known as Mrs. Jane Clayton, and whose passing occurred January 4, 1943. Mother enjoyed the Landmar so much, especially the editor-

ials of your dear father and many, many others, also those of the present editors. And, though she had passed her 98th birthday, she was still able to read her Landmarks and Bible to within a few days of her passing. We stop sometimes to think of her, how wonderfully she was blessed and how thankful we should have been. It makes me hope that her God may be our God, and beg that He may direct us through this life, so that when we are called from this world that we may be enabled to meet our mother, where there'll be no more separation. We ask the prayers of the Landmark readers whenever they can have a mind to remember us. We all enjoy the Landmark, and as her subscription expires October 15 I'm enclosing money order for \$3.00 for which please send me the Landmark and the Wilson Semi-Weekly Times for one year, changing the address from Mrs. M. T. Clayon, R. 1, Box 30, Roxboro, N. C., to Lena Clayton, Route 1, Box 30, Roxboro, N. C.

Lena Clayton.

RESOLUTION OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst, Bro. G. S. Radford, who was a faithful member of Bethany Church, may we bow our heads in humble submission to Him who doeth all things well.

We extend our deepest sympathy to his bereaved family, and pray that the guiding hand of the Lord will comfort them.

Resolved, That a copy of these resolutions be placed on our church records, a copy sent to the family, and a copy sent to Zien's Landmark for publication.

Done by order of the church in conference on Saturday before the fourth Sunday in April, 1945.

Elder E. C. Jones, Moderator
W. H. Woodard, Church Clerk

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C. APRIL 15, 1945

JESUS

Jesus demonstrated His power to heal the sick, to cause the blind to see, the deaf to hear, and to raise the dead.

Read St. John 7th chapter; Isaiah 26:19; John 5th chapter, verses 28 and 29; I Thes. 4:16; Romans 5:11, and many other scriptures on this subject.

In the 7th chapter of St. John, we have the very interesting account of Christ, healing the Centurion's son, by the spoken word, and of the raising of the only son of a widow of Nain, and other accounts of the power and wisdom of Jesus as He answered the messengers of John the Baptist.

Surely, as the sent of His Father, all power was given into His hands. Power to speak, and it was done; to speak, and it stood fast. And wisdom to know and to do His Father's will.

The Centurion, a ruler, felt unworthy to go to Jesus, and said: "I am not worthy that Thou shouldst come under my roof"; and so he said unto Jesus, "Speak the word, and my servant shall be healed."

How true, in the experience of His people. The accepted one of the two men, who went to Jesus, did not feel worthy even to look upward; but could but smite his own breast, and say, "Lord, be merciful to me, a sinner." This man went away forgiven, justified, while the man who felt the Lord owed him something for his works, was left a condemned sinner.

The friends who went to Jesus, in the interest of the Centurion's servant, returned to the home and found the servant healed.

And it came to pass the next day, that Jesus went unto a city called Nain, with many of His disciples and others, also, and when he came near to the gate of the city, behold there was a dead man being carried out. Who was he? The scriptures only say he was the only son of his mother, and she was a widow. No husband, no son, to lean upon, but Jesus became the friend that sticketh closer than a brother. Jesus had compassion on her, and said unto her, "Weep not." "And Jesus came and touched the bier, and they that bear him stood still, and Jesus said, Young man, arise, and he that was dead sat up and began to speak, and Jesus delivered him to his mother. All the company glorified God, saying that a great prophet is risen among us, and that God hath visited His people."

The scriptures teach that He that hath delivered, will yet deliver. God

and His Son, Jesus Christ, lives and will ever live. God is Omnipotent, Omniscient, and Omnipresent. The same yesterday, today and forever.

And as Jesus had compassion on this widow, His eye is ever open, and His ear never made heavy, but hears and heeds the cry of the destitute children of God, whose only hope is in the Lord.

Jesus was tempted in all points as His children are tempted, that He might know the power of temptation and make a way for their escape. The prophet said of Him, "He hath borne our griefs and carried our sorrows."

"He that delivered the widow's son, will raise all the members of His mystical body, at the last day. They shall arise because of their union with Him, their belief in Him. And the dead in Christ shall arise first. And all that are in their graves shall hear His voice and shall come forth, some to the resurrection, others to condemnation." "For He shall quicken your mortal bodies by His Spirit that dwelleth in you."

In hope,
O. J. Denny.

SISTER AGNES JONES

The subject of this sketch was born September 25, 1860, in Onslow County, N. C., was married February 25, 1897 to L. A. Jones, he having preceded her to the grave by a number of years. To this union were born three children, all girls, who survive her, Mrs. Emmis Dixon of Jacksonville, R. F. D. No. 3, Mrs. Lela Jackson of Jacksonville, and Miss Joy Lee Jones, of Wilmington, N. C.

Sister Jones lived to the ripe old age of 84 years, 7 months, and 3 days, and died April 28, 1945. She lived practically all her life in her home community, was a good wife and mother. On Saturday before the first Sunday in May, 1922, she offered to the church at Southwest and was

received. She was a faithful member, always filling her seat, unless providentially hindered, and for many years was not able to walk except on crutches and with help. After her husband's death, she lived with her children, who were so good to her, always taking her to her meetings, if she was able to go. They miss her so much, as we all do, but the dear Lord knows best and at His appointed time we must all go.

She had a good hope in her Saviour and we feel she is now at rest, there to await the second coming of the Lord Jesus Christ, who will come with a shout and the voice of an archangel to call His children from their sleeping dust, (the dead in Christ shall rise first) and in His everlasting power convey them to their home in heaven, there to be with him forever.

May the Lord bless her dear children to follow in her footsteps and comfort them in their bereavement by His spirit and reconcile them to His divine will, is my prayer for Christ's sake.

One who loved her,
E. F. Pollard.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us by death the following members of South West Church: Sister Lula Shepard, Brother A. W. Cooper and Sister Agnes Jones,

Be it therefore resolved that we bow in humble submission to His divine will, and while the church feels its loss is great, yet we do feel that our loss is their eternal gain. They were all good and faithful members, filling their seats unless providentially hindered and were much loved and admired by the churches and others who knew them.

Resolved, further, that a copy of this notice be placed on our church book and a copy sent to Zion's Landmark for publication.

Done by order of Conference Saturday, May 5, 1945.

E. F. Pollard, Moderator,
J. B. Pollard, Clerk.

CORRECTION MEETING NORTH EAST CHURCH

Please make correction in Landmark at the time of holding quarterly meeting at North East Church. Correct time is Third Sunday in February, May, August and November.

The mistake was made in the minutes.
Thank you.

Yours truly,
E. F. Pollard,
Jacksonville, N. C.

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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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MAY 1, 1945

NO. 12

THOSE WHO OBEY HIM SHALL PROSPER

"And if they be bound in fetters, and be holden in cords of affliction;
Then he sheweth them their work, and their transgressions that they
have exceeded.

He openeth also their ear to discipline, and commandeth that they re-
turn from iniquity.

If they obey and serve him, they shall spend their days in prosperity,
and their years in pleasures:

But if they obey not, they shall perish by the sword, and they shall
die without knowledge.

But the hypocrites in heart heap up wrath; they cry not when he
bindeth them:

They die in youth, and their life is among the unclean.

He delivereth the poor in his affliction, and he openeth their ears in
oppression:

Even so would he have removed thee out of the strait into a broad
place, where there is no straitness; and that which should be set on thy
table should be full of fatness.

But thou hast fulfilled the judgment of the wicked: judgment and jus-
tice take hold on thee.

Because there is wrath, beware lest he take thee away with his stroke:
then a great ransom cannot deliver thee."—Job 36:8-18.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

HUMILITY AND JOY

I went to the church early one day,
Not to pass the time away,
But engage in prayer and praise
To the Lord of glory.

I came feeling so small and mean,
Poor and afflicted, little and lean,
With no one to come in between,
For I alone was to preach.

No one can ever feel any less,
For my soul was sorely distressed,
With no one to pity or caress,
I was not able to preach.

The crowd was small, only a few,
Had come to the place where
prayer was due,
And to show their love was true,
And to hear the word.

The brethren soon began to sing,
Soft and low as if borne on wings,
Joy to my soul did bring,
"Lord, remember me."

"Jesus, thou are the sinner's
friend,"
Who came to bring and not to send,
Who came to give and not to lend,
"O Lord, remember me."

The chorus filled my very soul
With a joy that cannot be told,
It warmed my heart that was so
cold,
For the Lord remembered me.

B. S. Cowin.

EXPERIENCE

I was brought up by good parents
and raised to go to Sunday School.
My Daddy taught me to be a good
girl, to be truthful and honest, but
he could not teach me the love of
Jesus.

When I was about nine years old
some of my people were sick, and I
felt like they were going to die. It
seemed something came over me
and said pray, and I went out be-
hind the house and got on my knees
and said, "Lord, if it be Thy will,
spare my loved ones and raise them
back to their health again." They
got well, and I felt so little about it.
I knew it was nothing good I had
done. It was the Blessed Jesus,
who raised them up.

I went on in this way. I would
be with my playmates and they
would look so much better than I
In the year 1924 I was married at
16 years of age. We were poor,
had nothing but our clothes. It
seemed that all we started to do was
almost a failure. We had been
married about three years and a lit-
tle baby was born, but Jesus loved it
and took it home. In about two
years another was born. It lived
six months, and the good Lord took
him. It was so hard to give him up,
but the good Lord knew best.

During this time I was in trouble
about my sins. It seemed they were
more than I could bear. There was
a protracted meeting going on, and

I went with my aunt one night and when they called for mourners I went up to be prayed for, and in a few nights I went back and joined the church. And then is when my trouble started. I didn't know anything about the pardoning love of Jesus to a poor hell-deserving sinner. I went on in this way about two years. My burden grew worse and worse. I was seeking rest and found none. I stopped going anywhere to meeting after awhile. I asked my husband if I could go with him to meeting where he went. At that time he was not a member of any church, but went to hear the Old Baptists. He said, "Yes, you can go, but you better tell the people of your church to take your name off their book." I told him I didn't care anything about that.

I started going with him to Mill Branch to meeting. We were both seeking rest for our poor souls. We went to Tabor City church one night and when Elder J. T. Williams started to dismiss he gave out that good old song No. 625. It seemed I could not live. I tried as hard as I could to leave the church. The third time I tried to leave it seemed like if I left that place without asking him to pray for me I would surely die. When I found myself I was asking him to pray for me. I went home feeling so mean and sinful. I went with my husband to his sister's and they were all having a big time. I was sitting on the porch and a voice spoke to me and said, "Go in the woods and pray." I got up feeling like a poor prisoner sentenced to death. I went about a half a mile from the house. No one knew where I was except me

and I feel like the blessed Lord. I fell down on my face, I felt for the last time. I said, "O Lord, hear me. I am a poor hell-deserving sinner without God and without hope in this world. O Lord, if it be Thy will, take charge of this old body of mine, and use it to Thy honor and glory. If my soul is sent to hell, you are a just and holy God. I am a poor lost sinner in this world."

It was there on that beautiful Sunday morning that the Blessed Lord spoke peace to my poor sin-sick soul and lifted me off the ground and made me praise His holy name for what He had done for me. I believe if I had had ten thousand tongues I would have praised Him with them. I went back singing "Praise God from whom all blessings flow. Praise Him all creatures here below. Praise him above, ye heavenly host. Praise Father, Son and Holy Ghost."

"I went on for awhile feeling better, and I wanted to join the church, but I felt like those good people did not need such a poor sinner as I was. But I loved them better than any other people. It seemed to me the preacher was looking right at me. On the first Sunday in July, 1931, when Brother Williams opened the door of the church, I couldn't go. After meeting he came right to me and said, "Why didn't you come in?" I could not say anything. He called the good people back and they received me and at the water my husband came, and we were baptized together. And nobody but the poor children of God know the sweet peace I enjoyed for about a month. Then I began to doubt. I wondered what those good people

wanted with such a poor sinner as I. Poor children, I have never learned how to do good, yet I just have to go begging and praying for His mercies to be bestowed on me, a poor sinner. I feel like the church would be better off without me, but, O Lord, how could I live without them?

I often feel when I go to church if I could just have a place on the bottom step it would be good enough for me. Oh, dear Old Baptists, pray for me to stay little and at the feet of my brothers and sisters, as I have always felt to be a beggar, Pray God to keep me little when in the valley. Please pray for me. Saved by the grace of God, if saved at all.

Mrs. S. G. Norris,

Tabor, N. C.

GOD'S POWER

I will try to write a few of my humble thoughts, trusting that if they find a place in the dear Landmark, that they will not crowd out better writing. I am a constant reader of the Landmark, and get much comfort from it.

I love to think on the subject, relating to God's power; the only perfect rest we have in this life, is when we fully trust in God. I feel that I have tasted of that rest; it is sweet. Sometimes I forget, and depend on my own puny strength; and immediately see my helpless condition; and cry, "Help, Lord, or I perish," as Peter did, Matt. 14:28-31. But oh what joy and relief when His helping hand is extended to us. This scripture was written for God's children's benefit.

We should never tire of thinking

of this blessed truth: Our God never makes a mistake! How wonderful, and how comforting, and what a mighty Helper He is. He is our Captain, that fears no storm. He is a God of mercy; yet He hates evil, and every abomination of those who are evil, and He will surely punish them. Fear, sorrow, and anguish is on this earth right now, Satan is walking up and down upon it, he is exultant at the awful condition this sinful world is in, he is pleased at all this war, and horror! The whole world is sick! O, how pitiful! Pen cannot describe it. Where is the remedy?

How many have repented, confessed their sins to God, and begged His forgiveness? When I was about eight years old, I read a little verse.

The memory still lingers, and it read thus:

"'Tis not enough to say
We are sorry; we repent,
And then go on from day to day
Just as we always went."

My humble opinion is that if peace comes on this earth, hearts, and many hearts, will have to be changed, because jealousy, hatred, envy, greed, deception, and immorality, covetousness, the love of money is the root of all evil.

Now who can destroy this multitude of evils? Can ministers, or evangelists? Can statesmen? Those mentioned above have been working a long time, and are still hammering at the job, but I think Jesus alone is the remedy. When Jesus enters the heart, it is a changed heart. What that person once loved that was sinful, they then hate. Yes,

and those beholding them can see the difference in their walk in this life here on earth. Remember, when Jesus healed the afflictions of the people, did they continue to go on crutches? Or did those that were blind continue to grope their way? No, indeed! It was the Lord's work, and it was perfect. So they leaped with joy. Those beholding them marveled.

Please pray for me.

Mary Lancaster,
Cuba, Alabama.

THE RESURRECTION NO. 2

Soon, soon we shall be called to go the way of all the earth. Death, that last enemy, shall sooner or later come to each of us. Evasion is out of the question. Winning out over him has not, nor will not, ever be done by mortal man. Pretty grass and pretty flowers are wonderful, beautiful things. But they will not stay that way. No skill nor art of man can keep age and death from all earthly things. No sooner than the infant plants the first footstep on earth, it is on its way to the grave. No sooner than we begin to live do we begin to die. Our precious babes are snatched away in death and we resent it. Taken away from a life of toil, pain and sorrow and yet we are not satisfied! It is too soon. So we dwell in a land of the dying and it is always too soon. It doesn't matter how old and gray and decrepit our aged get, we are not yet ready for them to die. But our fondest ambitions for the child must bow in submission to death. Our pleasant and lovely times in the evening of life of

the aged must come to an end. No matter what our station in life or what the future prospects may seem, death comes to us all and robs us of them all.

What about this? Is this grim-mest of monsters to be winner over all? Has any one conquered him at any time? Does death end everything? That yawning hole in the ground, that, under normal circumstances, you and I must finally end up in, shall it clap its hand in holy glee at the brilliant victory it has won? These loved ones that we have silently and sorrowfully conveyed to the grave, shall we see them again? That dear, precious feeble mother of mine that suffered and toiled for years and lay down in death at last, shall I see her again? That tiny, tender little bud that died in his mother's arms, shall we see him again? If I didn't believe that I'd see them again I'd never enter another pulpit as long as I live. If, in attending funerals I had to concede that that precious, still form was never to know heaven nor to gain any victory over the grave, I'd have very little to tell the sorrowing relatives. But the essence of the gospel is that there is a victory already gained by our Lord and Saviour, Jesus Christ, and we are waiting for its manifestation.

At this time I'd like to know what the Jews believed in regard to the resurrection. I think it would be profitable to us to know. They had their sacred writings in their possession many centuries before Christ. We have every reason to believe that they read them. Somehow it seems to me that they were better qualified to read and under-

stand them than any modern scholar. It was their language, written in the simple way of shepherds and tillers of the soil. Did God give them understanding? How did they understand Moses and the prophets? Did they believe in a resurrection of the dead? In what way did they believe it? Did they believe that a day in the future all the dead were to rise? Did they believe that those already dead are through with the resurrection? Or did they believe that the resurrection was at or in regeneration?

In the ancient prayer book of the Jews, entitled "The Mohzar of the Holy Roman Synagogue," they are directed whenever they look upon the grave of one of their nation to offer this prayer: "Blessed be the Lord, our God, the King of the world, who formed you with judgment, nourished you, preserved you alive, delivered you up unto death; who knows the number of you all, who will raise you up again, who will restore you again with judgment. Blessed art thou, O Lord, who givest life to the dead. May the dead live. With thy dead body may they arise. Awake and rejoice, ye that live in the dust, because the light is your due, and the earth shall cast out the dead." This same prayer is oftentimes pronounced at the grave by the Hazan, or minister of the synagogue, at the burial of a Jew. And in the hymn sung or chanted at the grave we have the following, "God is perfect in all His works. Who will say unto Him, Why doest thou? He who governs in things beneath and in things above, who delivers up to death, who gives life, who brings down to

the grave, and brings back again." This shows conclusively that the Jews believe in the resurrection of the dead.

Not only did they believe in the resurrection but it was to them a literal resurrection. Even the Sadducees, who denied it, understood them to believe in that way.

At the conclusion of this article I want to say that since I was given a hope I have believed in the resurrection of the dead. During the intervening years I have not had any occasion to change my views. But I do want to leave it here on the printed page that I do not know enough about it to raise any trouble about it. I refuse to be drawn into any controversy about it. I will not spend any time replying to critics, but as soon as I have written to the satisfaction of my mind I will then leave the subject and let who will throw stones. May God give us grace, forbearance and tolerance that we may examine the Scriptures, differ on them, be unable to agree and yet commune, wash feet, preach together, be associated together and die together!

Yours in a precious hope,
W. D. Griffin,
Covin, Ala.

RULES FOR BIBLE STUDY

The critics of God ask the question, "Why did not God translate the entire human family from the visible world into the spiritual world?" I answer this by asking two questions: Why did not the **housewife** include all the ingredients of the kitchen in her biscuits? God created Adam from the dust of the earth. Why did He not make

up all the dust of the earth into little Adams?

I now turn to the subject of sin. In discussing sin I apply two fundamentals. First, the Bible is a parental law, having jurisdiction over the living children of God. We also recognize the two phases of sin. Active and passive. The active phase is an individual manifest sin, a violation of the parental law, the penalty of which the sinner must pay if not pardoned.

The passive phase is a sin in which the sinner is not altogether responsible. The penalty he is unable to pay. For example, a man kills another, for which he spends twenty years in prison, satisfying the violated law. This is an active phase of sin. When he returns he still has the stain and guilt of a murderer which stands against him in Heaven, the penalty of which he is unable to pay. This is the passive phase of the subject. He may be able to walk the strait and narrow way, but the murder will haunt him as long as he lives.

Dr. A. L. Jones,

Tyler, Texas.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

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Dear Sir:

You will find enclosed \$2.00, for which please renew my subscription to Zion's Landmark for another year, and also I am sending \$2.00 in addition to the \$2.00 that is for my subscription, to pay for some one not able to pay for themselves, in order that some one who is deprived of going out to church might read

in the quietness of their home the blessed, comforting words that God's humble poor are hungering and thirsting for, for there are many such throughout the world that feel to be in need of a helping hand, which hand is the hand of God.

I do not feel worthy to offer anything in this way. But it is better to give than to receive.

I have been getting the Landmark now a little over one year, and I cannot express to you the comfort it is to me. So, may God bless you all to keep up the good work that you have been so wonderfully blessed to do, is my humble prayer for Christ's sake.

A brother in hope, if one at all,
B. L. Godwin,

Rt. 3, Dunn, N. C.

SALVATION IS OF THE LORD

"I will pay that that I have vowed. Salvation is of the Lord." Jonah 2:9.

Most Bible readers, I am sure, are acquainted with the history of the Prophet Jonah's travels, and do not need any enlightenment on the deep meaning of "salvation." The writer certainly feels his insufficiency and weakness, and dependency upon the Holy Spirit of God to guide and direct him in the way of truth. In the age in which we are living, there are a lot of people who believe and teach that salvation is dependent, partially at least, on the works of man, and man's ability in accepting it. The doctrine is being taught by many "intellectuals" that God is absolutely depending, or in other words, dependent on man to help Him build His Kingdom on earth.

And without the universal assistance of man, God will not be able to succeed as He had planned. In other words, the doctrine is being taught and preached in both "high and low places," that Jesus Christ died, and shed His blood to redeem the whole race of Adam. And He ascended up into Heaven, leaving everything pertaining to His work of saving the people to be carried on by men and women in this world. And if they fail to do this work in which Jesus is supposed to have turned over to them to be completed, then the Lord will have failed to accomplish that which He purposed to do.

We hope that God will be pleased to bless us to set forth the truth—that man is dependent on God for "His Salvation," not partially, but wholly and completely.

Some portion of the words that is being used in this letter were spoken by another, many years ago. But they "ring true" today as ever. Because they give God all the power, all glory, and all honor.

First—Let us try to expound the doctrine—the doctrine "that I have vowed. Salvation is of the Lord." We understand by this, that the whole work whereby men are saved from their natural estate of sin and ruin, and are translated into the Kingdom of God and made heirs of eternal happiness, is entirely a work of God through His Son Jesus Christ. "Salvation is of the Lord."

To begin, then, at the beginning, the plan of salvation (if we shall call it a plan) is entirely of God. No human intellect and no created intelligence assisted God in the planning of His Salvation; He con-

trived the way, even as He Himself carried it out. God devised salvation for His people, before the existence of angels. Before the day-star flung its rays across the darkness, of the deep, God devised a way whereby He might save those that believe on His name, (those who are embraced in that covenant of His grace from the foundation of the world) whom He foresaw would fall in Adam. He did not create angels to consult with them; no, of Himself He did it. We might truly ask the question, "With whom took He counsel? Who instructed Him, when He planned the great architecture of the temple of mercy? With whom took He counsel when He digged the deeps of love, that out of them well up springs of salvation? Who aided Him?" "None." He Himself alone did it. "The Father, the Son, the Holy Ghost, these three are one." In fact, if angels had been in existence, they could not have aided God; if God had put this question to them, "Man will rebel; I declare I will punish; my justice, inflexible and severe, demands that I do so; but yet I intend to extend mercy." If He had put the question to the mighty ones, "How can those things be? How can justice have its demands fulfilled, and how can mercy reign?" the angels would have sat in silence until this day. They could not have thought out, and carried out, the plan of salvation of God's people. It would have surpassed angelic intellect to have conceived the way whereby righteousness and peace should meet together, and judgment and mercy should kiss each other. God devised it, because without God it

could not have been devised.

It is a plan too splendid to have been the product of any mind except of that mind which afterwards is able to carry it out to its complete completion. Salvation is older than creation. "It is of the Lord."

As it was of the Lord in the planning, or devising, whichever we may choose to use, so it is of the Lord in execution. No one helped to provide salvation; God has done it Himself. The banquet of mercy is served by one host; that is God to whom the cattle on a thousand hills belong. But none contributed any dainties to that royal banquet; He hath done it all Himself. The royal bath of mercy, wherein black souls are washed, was filled from the veins of Jesus; not a drop of blood was contributed by any other being. He died on the cross, as an expiator. He died alone. No blood of martyrs mingled with that stream; no blood of noble confessors and professors nor of heroes entered into the river of Atonement; that is filled from the veins of Jesus Christ, and from no other source. He hath done it all. The Atonement is the unaided work of Jesus. On yonder cross I see the man who "trod the wine press alone." In yonder garden I see the solitary conqueror, who came to fight single-handed, whose arm brought salvation, and whose Omnipotence sustained Him. "Salvation is of the Lord," as to its provisions; God the Father, God the Son, and God the Holy Ghost (Holy Spirit) hath provided for everything.

We hear some one say—so far we agree: but now we shall have to separate. "Salvation is of the

Lord," in the application of it. "No," says the Arminian, "it is not; salvation is of the Lord, inasmuch as he does all for man that he can do; but there is something that the man must do, which if he does not do, he will perish." That is the Arminian way of salvation. Why, is not the sinner by nature dead in trespasses and in sin? And if God requires him to make himself alive, and then afterward he will do the rest for him, then verily, my friends, we are mistaken in the whole matter, and would shake our faith in the written word of the Holy Scripture. For if God does require so much of one to make himself alive, and we can do it, we can do the rest without the assistance of Him. If the first step can be taken by the "dead sinner," all the rest can be easily accomplished by man. And if God does require the sinner, who is dead in trespasses and in sin—that he should take the first step, then he requireth just that which renders salvation as impossible under the gospel as it ever was under the old law, seeing man is as unable to believe as he is to obey, and just as much without power to come to Christ. "The power must be given him of the Holy Spirit of God. Man lieth dead in sin; the Spirit must quicken him, if he is ever to be made alive to the things of God. He is bound hand and foot, and fettered by transgressions; the Holy Spirit must cut his bonds, and then, only then, will he leap to liberty. But unless the first thing is done for him, he must perish as surely under the gospel as he would have done under the law.

I would cease to preach, if I be-

lieved God, in the matter of salvation, required anything whatsoever of man whom He Himself had not also engaged to finish as a "free gift." "What what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans 8:3.

Well, says one, that doctrine will make people sit still and fold their arms. No, sir, it will not. When it is applied by the Lord—it will make the unwilling willing, it will make the ungodly godly, and bring the vile rebel to the feet of Jesus Christ, or else salvation will never be accomplished. Leave that one thing undone and you have broken the link necessary to its integrity. Take away the fact that God begins the good work—take that away, **AND YOU HAVE SPOILED THE WHOLE OF SALVATION**; you have taken away the key-stone from the arch, and down the whole thing tumbles. There is nothing left then.

And now the next point we shall cause some disagreement with our Arminian friend, "Salvation is of the Lord." As the sustaining of the work in the heart of His children. When a man is made a child of God, (when he is born again) he is not given a stock of grace with which to go on forever, but he is given grace for that day; and he must have grace for the next day, and grace for the next, and grace for the next until days shall end, else the beginning will be of no avail. **A MAN CANNOT MAKE HIMSELF SPIRITUALLY ALIVE, NEITHER CAN HE KEEP HIM-**

SELF SO. No man of himself, even after the new-birth, hath any power, except that power is daily, constantly, and perpetually given him by the Holy Spirit of God. But some may set up themselves as independent Christians; having a little stock of grace on hand, and they say, "My mountain standeth firm, I shall never be moved." But it is not long before the manna begins to be putrid. It was only meant to be the manna for the day, and we have tried to keep it for the morrow, and therefore it fails us. We need fresh grace for each day to sustain us if we are to be "wide-awake" Christians.

"For day by day the manna fell;
O to learn that lesson well."

But lastly this point. "**THE ULTIMATE PERFECTION OF SALVATION IS OF THE LORD.**" Soon, the saints of this earth shall be saints in Heaven; their hairs of snowy age shall be crowned with perpetual joy and everlasting youth; their eyes suffused with tears now shall be made bright as stars, never to be clouded again with sorrow; their hearts that tremble now are to be made joyous, and set forever like pillars in the temple of God. Their follies, their burdens, their griefs, their woes, are soon to be over; sin is to be slain, corruption is to be removed, and a heaven of spotless purity and of unmingled peace is to be theirs forever. "**BUT IT IS STILL BY THE GRACE OF GOD.**" As we were redeemed from our filthy conversation by grace, so we must be redeemed from death and the grave by God's grace too, and

the saints of the Lord will enter heaven singing,

"Salvation is of the Lord alone;
Grace is a shoreless sea."

There will be no Arminians there. Here they say, "It is the will of the flesh," but in Heaven it will not be so. Here they ascribe some little to the creature; "BUT THERE THE REDEEMED SHALL CAST THEIR CROWNS AT THE REDEEMER'S FEET," and ACKNOWLEDGE THAT HE DID IT ALL. Here they may sometimes look a little at themselves, and boast somewhat of their strength; BUT THERE "NOT UNTO US, NOT UNTO US," BUT UNTO THEE, O LORD, shall be sung with deeper sincerity and with more profound emphasis than they have ever sung it here below. IN HEAVEN, WHEN GRACE SHALL HAVE DONE ITS WORK, THIS TRUTH SHALL STAND OUT IN BLAZING LETTERS OF GOLD, "SALVATION IS OF THE LORD."

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus. Acts 4:11-13.

Wherever this doctrine is preached today, "with the sincere desire in the heart," that if it be God's will to open the eyes of the blind, that they may see and hear what the Spirit says, it is mighty in tearing down the strongholds, for

He is mighty to save to the uttermost.

Your friend, in hope of eternal life.

Posie W. Ashworth,
P. O. Box 917,
Danville, Va.

THE BLESSINGS OF AFFLICTION

"Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain." Isaiah 40:4.

If in your road heavenward no valley ever sank before you; if no mountain and hill ever rose up in sight; if you encountered no crooked path through the dense wood; and no rough place, with many rolling stones and many a thorny briar in the tangled forest, it would not seem that you were treading the way which the saints of God have ever trod, nor would it appear as if you needed special help from the sanctuary, or any peculiar power to be put forth for your help and deliverance.

But, being in this path, and that by God's own appointment and finding right before your eyes valleys of deep depression which you cannot raise up, mountains and hills of difficulty that you cannot lay low, crooked things which you cannot smooth, you are compelled from felt necessity to look for help from above.

How does the Lord "make the rough places plain"? That rough and rugged road, where stumbling blocks were so thickly strewn. The unbelief and infidelity of your heart, the suggestions of Satan and the workings of your own reasoning

mind which entangled you in such a maze. The briars and thorns which so lacerated your feet; what becomes of these rough places when the glory of the Lord is revealed?

All of these stumbling blocks are removed in a moment, unbelief is silenced, infidelity is put to flight. Satan slinks discomfited away, the reasoning mind bows to the force of the Spirit's inward witness. What was so difficult to understand becomes easy to believe, and the intricate mazes where reason was lost are made plain to a child-like spirit. Nothing can stand the Lord's presence and power. When these are felt, what obstacle will not give away? What valley will then not be exalted? What mountain and hill will not then be made low? What crooked path not be made straight, and what rough place then will not be made plain? But it is only the revelation of the glory of the Lord that does this. Without it the valley will still be a valley, the mountain will still be a mountain, the crooked place be crooked, and the rough place still rough. We all want ease, we love a smooth path. We should like to be carried in a palanquin to enjoy every comfort that earth can give or heart desire, and then die without a pang of body or mind, find ourselves safe in heaven. But this is not God's way. The word of truth, the sufferings of Christ and the universal experience of the saints all testify against the path of ease, all testify for the path of trial. They all proclaim, as with one united voice, "Wide is the gate and broad is the way that leadeth to destruction," and this is the way

of ease and of that prosperity which destroys fools. Prov. 1:32) But, "Strait is the gate and narrow is the way which leadeth unto life," and this is the path of suffering and sorrow. St. Matthew 7:14.

Be not dismayed by the trials and temptations which may lie in your path. These trials and temptations will be all blessedly overruled to your spiritual good, and will all lead you to seek more and more to be clothed with the spotless righteousness of Christ in which alone you can stand with acceptance before God. Again I say be not disheartened, ye suffering children of God, by your trials and sorrows, exercises and fears; for if the Lord sees fit that His dear saints should be thus tried and tempted, it is to teach them that there is a suitability and a preciousness in Christ, which they can never find in themselves.

And now may the Lord, if it be His gracious will, bless to your souls, ye suffering saints, what I have written, and lead you still to press on to endure all things that may come upon you, and patiently and submissively carry the cross as looking forward to the crowd, and thus be willing and more than willing to follow in Christ's footsteps and be conformed to His sufferings on earth. In the sweet hope and blessed confidence of seeing Him as He is hereafter, and being conformed to His glorious likeness in the bright realms of one eternal day.

Your little sister, I hope,
Mrs. Bessie Brooks Gay,
Farmville, 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. 12

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WILSON, N. C.

MAY 1, 1945

IN HIS STEPS

Job said, "For now thou numberest my steps." (Job 14:16)

David said, "The steps of a good man are ordered by the Lord and He delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him by the hand." (Psalms 37:23-24.)

"His arm is not shortened that He cannot save, nor His ear made heavy that He cannot hear."

David said, "Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name. Order my steps in Thy word, and let not iniquity have dominion over me." (Psalms 119:132-133)

Walking is a slow but a safe way to travel. The wayfaring man on the road from earth to heaven, may feel he is making slow progress, if any; but if God is with him, the end is certain, life immortal.

The scriptures teach, in no uncer-

tain terms, that: "There is a river, ever flowing into the garden of His grace, the hearts of His people, watering the plants of His pasture, and that there is a Way open to the redeemed of earth, by which they shall enter the courts of glory.

We have our highways and byways, through all the earth, but they cannot land a single traveler, to any but an earthly destination.

But, there is an Highway, that shall be called "The Highway of Holiness." Holiness belongeth unto God. No ravenous beast nor any unclean thing shall pass over this highway, but it shall be for those wayfaring men, though fools shall not err therein, but the redeemed of the Lord shall walk there.

Who are they? "The ransomed of the Lord shall return, and come to Zion, (the city of God) with songs of everlasting joy upon their heads; and shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35th ch.)

We count the cost of building and maintaining our highways, but not the highway of holiness, and they are traveled by all sorts, and conditions of humanity; but that innumerable host which John saw, by faith, is ever moving on and on, until the end, when all the family of God, and His Christ, be safely housed in Heaven. "All old things, even the earth itself, shall be no **more; but, Behold;** all things shall be made new, and God shall be with them, and be their God and they shall be his people. And God, Himself, shall wipe away all tears from their eyes.

No human mind can count the cost, or price, that Jesus paid for the

salvation of His people. They could not watch with Him. They could bear no part of the price; but Jesus had to bear the cross alone.

God is so high, holy and sinless, that He said, "I will take no bullock out of thy house, nor he goat from thy folds, "for every beast of the forest is mine, and the cattle of a thousand hills. I know all the fowls of the mountains, and the wild beasts of the fields are mine."

Men talk of doing things to help God to save people. But He said, "If I were hungry, I would not tell thee, for the world is mine and the fullness thereof." (Js. 50:10-12)

This highway of holiness, including all the redeemed that shall walk there, is of God; the city of the great King, whose Builder and Maker is God, shall be filled with His glory and He shall be the glory of all who enter there.

Those who walk in the Highway of Holiness, must be washed by the washing of regeneration, the blood and righteousness of Jesus Christ.

We learn to walk, proudly, along the highways of earth, but not one step can be made in the Spiritual Highway, unless we are born of the Spirit. Jesus said, "They that are born of the Spirit, must worship Him in Spirit, and in Truth."

The impotent man spoken of in Acts 14, was a cripple from his birth, and had never walked; but as he heard Paul preach, Paul saw him and perceived that he had faith, and cried out with a loud voice, "Stand upright on thy feet," and he leaped and walked.

God must give spiritual understanding and strength to perform. Without Him we can do nothing. It

is of His Spirit that we will and do of His good pleasure. Jesus said, "Of myself I can do nothing, My Father worketh and I work hitherto." Are we stronger than He? No, by no means.

Paul said to the Phillipians: "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 withstand; stand, therefore, having your loins gird about with truth; and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; and above all taking in hand the shield of faith, wherewith ye may 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." Praying alway, with all prayer and supplication, etc.

After all we read, write, preach or pray, we are as nothing in His sight, compared to the wisdom, knowledge, grace, mercy and truth of the three-one God, who is over all, in all and through all to the glory and praise of Father, Son and Holy Spirit.

O. J. Denny.

BLACK RIVER UNION MEETING

The next session of the Black River union meeting will be held, the Lord willing, with the church at Primitive-Zion, on the fifth Sunday and Saturday before in July, 1945. The church is located about three or four miles from the highway on the north side and you turn off on dirt road between Dunn and Erwin in sight of Erwin, go about three miles and inquire, and any one can direct to church.

All lovers of the truth are invited to attend.

Many thanks for publishing same.

Yours truly,
Elder L. A. Johnson, Mod.
W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk.

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at Bethlehem in Tyrell County, N. C., on Saturday and fifth Sunday in July, 1945. All lovers of truth are cordially invited to come and be with us. A special invitation is extended to our ministering brethren.

Noah L. Ambrose,
Union Clerk.

LOWER COUNTRY LINE ASSOCIATION

Lower Country Line Primitive Baptist Association will convene with the church at Stories Creek, Person County, on Saturday before the first Sunday in July, 1945, and continue for three days. Stories Creek Church is near Roxboro, N. C., on good surface road about two or three miles out near county home.

We invite brethren and sisters and friends to meet with us there.

Brother F. D. Long, Moderator
Brother J. J. Whitley, Clerk.

MRS. BESSIE MAE SMITH

Sister Bessie Mae Potter Smith, wife of Brother John W. Smith of Smithtown section, R. F. D., Pinetown, N. C., was born May 14, 1881, died May 21, 1945, making her stay on earth 65 years and seven days.

She was married to John W. Smith in the year of 1900, and they lived happily together for 45 years. She was a devoted wife, a true mother to her children, a loving neighbor and kind to all.

She leaves to mourn their loss a husband, four sons, Clemon M. John A., Justus G. and Reeves O. Smith; four daughters, Mrs. Ulra Waters, Mrs. Naomi Keech, Mrs. Sanna Paul and Mrs. Nelva Rich; twenty-eight grandchildren; two brothers, Mr. Eddie Potter and Mr. Buel Potter; two sisters, Mrs. A. R. Carawan and Mrs. J. G. Sadler, and a host of relatives and friends.

The writer can say of the truth that Mrs. Smith was one of the kindest women I have ever met. She was not a member of the Old Baptist Church, but she was as faithful and loyal to the church at North Creek. She loved the church and believed the doctrine that is generally believed among Old Baptists. She enjoyed hearing the gospel preached. She always seemed like she enjoyed hearing me when I was blessed to preach, and she always seemed to enjoy hearing our highly esteemed Elder A. B. Ayers. I spent a lot of time in the home the last five years. I can say of the truth that Sister Smith had the most patience of any lady I ever knew, and could bear her trials and tribulations so well. Sister Smith was held in high esteem at the church at North Creek as though she had been a member and I, as the pastor, will

miss her so much at the church and at the home. She was sound in the faith.

Her funeral service was conducted at the home Tuesday, 4:30 p. m. by the pastor of North Creek Primitive Baptist Church, Elder S. Gray of Kinston, N. C., assisted by Elder A. B. Ayers, of Williamston, N. C. Her body was laid to rest in the family cemetery under a mound of beautiful flowers in Smithtown, near the home, to await the morning of the resurrection, in which we believe she will hear the word "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Noah L. Ambrose, Clerk of
The Eastern Union
Elder S. Gray.

BROTHER W. R. EDWARDS

Whereas, it pleased the dear Lord to take our dear loving papa from our midst, Mr. W. R. Edwards, we desire to bow in humble submission to His most holy will.

Papa married first Miss Annie F. Barrington, and to this union were born 4 (four) children, W. C. Edwards, of Beaufort, N. C.; Mrs. Drusilla Glover, of Beaufort, N. C.; Mrs. Florence Williamson, of Hobucken, N. C., and Estella F. Edwards, our sweet little baby sister, who died in infancy, at which time our dear mother departed this life.

Papa was a member of the Primitive Baptist Church at Blount's Creek. He was ordained Deacon and served in that capacity many years. Papa was a strong believer in Salvation by Grace. He earnestly contended for the faith once delivered to the saints. To know him was to love him, for he was kind to all. His last marriage was to a widow lady, Mrs. Mary Eliza Rice, who was an excellent companion for papa and a kind and loving step-mother for us children.

The church, assembled in conference, appointed this poor unworthy sinner, the only son of my father, but I hope an humble brother in Christ, to write this obituary. Papa was born on August 29, 1863; his passing was on December 16, 1944, making his stay on earth 81 years 3 months 17 days.

Resolved, that a copy be put on our Church Record and one sent to the Landmark, and one sent to the Old Faith Contender for publication. Done by Order of Conference.

Elder E. P. Garrard, Mod.
W. C. Edwards, 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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—AT—

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

MAY 15, 1945

NO. 13

BEHOLD, GOD IS GREAT.

"Will he esteem thy riches? no, not gold, nor all the forces of strength. Desire not the night, when people are cut off in their place. Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

Remember that thou magnify his work, which men behold.

Every man may see it; man may behold it afar off.

Behold, God is great, and we know him not; neither can the number of his years be searched out.

For he maketh small the drops of water: they pour down rain according to the vapour thereof,

Which the clouds do drop and distil upon man abundantly.

Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

For by them judgeth he the people; he giveth meat in abundance.

With clouds he covereth the light; and commandeth it not to shine, by the clouds that cometh betwixt.

The noise thereof sheweth concerning it, the cattle also concerning the vapour."—Job 36:19-33.

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

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

ELDER B. S. COWINWilliamston, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

If one so unworthy as I, am permitted to address you thus, I have had in mind for some time to write some of the dealings of the Lord with my poor soul, but it is with fear and trembling that I make the attempt.

My father was taken away from us when I was eight years old, leaving mother with five small children to raise. My oldest brother, Lee, assisted in helping, and the good Lord was so good in His mercies, watching over and taking care of us, Praise His Holy Name, that she kept us at home until we were all married.

When I was a small child, I was made to call on the Lord for His mercies asking Him to save or I perish. I felt to be such a sinner, and would go in mother's closet where she kept her meat, and would ask the Lord to forgive my sins.

I remember so well when I was twelve years old. My little niece had the scarlet fever, and the doctor gave her up. I was so troubled I went in that closet and closed the door behind me, fell down on my bended knees and in my childish way I repeated the Lord's Prayer. I got up and came out. When mother came home I asked her how the baby was. She said they thought she was some better, and within me I said, "Praise the Lord." I felt He had answered my prayer. I felt

better for a while, but my burden grew so heavy, and I was afraid to call on the Lord for fear it would be a sin. I went on in this way begging the Lord to save or I perish and one night I was lying on my bed begging for mercy, and these words came to me, "Let not your heart be troubled. Ye believe in God believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you," and just up over my bed I heard the sweetest singing I have ever heard. A band of Angels I thought, and they were singing "Oh how happy are they who their Saviour obey," and I felt so happy I just wanted to shout.

Then there would come to me "Let your light so shine that others may see your good works and glorify your Father which is in Heaven." "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest for your souls. For my yoke is easy and my burden is light." When I got up the next morning I got the Bible and opened it, and these same words were before my eyes. Oh I felt so happy, I thought my troubles were over. I wanted to be baptized, and on Saturday before the second Sunday in November, 1903 the doors of the church were opened and they were singing, "Oh How Happy Are They." I went before the church at

dear old Pine and told a part of what I have written and was received and baptized on the following day by Elder J. A. Burch.

I do love ever member and I hope they will give me a home with them while I live. Just a humble place at their feet and I hope that I may never give them any trouble. "Praise the Lord oh my soul, and all that is within me praise His Holy Name."

Mrs. H. A. Williams

Route 5, Lexington, N. C.

To Landmark Readers: If anyone has the old Landmark of 1904 with my father's experience A. M. Williams, I would appreciate it if you would send it to me. Will gladly pay all expenses and trouble.

H. A. Williams,
Rt. 5, Lexington, N. C.

THE RESURRECTION

No. 3

How did the early Christians believe about the resurrection? Did they believe in the future resurrection of the dead? Did they believe in a present resurrection of the dead? Did they believe that the resurrection was all brought about in regeneration? Whichever of these theories was generally believed, tend to show the sentiments of the Christian church in its infancy. The doctrine that was not heard much about, is apt to be the false one. The truth makes free (John 8:32). Now whatever doctrine we find them believing it must be the truth. The early church was just coming from under the influence and leadership of the Apostles. Great and wise men leave their mark behind them. Whatever the doctrine of the

Apostles it must surely be found among their followers, especially when some are still living that was under the personal ministry of them. If the Apostles believed that the resurrection was in regeneration it just follows that it would show in the churches they left. And so it is with whatever doctrine concerning the resurrection, that the Apostles believed. Personally, I can see this same thing prevailing in the church today. We still refer to P. D. Gold as authority on some things. Talk about predestination and we immediately link the name of Elder Gilbert Beebe with it. Men that have been given to the church leave certain marks behind them. If a man pastors a church very long his hearers learn his peculiarities, his failings, his virtues, his gifts. Those that write for publication do not have to sign their articles. They leave their stamp in their manner of expressing things. My belief is that the Apostles did this. To say different would mean that you could not tell what kind of men they were; that their preaching and writing left nothing definite.

Now let us proceed. Are there any marks and evidences as to what impressions the Apostles and other early preachers left on the church? If the truth makes free, were these churches free or in bondage? They were either free or in bondage? If they had the truth they were free. If not, they were in bondage. Surely they had the truth being so shortly removed from Apostolic days.

The Catacombs of Rome are the burial place of many of the early Christians. The inscriptions all show a belief in the future resurrection

of the bodies. These are early graves, even some during and right after the crucifixion (See *The Catacombs of Rome*, by Kip, Page 32). So full was the hope of the martyrs of the first three centuries of the Christian church with the idea of immortality for the body as well as the soul, that despite the gloom which darkness and silence and death would otherwise have thrown over this home of slumbering millions, the countless inscriptions and symbolical monograms to be seen on every hand, all pointing away to the better country, and to victory over death and the grave, have filled all these subterranean corridors and arches and cripts with the light of an eternal day (See Kip, Page 83).

We have seen that this doctrine was assailed on the ground that such a resurrection was a physical impossibility. In fact many attacks on the early church included all tenets of that faith on the same grounds. It is a well known fact that the only idea of the resurrection held by Clement, Justin, Ireneaus, Tertullian, Cyprian and others was that of a physical resurrection (See Hagenbach's history of Doctrines, Vol. 1, Page 217).

Clement was a fellow-laborer with the Apostle Paul. He commends him to the church at Philippi. He implores the church to keep him. Paul must have thought him sound in the faith. He did not tell the church to beware of Clement because he held erroneous views. (Phil. 4:3). Clement did not claim inspiration for his writing. But he wrote several letters to the church at Corinth—and others. In

his second letter he says, Let none of you say that this flesh shall not be judged, nor rise. Do you know in what you were saved, in what you were converted, unless it were in the flesh, as ye were called in the flesh, so shall ye come in the flesh.

Polycarp was a disciple of St. John and suffered as a martyr under Antonius A. D. 166. Eusebius tells us that he was "a man who had been instructed by the Apostles, and had familiar intercourse with many who had seen Christ;" and that "he always taught what he had learned from the Apostles, what the church had handed down, and what is the only true doctrine." (See Eccl. His. Book 4, Chap. 14) He died at the stake at eighty-six and offered a prayer to God, in which he says, "I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection to eternal life, both of the soul and body, in the incorruptible filicity of of the Holy Spirit." (See Ibid, Book 4, Chap. 15).

In love and fellowship,
W. D. Griffin

Covin, Ala.

GOOD MEETING AT LOWER COUNTRY LINE

P. D. Gold Publishing Co.,
Att. Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

This being Tuesday morning, July 3, just after the Lower Country Line Primitive Baptist Association held with the church at Stories Creek, Pearson County, near Roxboro, N. C., Saturday, Sunday and

Monday just passed, and if you have space in the Landmark would like to report to the Household of Faith all over this land of ours, how good the Lord is now and how good He has been to poor sinners like I feel to be, and of a truth I know of no one that He has been any better to than just poor me.

Yet, in the face of all this trouble torn world and conflict we were blessed to meet together in love and fellowship, and have the gospel preached, had many preachers from all parts of the country in one accord, preaching the love and mercy of our Lord. It seems to me we were led to the banqueting house and his banner was over us in love, we were made to lie down in green pastures, we were led by the still waters, yes how pleasant it is when we are taken above from all these earthly things and soar above with the angels in sweet Paradise.

Besides the wonderful preaching we heard, the natural food was plentiful, the behavior and conduct splendid considering the large crowds each day, and brethren, I feel so glad to make such a report, and thank God at the close of our association seven persons came forward and asked a home with His people, the best people on earth to me.

In closing this message I just want to say I feel so little and unworthy of the hospitality shown me throughout our association, and may the God of the whole earth give us thankful hearts for these and all other blessings.

In hope,
J. J. Whitley,
Durham, N. C.

THERE IS A RESURRECTION

Elder O. J. Denny

Dear Brother in Christ:

I have a desire to express my feelings to you and to all who read your highly valued paper, "Zions Landmark". To all who love the truths of God and who are humbly desiring to know more of Him; who is truth, even Christ Jesus our Lord.

I have read and reread the April 15th issue, and note with admiration, an article by Elder W. D. Griffin on the much-abused subject of the resurrection. I think that all who love peace in Zion would do well to read and ponder all that Elder Griffin has to say, which is said in the spirit of meekness, and is rather inclined to heal, and to bind together in love, rather than to cut assunder and divide, as so much of what we read and hear upon the subject is in this day of darkness among the dear Children of God. Oh if all who deal with the sublime subject could feel to say with Bro. Griffin: "Yet I may be wrong" and he says again so sweetly: "I want to remember that, If God blesses me with remembrance of that, I will not offend."

I have heard some very rash and unbecoming expressions from both, and either side of the proposition, from which I have tried to steer clear in all my public speaking and writing upon the subject, and I think I know that I have never been able to solve the mystery, so as to tell, or even understand, "How are the dead raised up? And with what body do they come?"

And for lack of any reasonable argument against the spiritual views upon the subject, by those who seem to view the subject as a

literal or natural event, they at once hurl the unreasonable charge of "non-resurrectionist" against all who view the matter spiritually. I for one wish to affirm that I feel to know that there IS a resurrection.

In my humble judgment we would all do well to remember that it is alone by the mercy of God, that we poor underserving, rebel sinners, of Adam's fallen race, are made part-takers of these things, and I do not feel so sure of myself that it would make me mad, should I find I was wrong in my opinion about how these things shall be. I could not say that I am fully satisfied with my own opinion about that which my better judgment tells me I could not know of a certainty. There is always with me that element of doubt, when I begin to try to explore the things of eternity, often am I lost in the great ocean of mystery of the things of my God, that I am made to wonder if I, if we, know anything about any of it. I am aware, at least in part, that I know but little of the great mysteries of nature, things all about me, those things near me each day of my life. Things which I handle, things on which I depend for life itself, what do I know of the hidden and unseen forces of nature, God's nature, the powerful forces or "power of God" that make the flowers to bloom, one, from the same soil, grows a red flower, another a white, or how these beautiful flowers manufacture honey, or what wonderful wisdom exhibited by the bees in visiting each bloom to gather this nectar, and thereby pollenize the plant on which God makes it to grow. These things did not just happen to be,

but are a part of the whole, and the whole of which is but the unfolding of the wisdom and purpose of Almighty God.

The subject of the resurrection, like that of predestination, is so deep and unfathomable, that I am fearful to handle these things roughly, and I hope I am made to see and feel the grandure of these solemn things to the extent that I am made to beg of Him that I be kept humble, tollerant, forbearing, possessed with charity towards others who differ with me, and not have a desire to wound or kill, any of the dear Children of God.

One thing, I think we should all remember: after we have argued, quarrelled, divided and suffered untold heartaches, we will know no more about the hidden mystery of the resurrection, than when we began. Nothing will ever be settled. Others will arise from time to time, who will be in the identical condition of ignorance as we. Oh that God would visit us with CHARITY, FORBEARANCE, and the many other fruits of the spirit, by which we could live and let live, with the Children of the Heavenly King, in a world torn assunder by a bloody war.

I wonder how any one with the grace of God in his heart, could be so sure of himself, of his judgment, of his wisdom, that he would take the position that he knows he is right. I only have a hope, in it all; I hope I am a Child of God, but I do not know it. I hope God has called me to preach the gospel of peace, glad tidings of great joy, but I do not know it. Do YOU? And those of you who speak in HIS NAME,

do you know that you have ever preached Christ? I don't know, I often doubt it, yet I sometimes hope I have.

I do not "know that I have a conscience void of offense", do You? I do not know that I have ever been of any benefit to the cause of my God. Do you? I have a yearning feeling within that I wish I might be of comfort to some vile sinner whose hope is (only) in the Lord. But to be honest with you all, dearly beloved, my greatest reason for writing or speaking of these things, is to unburden my mind, to get ease of mind, and I have found no other way to get relief, than to tell to my people the things, I humbly hope, He has revealed unto me. However many times I have had to sit down in shame, a few times I have had relief of mind, then I could rejoice. I have never been fully satisfied with my feeble efforts. A few times I have been better satisfied than others.

May the fire of love, manifested in Eld. Griffin's article, spread from breast to breast, among the dear old Baptists, all over the land.

Yours in gospel bonds,
G. B. Bird,

Canada, Ky.

Since the above article is addressed to me, and the readers of Zions Landmark, I am passing it along for publication and hope it will be appreciated. Answering the several questions as to what I know, let me answer with scriptures bearing on that point.

David said: "The Lord is thy keeper. The Lord shall preserve thy going out and thy coming in from

this time forth, and even for evermore." (Ps. 121:5-8.

"And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know, BUT IF ANY MAN LOVE GOD, THE SAME IS KNOWN OF HIM." (1st. Cor. 8:2-3)

Jesus said: "I AM THE GOOD SHEPHERD, AND KNOW MY SHEEP, AND AM KNOWN OF MINE." "My sheep hear my voice, and I know them, and they follow me. My father gave them me, HE IS GREATER THAN ALL, and no man is able to pluck them out of my Father's hand." "I and my Father are one." (John 10th. Ch.)

"For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; FOR YE are all one in CHRIST JESUS." (Gal. 3. Ch.)

"So we, being many are one body in Christ". Read 12th Chapter of Romans.

O. J. D.

ENJOYS HIS PREACHING

Elder O. J. Denny,
Dear Friend:

I heard you preach the third Sunday of June, and I enjoyed it so much. I very seldom ever miss hearing you preach when you are here.

I am the grandson of Elder G. W. McNeely, who preached many years in this state. My mother was a Primitive Baptist. I've been trying to be a modern day church member for many years; trying to do something for God, as all modern day church members do, but I have found out there is nothing I can do to make

myself any better, without God. He must make the change in me, if there is any made. I truly believe in salvation, by grace and I find myself trying to pray every day that God will undertake for me, or I am lost, and I want all of God's people to pray for me, that He may speak peace to my soul.

I have thought several times I would ask for a home in the Primitive Baptist church, but feel so unworthy. But I do love the Primitive Baptist people, and do wish I was one of them.

God has been so good to me for sixty-one years now, and I wonder why I am so unworthy. I do hope to hear you when you are here again, if the Lord is willing.

Pray for men, and may God bless you in your work.

Your friend, in hope of eternal life.

Publish this, if you like.

Troy E. Dallas, Sr.,

Box 333, Reidsville, N. C.
303 Main Street.

Dear Mr. Dallas:

"He that beginneth a good work in the hearts of his people will perfect it until the day of Jesus Christ." "And this I pray, that your love may abound yet more and more in knowledge and in judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the DAY OF JESUS CHRIST; Being filled with the fruits of righteousness which are by JESUS CHRIST, unto the glory and praise of God." (Phil 1st. Ch.)

O. J. D.

PRAISES LANDMARK

Dear Mr. Gold:

I am in receipt of letter from my highly esteemed friend Elder Will R. Hines, of Youngsville, N. C. saying that he had sent a letter I wrote him, to you for publication in Zion's Landmark.

I am writing this to say, that if you see fit to publish same, and will send me a few extra copies, I will gladly see if I can interest some new subscribers for that highly valuable publication.

I have known Elder Hines all his life, and was his good father's family physician for many years before he died. One of the most appreciative, and loyal patrons I ever had in all my fifty nine years practice.

Elder Hines now fills the appointment here at NEW CHAPEL where his mother, and my grandparents worshiped as long as they lived, and where the late Elder John W. Gardner served so faithfully for many years before going to his eternal reward.

I have hoped to get to see you for some time, but my gradually declining health, and increasing professional work has prevented me from doing so. I still very much enjoy the visits of the Landmark, and as soon as an opportunity presents itself, I wish to write you in regard to the two fine letters of May 1st issue, from the pen of Elder Ashworth, and Mrs. Gay. They were well worth a great deal over a year's subscription.

With every good wish and assurance of warm personal regards,

I am Very Sincerely,

Dr. Will B. Crawford.

Oak Glen, Goldsboro, 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. MAY 15, 1945

THE FATHERHOOD OF GOD

"In the beginning God created the heaven, and the earth." That is in the beginning of time Jehovah, himself, existed in his threefold character of FATHER, SON AND HOLY GHOST. In proof of this eternal power of the Godhead, See Gen. 21:33, Deut. 33:27 we read, "The eternal God is our refuge and underneath are the everlasting arms."

In Isaiah, 44:6, we read. "Thus saith the Lord, the king of Israel, and his redeemer the Lord of hosts; I AM THE FIRST, AND I AM THE LAST, and beside me there is no God."

In Rev. I, 8 to 18 we have a glorious account of who the GLORIFIED CHRIST. We read, "I AM ALPHA AND OMEGA, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY, Etc.

As to the three one God, the only true God, we read "Though there be

many that are called gods, whether in heaven or in earth (as there be gods many, and Lords many) "But to us, THERE IS BUT ONE GOD, the FATHER, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by HIM."

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship, is with the FATHER, and with HIS SON JESUS CHRIST." (1st John 3.)

"For there are three that bear record in heaven, THE FATHER, THE WORD (JESUS) AND THE HOLY GHOST; AND THESE THREE ARE ONE." (1st John 5:7.)

"He that believeth on the Son of God hath the witness in himself; He that believeth not God, hath made him a liar; because he believeth not the record that God gave of HIS SON. He that hath the SON hath life; and he that hath not the Son of God, hath not life." (1st John 5:10-12).

"And, when Jesus was baptised, He went straitway up out of the water and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; And lo a voice from heaven, saying, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

Thus we see the operation of THE FATHER, OF THE SON, AND OF THE HOLY SPIRIT, and these THREE ARE ONE.

There is one God, one Lord, one faith, one baptism (of the Holy Spirit) who is over all, in all and thru all.

The disciples of Jesus said: "Lord

teach us to pray, not how to pray; but give us the Spirit and wisdom to pray. And he said, "When ye pray, pray thus: "OUR FATHER which art in heaven HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IN HEAVEN", Etc.

Therefore: God is the creator of all things that are and were created, and the preserver of life, here and hereafter, and deserves the praise of all creation.

David said: "Let every thing that hath breath praise the Lord, PRAISE YE THE LORD." Jesus, as the head of the Church, taught the oneness of God the Father, and God the Son, and God the Holy Ghost, the three one God, He taught as never man taught.

As surely as the Father, Son and Holy Spirit, the three one God, lives, and will live forever; so surely will all the redeemed of the Lord live and abide forever.

Before Jesus departed from the world, and ascended to Heaven, He said: "That they all may be one as Thou FATHER, are in me, and I in THEE, that they may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me."

No separation in store for the sons and daughters of men, who believeth in Jesus, For He said: "Father, I will that they also, whom thou hast given me, be with me w nere

I AM; that they may behold my glory, which THOU HAST GIVEN ME, FOR THOU LOVEST ME BEFORE THE FOUNDATION OF THE WORLD." (John 17:21-24.)

Jesus said "I am the bread of life, whereof, if a man eateth he shall never hunger. As God the Father and His Son will live forever, so shall all the children of God, as the recipients of the Free Grace of God live and abide with the Three one God, forever, and forever. God be praised. Let every thing that hath breath praise the Lord." Praise ye the Lord.

(Psalms 149: 6th. verse.)

O. J. Denny

THE RIVER OF LIFE

And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. 22:1.

This is a wonderful river, and is different from all other rivers; as all the rivers on earth have a beginning and an ending, but this has none. All other rivers are filled with water often filthy, for all surplus waters from heavy rains carry many impurities, and find their way into the river.

But this river is pure and uncontaminated, has not touched the earth which God has cursed for man's sake, does not come from spring in nor any hill or mountain on this sin cursed earth.

It is pure and clear as crystal, carries no dregs or sediment collected on its passage from the Throne of God and of the Lamb, till it comes to those who are blest to drink of it.

This river is not baptism, but the

pure, everlasting and unchanging love of God, which love is the fountain source from which all pure and undified religion springs, it is the only source to which we can trace the regeneration of fallen man; who by nature is dead in trespasses and sin, who has no God nor hope in this world. We are told in Ephesians 2, that God loved us even when we were dead in sin, and in the Prophets that He loved His church with an everlasting love. We cannot comprehend the great love of God, it surpasses any thought we can have; to think He loved sinners but hates and punishes sin, and that it can never enter into the great city prepared for the righteous ones whom He foreknew.

This river never runs low, never goes dry, nor is it subject to be polluted from any source whatever. Its source is the throne of God and the Lamb, and this water of life proceeds therefrom at all time, "In summer and winter shall it be," and "It goes to make glad the city of God." The love God had for His children, "When there was none of them," is the same love that is made known to them in regeneration, which causes them to mourn on account of the knowledge of sin till He opens to them the windows of heaven enabling them to bask in the pure sunlight of His love; which in all the intervening years has lost none of its potency to make glad the city of God. It is, has been and always will be put to the severest test by the enemies of a revealed religion in the souls who would have been just like the rest of an unregenerate world, if the love of God had not made the difference.

John, the writer admits in child-like simplicity that the angel showed him the river of life, after he had shown him the church, which he calls the Bride the Lamb's wife, and everything he had seen in this lovely island was just what it pleased the Lord to show or reveal unto him.

We too would never have seen the church in its beauty, the beauty in the scriptures, the loveliness in the assembly of the saints, the glory in the song of Zion, the evidence of the love of God in the face of His children, nor would we have ever known the joyful sound of the gospel had we not been shown it, and been taught of the Lord.

John must have seen these things in visions, while we see them by faith; while in the midst of sorrows, troubles and sad disappointments we find ourselves looking at the things that are not seen. The Lord demonstrates His mighty power to us often while passing through the deepest waters; if we see the stars in the daytime, we must go down in the well, for the lower we go the brighter they shine.

B. S. Cowin.

IN MEMORIUM

JACKSON PETTIGREW TEMPLE

Friends and relatives were grieved to learn of the passing of Jackson Pettigrew Temple of Selma, N. C., on March 13, 1945.

His illness had lasted for many months and though he suffered much during that time, he departed from this world in peace and with a great love for his fellowman.

His family, and others who knew him well, feel that he, who was such a rich source of inspiration while living, will have even a greater influence over them now that he is gone.

They are comforted with the thought that he lived his life on earth well, and that his hope for a more wonderful life in God's eternal kingdom has at least been fulfilled. Of him it may truly be said, his motto was, "Esse Quam Videri"—"To be rather than to seem." He was a man of

the finest moral character, and with a thought for good that could not be matched.

From a long line of distinguished ancestors in England, the Temples brought with them to the "New World," the physical strength, intellectual vigor, and high moral character that made them builders here, and Jackson Pettigrew Temple was second to none of them in helping to work for the progress and growth for his adopted town, Selma. Born during the terrible days of the Civil war, he developed those sterling qualities of character and moral fibre that could turn defeat into success and new achievement. Instinctively conservative in nature he preserved the best of the old, devoted loyalty to his church, and to the simpler fundamental virtues of life which always characterize the great.

Mr. Temple was born in Wake County, August 14, 1863. He was the son of Rufus Fabius Temple and Mary Croom Temple. He became a member of the Primitive Baptist Church during his early manhood and for a number of years he served as clerk of the church in Raleigh. His parents and grandparents were members of the Primitive Baptist Church. His paternal grandfather, Elder Burwell Temple, was a Baptist before the beginning of the Missionaries. He was Editor of the "Primitive Baptist," at his home near Raleigh, prior to the publishing of the "Zion's Landmark," for a number of years before his death. His maternal grandfather, Elder Joseph R. Croom, was pastor of Sandy Bottom Church in Lenoir County.

Funeral services were conducted from his home in Selma by Elder S. B. Denny of Wilson, N. C., and the remains were laid to rest in Sunset Memorial Park near Smithfield, beneath a mound of beautiful flowers.

In 1899 Mr. Temple married Miss Louise Parker, daughter of the late John H. Parker and Elizabeth Massey Parker of Selma, N. C.

Surviving are his widow and the following children: Joseph Alton Temple, of Selma; Cpl. J. P. Temple, Jr., serving somewhere in the Pacific; Mrs. Robert P. Richardson of Kenly and Mrs. J. P. Kirkpatrick of Durham, and one sister, Mrs. J. A. Mason, of Columbia, S. C., and three grandchildren.

A Friend

ELMIRA HOUSE BRILEY

Dead? She, who was so beautiful, so sweet, and kind.

Sunday, November 26, 1944, as the world was still shrouded in the darkness of night awaiting the light of the rising sun as it slowly rises over the eastern horizon casting many colorful and beautiful shadows over the earth, so was a shadow cast over the home of her daughter

Ruth, the shadow of death, taking the devoted mother and grandmother. Death came to her at the lonely hours of the night about 2:10 Sunday morning, suffering though death came quite unexpectedly, passing away sitting up resting in my arms. She had been a great sufferer for a number of years, having had the misfortune to fall and break her right hip, Oct. 10, 1937 from which she never recovered, although she began walking by the aid of crutches on Dec. 23, 1937. She was such a useful person, a woman of untiring energy and alertness. Oh, how can it be so to think one we loved so much is taken away from us, never to behold her loving face and hear her voice. We know not the minute, nor the hour in which death will enter our little circle and snatch from us one most dear. It seems at times I can almost hear her gentle voice. She was a great sufferer with her bladder having had some two or three operations, although never benefitted to any extent, which was one cause of her unexpected death. And it was I, and my daughter Ruth who saw the breath of life quickly snatched away from her. She will be missed by many, but it is my family who will miss her most, with whom she had made her home since the passing of my father, June 16, 1933. In fact my parents and I were never separated longer than six (6) weeks at a time in my life.

Mother was born Oct. 14, 1872. She was the daughter of the late William Oscar House, and Amanda White House, of Scotland Neck, N. C. She was the youngest of ten children and lived to see her parents, brothers, sisters, and all in-laws pass away. She received most of her education in private schools, four years at V. H. Academy, 2 years at the State Normal and Industrial School, and taught two years. Then she married William Jonah Briley of Greenville, N. C., Oct. 21, 1896. Three sons and three daughters were born to them, one son died in infancy, being burned to death.

My father was a widower with five children when he and my mother were married.

In searching for a fitting benediction for my mother's life one remembers the dying words of the Apostle Paul: "I have fought a good fight, I have kept the faith."

My mother numbered her acquaintances for the magic of her charm, kindness of spirit and human touch with folks who came her way made every one say: "To know her is to love her."

She united with the Primitive Baptist church at Great Swamp at Greenville, N. C. May 1911, and was baptized by Elder Sylvester Hassell. She was soon made church clerk, which place she always filled unless providentially hindered. My parents moved to Wilson, Jan. 8, 1925. Mother moved her membership to Wilson. She later became dissatisfied, then she went

to Kehukee church, the place where her parents, brothers, and sisters membership was. She was unshaken when she heard the Heavenly Father's call: "Come up, higher." Nor heeded she the prayers of aching hearts ascending to His Throne, for her ears had caught sweet strains of purest melody from the "Choir Invisible," her clouded soul grew bright, and all sorrows, pain, and grief "like the rain of morning, melted in the mists of light."

After all death is but a shadow cast by the tree of life, and one knows that the radiant spirit of Elmira House Briley is still living.

She leaves to mourn, two sons, William O. Briley, and Willis F. Briley of Wilson, N. C. Three daughters, Ruth (wife of Kenneth J. Herring, Wilson, N. C.) Hortense (wife of W. Frank Corbett, Norfolk, Va.) and Nellie B. Clary of Richmond, Va., four grandsons and three grand daughters, namely Wm. F. Briley, Wm. F. Briley, Jr., John and Billie Corbett, Ruth, Elmira and Eleanor Herring, two step-sons, two step-daughters, and several step grand children, and great grand children. Many nieces and nephews who affectionately called her "Aunt Ella."

Her pastor Elder A. B. Denson of Rocky Mount, N. C., assisted by Elder E. L. Cobb of Wilson, N. C., touchingly held her funeral services at 3:30 P. M. Monday, November 27, 1944 at her home, and her remains were taken to Maplewood cemetery and laid beside that of her husband. The large crowd and beautiful floral offerings attested the love and high esteem in which she was held.

Home is not home, for she is not here;
Angels have taken her out of our care
Empty is her chair,
She's gone to a land so peaceful and fair;
When in the night God knew best
He took her in His care.

What happy days we once enjoyed
When we were all together
But oh, how changed it all is now
The beautiful things you did for us
Live in our hearts each day,
And keep you near and dear to us
Though you have gone to eternal rest.
Written by her daughter, Ruth.

RULES FOR BIBLE STUDY

A concise brief treatise of 125 pages revealing and applying the two necessary rules for solving Bible subjects. Price \$1.00. Dr. A. L. Jones, Tyler, Texas. 6-1.

ANGIER UNION MEETING AT CLEMENT

The next Angier Union meeting is appointed to be held with the church at Clement, Johnston County, Saturday and fifth Sunday in July, 1945.

Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder

T. F. Adams is alternate. Clement church is located about 3 miles northwest from Four Oaks. Anyone desiring further information may communicate with Bro. W. A. Langdon, Church Clerk, Four Oaks, N. C., Route 3. All lovers of truth of like faith and order are invited to meet with us, especially ministering brethren.

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

RESOLUTIONS OF RESPECT

Whereas it pleased God to remove by death on April the 9th, 1945, our much beloved sister, Sister Hattie Hinton, she had been a faithful member of Hickory Grove church for 34 years. Many things can be said of her kind and noble character. She leaves the sweetest memory of a well spent life. We saw the sufferings and we saw the patience, sweet and strong, but now pain's last long hour is passed.

Done by order of conference on Saturday, May 12, 1945.

First: Resolved, that a copy be spread on our church record, one to Zion's Landmark and one to the family.

Elder L. A. Johnson,
Eldridge McLamb, Committee

RESOLUTIONS OF RESPECT

I will attempt to write a few words in memory of Brother Joe Harrison, who passed away on March 12, 1945, to that beautiful home above, where sorrow, pain and death are felt or feared no more. He was born January 7, 1860 at Plymouth, N. C. He united with Marratock Church, date unknown to the writer, and where he made his home in Tarboro he was received in Tarboro Primitive Baptist Church by letter and remained a faithful member until death. He enjoyed the brethren visiting him in his affliction. He enjoyed the doctrine of salvation by grace, giving God all the glory. Let us join in saying to the Household of Faith and to his loved ones, that we hope he is now resting on the sunny banks of sweet deliverance, there to be at rest forever.

His funeral was conducted by his pastor, Elder J. D. Fly, and he was laid to rest under a mound of beautiful flowers.

Therefore be it resolved:

That we thank God for the useful life of this dear brother, remembering God doeth all things well, and we extend our sympathy to his loved ones. May God be with them to comfort and bless them.

Resolved that a copy be sent to the Landmark for publication, one put on our church minutes and one sent to the family.

This done by order of Tarboro Church, Saturday before the first Sunday in April, 1945.

Elder J. D. Fly, Moderator
Luna E. Harrell, Church Clerk.

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IN MEMORIAM

Martha Elizabeth Hamilton Taylor, born June 7, 1890, died July 7, 1945, making her stay on earth 55 years. She was married to William Henry Taylor in the year of 1910. To this union were born five children. Three preceded her to the grave. She is survived by her husband and two children, one son, Colon Vergil and one daughter, Mrs. James T. Gaskill, two grandchildren and one brother, Mr. Ray Hamilton.

Mrs. Taylor was a kind wife, kind to her children, a kind neighbor, and to know her was to love her. She was a strong believer in the Primitive Baptist Faith and order and was a faithful attender at Sea Level and Atlantic Churches. She was not a member of the church, but was as faithful as though she had been, and delighted in having Primitive Baptist ministers and members in her home. She delighted in fixing for them.

Her funeral services were conducted in her home at Sea Level, by her beloved friend, Elder S. Grey, pastor of the Primitive Baptist Church of Atlantic.

Songs sung at the funeral were "Blest Be the Tie That Binds," and "From Every Stormy Wind That Blows." At the grave, "Why Do We Mourn Departing Friends?"

Her body was laid to rest in the family cemetery near the home, under a mound of beautiful flowers, to await the morn of the resurrection, when we believe she will see Jesus, be like Him, and be satisfied.

Pallbearers were John Willet, Joe Taylor, D. D. Gaskill, J. W. Taylor, Herbert Salter and R. L. Golden.

We laid her in the graveyard
To await the resurrection morn,
The last resting place of all
That are of woman born.

Sleep on, dear one, and take thy rest,
For we know thou are supremely blest,
Until the day we all shall rise,
We hope to meet you in the skies.

Elder S. Grey.

RESOLUTIONS OF RESPECT

In loving remembrance of our dearly beloved T. J. Houston, we endeavor to write the resolutions of respect of same.

He was born November 6, 1889, and was married to Miss Mamie Quinn, the date of marriage being unknown to the writer. To this union were born 17 children, of whom 15 now live and 2 are dead. 19 grandchildren and a host of friends and relatives also survive him.

Brother Houston lived a very clean life, and was a good father and loving husband. He came to Sand Hill church and asked a home with us on the 13th of March, 1937, for which I feel that he had the key to open into our hearts the full fellowship

to him and was gladly received and lived a very good and devoted member until his health failed him, and this world and the fullness thereof became vanity in his sight and mind and he became so undone that God allowed him to shoot himself. Whether he took his life or not is unknown to the writer, for God says in His word that He holds the keys of death and hell, so it must have been time for him to die anyway. We hope and believe that God had loved him so, if He has there is nothing that can separate him from the love of God, for He says in His word that principalities, powers, things present, and things to come, heights or depths cannot separate us from the love of God.

His funeral was conducted by Elder Lonnie Yopp, assisted by Elder Eddie Humphrey, on the first day of April, 1945, but by his boys not getting home from the armed forces until Tuesday he was held out until they arrived, and Elder S. Gray conducted the final rites on the third of April, 1945, and he was laid to rest in the family cemetery beside his mother, to await the resurrection morning, when these bodies that are sown natural shall be raised as spiritual bodies, and we would say to the bereaved family, "Weep not, for we hope that Brother Tom is at rest.

This written by order of Conference, June 9, 1945.

Oscar Howard, Committee
Elder L. E. Bryan, Moderator
Owen Kennedy, Clerk.

RESOLUTION OF RESPECT

In the stillness of the night on April 6, 1945, the Lord called one of our much loved brothers, Brother Carl Lee, age 49 year. He had been a faithful member of Hickory Grove church for 8 years. According to health and body affliction, none could have been more faithful; not only to attend his home church, but churches of our correspondence. We, the church at Hickory Grove, wish to bow in humble submission to the will of Him that doeth all things well.

Done by order of Conference on Saturday, May 12, 1945.

First: Resolved, that a copy be spread on our church record, one sent to Zion's Landmark, and one to the family.

Elder L. A. Johnson,
Eldridge McLamb, Committee.

SISTER FRUZIE NORRIS

On February 19, 1945, God in His Divine Providence called from our midst our esteemed Sister Fruzie Norris, age about 75 years, after several weeks severe affliction.

Sister Norris united with Mt. Zion Primitive Baptist Church in Benson, N. C.,

about 35 years ago and was a faithful member as long as her health permitted, with a well ordered and godly conversation expressing her love for the church and desire to live up to the commands of our Lord. She possessed a meek, quiet disposition which endeared her to all whose privilege it was to know her.

We extend our deepest sympathy to her bereaved children who did all they could for her comfort. May the Holy Spirit guide them, bind up their bleeding hearts, cause them to remember mother's counsel and follow her advice. Our hearts are saddened but feel assured our loss is her gain. Therefore, we Mount Zion Church bow in humble submission to God's will who doeth all things well and resolve to enter a copy of this resolution of respect on our church book, send a copy to Zion's Landmark for publication and a copy to the family of the deceased.

Done by order of Mt. Zion Church in conference.

Elder Luther Turner, Moderator
Clida Langdon
Ella Whittenton
Bessie Denning
Committee
W. T. Hodges, Clerk.

IN MEMORY

In memory of our mother, Mrs. Bessie May Smith, who died on May 21, 1945.

OUR MOTHER

Our mother's gone and left us
It makes us all feel sad,
But we know she is resting
And therefore should be glad.

God in His great mercy,
Took her to Jordan's other shore,
Where troubles shall all cease
And pain is felt no more.

That fateful Monday morning
We knew the Death Angel would come,
And the Holy God of Heaven
Said, "My will must be done."

She departed into Glory
To join the angels there,
And we know she looks down on us
From her new home so fair.

Dear Lord, help us to meet her,
When life on earth is done,
That she may say so proudly,
"My children they have won."
—By Her Children.

RESOLUTIONS OF RESPECT

We, the Primitive Baptist Church of Hannah Creek, desire to leave on record of the church a memorial of our dear Sister Zaleda Johnson, whom the Lord has seen

fit to call from our midst to her eternal home.

Sister Johnson was born November 12, 1879, and died April 26, 1945, leaving one sister, several children and grandchildren to mourn her departure. She united with the Primitive Baptist Church several years ago, of which she lived faithful to the end.

We, the Church at Hannah's Creek, desire to bow in humble submission to God's Holy Will. That in this sad bereavement we extend to each member of the family of our departed sister, our heartfelt sympathy and request that a copy of these resolutions be spread upon our church book, a copy sent to Zion's Landmark for publication and a copy sent to the family.

Done by order of the church in conference Saturday before the third Sunday in May 1945.

Elder Xure Lee, Moderator
T. E. Johnson
W. W. West
J. C. Woodall
Committee.

THE CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Church at Upper Town Creek, Wilson County, N. C. Elder J. B. Roberts is appointed to preach the introductory sermon. A special invitation is extended our ministering brethren.

J. E. Mewborn, Union Clerk.

BLOUNT CREEK CHURCH MEETING

Notice to all lovers of truth: If the Lord is willing Blount's Creek Church will spread dinner at the church the Third Sunday in September, 1945. A cordial invitation to all lovers of truth, especially ministering Brethren.

THE LOWER COUNTRY LINE UNION MEET

The Lower Country Line Union will be held with the church at Eno, Saturday before the fifth Sunday in July, 1945. Eld. W. D. Teasley was chosen to preach the introductory sermon. Eld. T. W. Walker alternate. All lovers of the truth are invited to meet with us, especially ministering Brethren.

CLYDE SATTERFIELD,
Union Clerk.

UNION NOTICE

The Skewarkey Union is appointed to be held with the Church at Bear Grass D V Fifth Sunday in July Friday and Saturday before. Elder J. D. Fly is appointed to preach the introductory sermon and Elder B. S. Cowin is appointed to be 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.

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JUNE 1, 1945

NO. 14

GOD DOES GREAT THINGS.

“At this also my heart trembleth, and is moved out of his place.
Hear attentively the noise of his voice, and the sound that goeth
out of his mouth.

He directeth it under the whole heaven, and his lightning unto the
ends of the earth.

After it a voice roareth: he thundereth with the voice of his excel-
lency; and he will not stay them when his voice is heard.

God thundereth marvellously with his voice; great things doeth he,
which we cannot comprehend.

For he saith to the snow, Be thou on the earth; likewise to the small
rain, and to the great rain of his strength.

He sealeth up the hands of every man, that all men may know
his work.

Then the beasts go into dens, and remain in their places.

Out of the south cometh the whirlwind; and cold out of the north.

By the breath of God frost is given; and the breadth of the waters
is straitened.

Also by watering he wearieth the thick cloud; he scattereth his
bright cloud.

And it is turned round about by his counsels; that they may do what-
soever he commandeth them upon the face of the world in the earth.”

—Job 37:1-12.

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

JONAH

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1:17. In the last six months I have tried to talk from the Book of Jonah three times, in three different states—in Fremont, N. C., with Elder S. B. Denny, at the "Old Brick Meeting House"; in Harford, Md., when the Pastor was in the Wilmington, Del., hospital, and Deacon Howard Durham asked me to talk some for them; and at Jefferson, N. Y., at their 2nd Sunday in May meeting, Elder Mead asked me to speak in their meeting.

None but those who have felt the power of God in the forgiveness of their sins can receive this story of the wonderful deliverance of Jonah as the truth; to all others it is simply a big fish story, and they can only receive it as such.

But when a subject of grace comes to feel himself to be a lost, ruined sinner, and then comes to realize the pardon of those sins, by the power which God wrought in Christ when He raised Him from the dead, he can believe with his whole heart the wonderful experience of Jonah.

To all others the incident is just an idle tale, it was a manifestation of the Spirits Power, which men in nature know nothing of, "it is foolishness to them, neither can they

know, for it is discerned spiritually."

Jonah was not told how to go to Nineveh, or when he should go there, he was simply told to "go" and go he must, and did. It is evident that he went at the time and the way just as the Lord had determined that he should, for there was a whole crew of sailors to be converted, and a great fish waiting to swallow him.

At Joppa he paid the fare on a ship going to Tarshish, because he was going in disobedience, but when he was told to go the second time no fare is mentioned. It indicates that a gospel preacher going in obedience is supposed to have the fare paid. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them."

The false gods to whom the mariners cried is spelled with a small "g", but the true God with a capital "G", and after crying, "every man unto his god, all to no purpose, the sailors cast the "wares" overboard, these "wares" represented their good works, their living, their salvation, all of these they must be clear from before they "cried unto the Lord, and said, 'we beseech

thee, O Lord, we beseech thee.'” Now they have lost all confidence in all their false gods, and have come to trust in the only true and living God.

It does not say that the shipmaster called on any god, as did the mariners, he seems from the first to have been given to trust in the true God, for as he awoke Jonah he said to him, “arise, call upon thy God, if so be that God will think upon us, that we perish not” he seemed to be given to hope that if God would think upon them, that they would not perish just as it really turned out.

After Jonah had come out among the sailors, it was suggested that they cast lots “that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.” It fell upon Jonah, just as the Lord intended that it should, for He had it all arranged from first to last, and now Jonah was a marked man, responsible for all this great calamity that had come upon them, and we see that he acknowledged it when he told them that “I know that for my sake this great tempest is upon you.”

The mariners asked Jonah four questions. to the first, “What is thine occupation?” he made no reply, as a true gospel preacher is too modest and sincere to be fast to declare himself, but had he been some false preacher, he might have swelled with pride and replied, “I am a Reverend, D. D., supposedly on my way to Nineveh to preach,” but he never did any such thing.

His reply to the other three questions are embraced in the follow-

ing, “I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.”

Sailors are among the best informed people we have, they visit all countries in the world, so that when Jonah declared himself a Jew, these sailors supposedly knew his people together with their peculiar customs and religion, and the men knew also “that he fled from the presence of the Lord, because he had told them.”

“So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging,” just as Jonah said it would. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.” These mariners have now experienced the power of God in their own lives, and they have no more confidence in the false gods to whom they had cried before, for they had come to know the only true and living God, whom to know is life eternal, and they had come to worship Him in the vows and sacrifices which they made.

So in the conversion of this whole crew of sailors, we can see the purpose of God in the disobedience of Jonah in his attempt to flee unto Tarshish when told to go to Nineveh, as well as in the “great fish” that was waiting there in the tempest to swallow him. “And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.”

Did you ever try to talk to a fish, as the Lord did here? if any of you think that you are helping the Lord in His work, just try it some day, and I warrant they pay no attention to you at all, and that's

just how much you can do to "help the Lord in his work."

When the "word of the Lord came unto Jonah the second time" to "go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" he went, as it seemed, most willingly, looks like he didn't crave a second experience with "the great fish" for he had learned obedience by the things which he had suffered. And he delivered the shortest sermon on record, and yet it converted that whole "great city" of more than 120,000 people, his short discourse was "yet forty days, and Nineveh shall be overthrown". I had always supposed it read that Nineveh should be destroyed, but it don't read that way, but it seems that the government was to be "overthrown" and the people dispersed and scattered, not destroyed or killed as I had thought.

The preaching of Jonah had the effect on those Ninevehites "that they turned from their evil way" and God repented of the evil, that he said that he would do unto them, and he did it not "if the matter ended here it might look like the Lord changed his mind regarding the overthrow of Nineveh.

To arrive at a true verdict, all the evidence must be weighed, and up to now only a part of it has been considered, so let us now read Jonah 4:1 and 2, "But it displeased Jonah exceedingly and he was very angry. And he prayed unto the Lord, and said, I pray thee, oh Lord, was not this my saying, when I was yet in my country? therefore I fled before unto Tarshish: for I knew that thou art a gracious God,

and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

We notice that Jonah told the Lord this at the first, when the Lord told him to go to Nineveh the first time. He seemed to feel that the Lord foreknew that the Ninevehites would turn from their evil way, so that the Lord never had it in mind to "overthrow" them at all, and Jonah said to the Lord in other words, you are sending me down to Nineveh with a message that you have no thought of fulfilling, and it will simply make a liar out of me. I shall appear as a fool to those people, and I just won't go, and that's why he went down to Joppa, and paid his fare to Tarshish.

You will notice that no mention is made of any fare being paid the second time that Jonah was told to "go" it would seem to indicate that a preacher going in obedience to the Lord's command, is not to go at his own expense, his fare is to be paid, as it usually is.

God foresaw that the people of Nineveh would turn unto good works from their evil way, so that he never intended to overthrow them, even as Jonah told him, so it is clearly proven that the God of the whole Earth never changed his mind, but the minds of the people of Nineveh were changed when they turned from evil way to good. I do not feel to have even written a preface to the subject, but hope to have stirred your pure minds by way of remembrance.

I am yours in faith, hope, charity these three, but the greatest of these is charity.

Everett R. Kinney,
Cambridge, N. Y.

A SWEET LETTER

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

I feel that you are a friend to the Baptists. I am sending you a very sweet letter I received from Mrs. Beadie Meads of Flatty Creek Church. I enjoyed it so much, I think others will too. When I read it, tears came in my eyes, and I bowed my head, and tried to ask the Lord to make me worthy of such love and fellowship. The trouble she referred to is, my daughter is confined to bed with lung trouble for an indefinite time. And for the benefit of my brothers and sisters and friends that will see this and probably recognize me, will say she is doing nicely.

Should you feel to publish her letter, I will say, thank you, and

Yours very sincerely,
Lula Shields,

Dearest Sister Shields:

My mind has been on you continuously since I was at Rocky Mount and heard the condition of your family, but I feel so far away and low down, and unworthy, and especially of late I dread to write, or mingle with a people like you, but I declare if I can't be with you all then I haven't any desire to be anywhere. So at times I feel to be alone and not worthy to tell you how I love you and feel for you in your troubles, but I truly pray that God will smile on you and give you sufficient grace to trust Him for all things, for all good and perfect gifts cometh down from above and may we have patience to wait on the salvation of the Lord, for I feel sure

that in the near future things will be back to normal again.

I missed you so much at Rocky Mount the second week end in June. We had wonderful preaching, a regular heaven below at Brother Bennie's Saturday night, and we were blessed to feel the presence and mercy of a wonderful God who does His will in the armies of heaven and among the inhabitants of the earth, and of a truth I'm glad to say, "None can stay His hand," but we drift so far away at times with the outer man that it seems the inner man perisheth, but it is in the dark hours the seal is broken and the book is open. God reveals Himself in due time and speaks peace, and love and calms our troubled breast, and makes manifest His power. The scripture says if a corn of wheat falleth to the ground and die it bringeth forth much fruit. It takes death to bring forth life. It takes trials and tribulations to make and keep us a willing people, but it's contrary to the carnal mind. So often my mind goes out to Abraham, Isaac's father, when he was asked by his only child, after repeating "Here is the fire," "But where is the offering?" And he answered and said "God will prepare Himself a Lamb." We think upon the faith of Abraham being almost impossible, but with God all things are possible, and he promised Abraham that his seed would be as numberless as the sand upon the seashore. Therefore he knew it had to be through his only son, and God had implanted the faith, and he was made to believe that God's promises were sure and steadfast. I'm on the job it seems never to really get

settled, writing so scattering, but remember I love you all and want to hear how Irene is progressing and would only be too glad if it's so you can come to our regular yearly meeting the fourth Saturday and Sunday. Brother Denson is planning on coming. We're so in hopes he can. We think so much of him as being a sincere servant of God and he proves his faith by his works and I trust God will bless him and family, both naturally and spiritually to go in and out among his brethren as long as he lives. Wish I could be with you this morning for awhile. But bye now, honey and take care.

Love always, the same,
Beadie,

509 W. Colonial Ave.,
Elizabeth City, N. C.

CARRYING ON THE LORD'S WORK.

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

Dear Brother Gold:

I am enclosing to you, a letter just received from our very dear friend, Dr. W. B. Crawford, for publication in the Landmark.

As you see I have his consent, to do so. I have known Dr. Crawford my entire life, and can say I've never had a better friend and neighbor, or known a more Christian gentleman. We were reared not over two miles apart, there in Wayne County, where he resides.

I am sure that he is loved and highly esteemed by all who know him. May I say again that he is my friend and am persuaded that he is my brother in Christ Jesus.

My wife joins me in love and

Christian fellowship to you "Bro. Gold," and to the household of faith.

In hope,
W. R. Hines,
Youngsville, N. C.

Elder Will R. Hines,
Youngsville, N. C.
My Dear Friends, Will R.
and Mrs. Lula:

I was mighty glad we had the pleasure of worshipping with you good friends last Sunday, as there are associations connected with that church, which have a very tender place in my heart. As I looked over the congregation, there was not a single one that could go back to the distant past with me, and visualize the congregation which used to meet there in the very long ago. I turned the pages of memory, many of them tear bedimmed, and in my mind's eye, could see my old grandparents, your good wife's father, Isaac Smith, and your mother, Mrs. Peninah Hines, as they sat and listened intently at the discourse of whatever minister it might have been, who was giving them food for thought. Elders Hassell, P. D. Gold, Billie Woodard and Jonathan Edgerton, came into my mind, as I turned the pages of memory, and tried to remember other ministers who faithfully served that church, except my late beloved friend, Elder John W. Gardner. I well knew that he served as faithfully as any one who ever had the pleasure of delivering a sermon in that church house. In the very long ago, before I was grown, Elders Hassell, Gold, Woodard (and Edgerton probably) had appointments there, and how

well I remember them as they often stopped at my grandparents home, and Grandma thought there were no people like Brother Hassell, Brother Gold, and Brother Woodward. But I am not certain, positively, about Elder Edgerton, because I was not at my old home here all the time after the late seventies.

The old church, in which my grandparents worshipped, stands just a little way from the present building, and is much smaller than the new one. The present one was built several years ago, and is a very comfortable and attractive building, and for many years before his death, was faithfully served by Elder John W. Gardner, one of the best all round men Wayne County or the state of North Carolina ever produced. As all of us well know, the seed for righteous living, and all that pertains to the elevation of our soul, which was so faithfully and constantly sown here by him, in living the religion he professed, and his implicit faith in the Eternal promises will never cease to bear fruit here, as long as time endures.

You are fortunate in having his mantle rest on your shoulders, and your many friends here well know that the good work will go as it has been under your faithful and efficient labors in the work for which you were called. A sainted mother indoctrinated the principles and doctrines of the Old School Primitive Baptist faith in you, as a child, and you heeded the call, when it came for you to take up the ministry of the church.

All my forbears were Primitive Baptists, and it is just as natural for me to have a warm place for

them in my heart, as it is for me to breathe. I was always that way, and in the very long ago, back in the seventies, before I was grown, the very best people we had in this county, or in the state, were the Old School Primitive Baptists, the Shouting Methodists, like my uncle, Rev. John N. Andrews and his wife, (my father's sister), and the good old time Quakers, who said "Thee and Thou" like your Aunt Sallie Pearson, the wife of Johnathan Pearson, just across Little River. No better people ever lived, as they carried the religion they professed every day, in their dealings with their fellowman, and not just on Sundays, as has been so much in evidence in this rapidly moving age. I am hoping, trusting, that after the din of battle ceases, and our soldiers return home here, and all other soldiers do the same, that the world will go back to the old time Christian religion, and their love to God and their fellowman will again be as much in evidence as it was in the very long ago, of which I am writing. God bless you and yours, and grant you lengthened years of usefulness in the Master's Vineyard, and when your work is finished, an abundant entrance for you and yours, in the Home prepared for God's people from the foundation of the world.

Very sincerely,

Dr. Will Crawford,
Oak-Glen, Goldsboro, N. C.

NOW NO CONDEMNATION

Dear Readers of The Landmark:

I feel the urge to write you again, I hope in the name of the Lord. The tenor of my letter to you shall be an analysis of the first few verses of the

8th chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus."

From the above quotation questions present themselves. First, in being in Christ Jesus we are taught they were chosen of God in Christ Jesus before the foundation of the world. And to them which are in Christ Jesus there is now no condemnation.

Now to their walk. Paul answers it, "It is not after the flesh but after the Spirit," and tells why. He asserts that the law of the Spirit is life in Christ Jesus, which hath made him free from the law of sin and death.

The word walk is a descriptive word, but note this activity takes place after Paul is freed, and is wholly by a given law which is no act on the part of Paul, and this law given, which is the Spirit of life, activates the mine exclusively. This being true, a person may be bedridden and yet walk in the Spirit, free from the law of sin and death.

"For what the law could not do, in that it was weak through the flesh." Now the above law Paul is referring to, is the law of Moses. Note Paul says its weakness was through the flesh. That is the weakness of this law, which trickled out through the inability of Paul to do. Truly it is a pitiful plight. But just in time God is sending His own Son in the likeness of sinful flesh and for sin. Are you not happy, dear reader, that He said for sin and not for righteousness? Condemned sin in the flesh.

Now a condemned article or project is not used. Therefore, in view of the fact that Jesus was sent in

the likeness of sinful flesh, and by reason of this fact condemned sin in the flesh, those who are in Christ Jesus may feel definitely sure they are safe as Jesus Christ is safe. "I in you. You in me. And I in the Father." All by reason of God's eternal purpose, which He (God) purposed in Himself before the world was. All of those chosen in Jesus Christ, before the world was, constitute the church of Jesus Christ, whose principles are the living principles of revelation.

(Eld.) F. A. Collins,
Hartford, Ala.

THE MANY PIECES IN THE LANDMARK ARE A COMFORT

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

Dear Sir:

I think I should say brother, for no one that has ever been changed from nature to grace can write like you do. You write such good pieces in the dear old Landmark.

If I am not mistaken my subscription expires July 1, so I am enclosing two dollars (\$2.00). Please renew it, for I cannot do without it. It is so much comfort in these trying times, with so much sorrow in the land and shedding of tears.

We are told in the blessed scriptures that all this has got to come to pass before the end.

There is so much I could write about I do not want to say anything that would hurt anyone.

May God bless you to publish the dear old paper many more years is the wish of a sister in Christ, I hope,

Mrs. C. R. Simmons,
Edgerton, Va.

WE APPRECIATE YOUR INTEREST

Dear Mr. Gold:

Enclosed is a money order for \$2.00, for which you will send Zion's Landmark one year to Mr. Vernon Harris, Ernul, N. C. He is a new subscriber obtained yesterday while at the church of Macedonia near Ernul, N. C.

It is a pleasure to meet and be with the churches I try to serve, but a trial going to and from on crowded busses full of tobacco smoke, with a stench of alcoholic breath, is so sickening, I sometimes have to see a physician to obtain relief from the poisonous smoke. Beyond all doubt, such habits have hurt the morals and incapacitated the output of the human race more than fifty percent. Yea, it is hard to estimate the rapid trend of waxing worse and worse, deceiving and being deceived. Many churches seem to be alive but are not lively. Many Baptists are dying away to business. When the day of calamity shall come, their business shall be snatched away so fast, they will know no end.

Has the Spirit ceased to take of the things of Jesus and show them unto His people? I think not. But there is a cloud of indifference hanging over the (earth)—surpassing anything that has appeared since the flood in the days of Noah. When the Son of Man shall come, they who are familiar with His step and voice, will gladly recognize and gladly receive Him with great joy as He knocks at the door.

Yours,

J. P. Tingle,

Grantsboro, N. C.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Mr. John Gold, Editor
P. D. Gold Publishing Co.
Wilson, N. C.

Dear Mr. Gold:

I regret very much the oversight in allowing my subscription to the Landmark to lapse, and wish to thank you for not stopping it.

Am enclosing four dollars (\$4.00) to pay up until December 15, 1946. and one dollar (\$1.00) to be applied unable to pay.

Yours in brotherly love,

B. J. Thigpen,

210 Cornell Street,
Avon Park, Florida.

A LOVELY MEETING

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

Att. Mr. Gold or Mrs. Swindell:

You will find check enclosed to on some one's subscription who is renew subscription to Landmark for Mrs. J. T. Dossett, 1428 Broad St., Durham, N. C., and Mrs. A. W. Ray, 715-8th St., Durham, N. C.

I would like very much to tell Mr. Gold what a lovely meeting we had Sunday, even if it did rain. Had Sedalia Gold, her son and his wife, also Mrs. Bessie Clark and Mrs. Spicer, all from Chapel Hill, so the Gold family was well represented, and we all felt like Elder Cobb preached ably.

Oft times our minds wonder where shall we go today for preaching, but we need not go abroad for joy, we can have a feast at home. If Mr. Gold is away please let him know I think of him and his good family. Hope he is enjoying good

health so he can get lots out of this life.

Yours, a friend,
J. J. Whitley,

Durham, N. C.

CONTRIBUTIONS TO ZION'S LANDMARK.

We acknowledge, with thanks, the following contributions to Zion's Landmark for those unable to pay, since November 20, 1944:

Nov. 20—Elder E. L. Cobb	---\$1.50
Nov. 21—Mrs. Ida Stokes	--- 2.00
Nov. 30—Eld. Floyd Adams, Willow Springs	--- 1.00
Nov. 30—Mrs. Saphronia Jones, Coats	----- 1.00
Dec. 8—Eld. E. L. Cobb	----- .50
Dec. 16—M. M. Denning, Cary	----- 1.00
Dec. 23—W. A. Hall, Yadkinville	----- 3.00
Dec. 23—W. J. Collier, 8-S. Second St., Wilmington	----- 3.00
Dec. 26—C. T. Hall, Woodsdale	----- 3.00
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Dec. 17—Miss Ella Deans, Wilson	----- 3.00
Jan. 17—Eld. E. L. Cobb, Wilson	----- 1.00
Jan. 26—F. M. Davis, Sr., Farmville	----- 2.00
Jan. 26—W. M. Greens, Robersonville	----- 3.00
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May 10—Mrs. C. H. Dalton, Madison	----- 3.00
May 30—B. L. Godwin, Dunn	2.00
June 4—Mr. & Mrs. O. J. Nye, 1204 Park Ave., Zone (6) S. Norfolk, Va.	--- 2.50
June 8—A. T. DeBruler, Burlington	----- 1.00
June 8—B. J. Thigpen, Avon Park, Fla.	---- 1.00
June 22—G. W. Coley, San Francisco, Cal., A.P.O. U. S. Army	10.00
June 22—Mrs. J. W. Bailey, Kenly, Rt. 3	----- 3.00

RESOLUTIONS OF RESPECT

On March 14, 1945, the God of love and mercy called from our midst, Sister Lucy Allen, a true and loving sister, who always filled her seat in the church unless providentially hindered and did her part cheerfully in helping bear the burden in every way. By their fruits we shall know them, and we can say that she proved her faith by her works. She often spoke of her unworthiness but her strength was in Jesus and none but the redeemed feel this way. We miss her but we feel that our loss is her eternal gain. The last rites were conducted in the Primitive Church at Hannah's Creek on May 15th by Elder Xure Lee and interment followed in the church cemetery by the side of her husband who preceded her to the grave several years ago.

Resolved that we bow in humble submission to Him who doeth all things well. That the church has lost a most faithful and loving member. Be it further

Resolved, that a copy be sent to the family, one to Zion's Landmark and a copy be recorded in our church book. Done by order of conference Saturday before the third Sunday in March 1945.

Elder Xure Lee, Moderator
T. E. Johnson
W. W. West
C. A. Johnson

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.

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WILSON, N. C., JUNE 1, 1945

SALVATION IN JESUS

Salvation embraces the Office work of the Saviour and the blessed fulfillment of the purposes and promises of God, the Father.

By whom is this salvation sent? Jesus said, "And this is life eternal, that they might know THEE, the only true God, and Jesus Christ whom THOU hast sent. It is by Him, who was sent of God, that sinners are saved." To whom is this salvation sent? When the woman of Canaan cried unto him, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. He answered not a word, and his disciples besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then she came and worshipped him, saying, Lord, help me. But he answered, and

said, It is not meet to take the children's bread and cast it to dogs. And she said, truth, Lord; yet dogs eat of the crumbs which fall from the Master's table. Then Jesus said unto her, O' woman, great is thy faith, and her daughter was made whole from that very hour." (Matt. 15th Ch.)

The faith and persistence of this woman recalls the faith of Job of old, as he said, "Though he slay me, yet will I trust HIM." (Job 13: 15). When Jesus said to the few disciples, when the multitude forsook him, "Will ye also go away? they answered, Lord to whom shall we go, Thou alone hast the words of eternal life."

The twelve Apostles chosen, and commissioned. (Matt. 10th Ch.) To them he said: "He that receiveth you, receiveth me, AND HE THAT RECEIVETH ME, RECEIVETH HIM THAT SENT ME." (Matt. 10:40).

David said, "Send Thy hand from above; rid me, and deliver me" etc, and said, "Blessed be the Lord, my strength, my goodness, and my fortress; my high tower, and my deliverer, my shield, and in whom I trust; who subdueth my people under me." And then said, "Lord, what is man that THOU takest knowledge of him, or the son of man, that Thou makest account of him?" "Man is vanity; his days are as a shadow that passeth away. Yet, happy is that people, whose God is the Lord." (Psalm 144).

Jesus said, by the inspired writings of David, "THOU hast possessed my reins, Thou hast covered me in my mother's womb. I will praise THEE, for I am fearfully and

wonderfully made; marvellous are Thy works, and my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet, being imperfect, and in **THY BOOK** all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are Thy thoughts unto me, O God. How great is the sum of them. If I should count them, they are more in number than the sand: when I awake, I am still with thee. **"SEARCH ME, O GOD, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and LEAD ME IN THE WAY EVERLASTING."** (Psalm 139).

Jesus was made, by the power of God, to be our sin bearer, yet without sin. Though tempted in all points as his children are tempted, yet he had power to say: Satan get thee behind me, yet, knowing the power and subtlety of the tempter, he made the only way of escape from its consequences.

THUS AS THE HIGH PRIEST AFTER THE ORDER OF MELCHISEDEC, His Priesthood is forever. Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest, became our sin bearer, He being High, Holy, harmless, undefiled, and made higher than the heavens; who needeth not daily offerings for his own sins as do the priests under the law, but He did once offer **HIM-**

SELF for the sins of His people, which offering was acceptable unto God.

Indeed, "Great is the mystery of godliness." God manifest in the flesh. For without the shedding of blood there was no remission, but "in all things it behooved Him to be made like unto His brethren, that He might be the merciful High Priest, in things pertaining to God, to make reconciliation for the sins of **HIS PEOPLE.** (Heb. 2:17).

Jesus said, after His resurrection, from Joseph's new tomb, to doubting Thomas, "Reach forth thy finger and behold my hands, and reach forth thy hand, and thrust it in my side; and be not faithless, but believing. And Thomas said unto him, **MY LORD AND MY GOD.**" In believing His Whole Church, have life through **HIS NAME.** And they shall be raised, and be presented, spotless to the Father, Jesus saying: Behold I and the children **THOU** hast given me."

O. J. Denny.

DISCIPLINE.

In looking over old manuscripts I saw one that I wrote for Zion's Landmark, but if it was ever published I have not found the issue. It is so dim and I am so nearly blind, I may not have made it plain enough to be read.

From experience and observation for more than sixty years I have been led to believe and know that scriptural discipline is the prime strength and glory of some of our Primitive Baptist churches. But human sympathy and opinions have sometimes proved to be a bane in

the church. Some brethren pride themselves on being good disciplinarians by following the "shalls" of a church decorum.

Here and there committees have been appointed to bring absentees before the church for missing two or three conferences, and required such to render a reasonable excuse for not attending, in order to beg pardon or be anathematized by the church.

Who is there that can give any scriptural authority to exclude one for violating church decorum? God forbid the church following the ordinances of men in His church. The Lord's prophet says, "A King (Jesus) shall reign in righteousness, and princes (apostles), rule in judgment." Who thinks there are not supreme judges in church matters, public and private? Who would expect a member to be condemned by the church, when he has violated no scripture?

In receiving members and dismissing them by letter it should be done in full fellowship by all the church, but in disciplining a member, a majority may be sufficient.

If one or more can feel that he is guilty, why make them say it, else be excluded.

There are a few who regard associations as a court of appeals, and threaten to carry their supposed grievances to the association when they are not pleased with members of the church. The church is the only executive of the law of Zion.

There are brethren who recommend the 18th chapter of Matthew to discipline every offense, and others who do not want to take it for any offense. Gospel discipline

is not driving, abusing and killing, but leading. It is instructing and saving the offender, when his sins find him out. Then the offense should be buried and forgiven, and all that should be required on the part of the offending brother is humbleness, brotherly kindness and charity from him and to him. Let him then walk worthy of his vocation, shunning every appearance of evil. An evil report against one who has been held in high esteem by the church, should never reported, when the charge is made by only one member.

How strange that any brother should start a false report against his pastor, because some preacher has talked behind his back, and called his name because of some principle that he has advanced in the course of his sermon that is not entirely in line with the thinking of the brother who reported it.

Moreover, if thy brother shall trespass against thee, go and tell him, between him and thee alone. If he shall hear thee, then thou hast gained thy brother, but if he will not hear thee, then take one or two more, that in the mouth of two or more witnesses every word shall be established. "Then if he shall neglect to hear them, tell the church. If he will not hear the church, then exclude him. Then regard him as a heathen and publican."

There are some offenders who claim that they love and fellowship every member in the church before they would confess that they did anything wrong. They tell the church that they want to unite with a sister church, if the church will give them a letter of dismissal. I

never have believed that such a course is of the Lord. But brethren are often quick to want to grant the request in order to get rid of the trouble maker. A true brother will confess his offense and humbly ask forgiveness. But some offended ones will say, "I forgive, but I cannot forget." Such is not forgiveness. For when our Lord forgives He said, "I will remember their sins and iniquities no more forever." But not to forget would be on the alert to find fault with his former offender. While forgiveness may not always mean devoted fellowship, yet it should indicate that all malice and enmity have been removed from us. It is even right to forgive men their trespasses whether they ask it or not, as Stephen forgave those who cast him out of the city and stoned him. He had nothing against them, else he would not have prayed "Lord, lay not this sin to their charge."

One may forgive the offender for every offense he commits, but some of his offenses may be of such a nature that he could not be fellowshiped in the church.

Paul says, "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Again, "If any man obey not our word by this epistle, note that man and have nothing to do with him, that he may be ashamed, yet count him not an enemy, but admonish him as a brother." But should one's sins be drunkenness, fornication, covetousness, robbing, extortion, and such, when should a church retain one such? Or not eat with him? Exclude a

brother after the second admonition. If he is covetous, reject him. Thus we see what Paul says to do with those who commit public offenses.

"Of the which I tell you again as I have before told you in the past, that which do (present tense) shall not inherit the Kingdom of God,"—shall be denied the privilege of church fellowship. But says some one, that has more sympathy and zeal, but not according to gospel knowledge. "Ought not the church to appoint a committee to wait on the offender. Perhaps he might appeal to the mercy of the church," says some member. No, exclude for a time at least, though the offender should shed many tears. By and by he may be returned, if very much sorrow is manifest.

Now, if one is not addicted to such evils should be overtaken in such an act, you that are spiritual be ready to forgive, lest you should be over tempted by some evil.

Yours for the welfare of Zion,
M. L. Gilbert.

TRUTH WILL REMAIN

Why do the heathen rage,
And the people imagine vain things,
Why do they all their powers engage,
Deception and hatred to bring.
Why do they stand like a polished wall
Proclaiming their power and might,
Without ever touching the issue at all,
But claiming that might is right.
Why do they imagine things that are vain,

And why do they mock at the truth,
 But they are ignorant that truth will remain
 And still has the dew of its youth.
 When will they cease to make war with Him,
 Who came His own to redeem.
 When will their hand that are stained with blood
 Ever become spotless and clean.
 Their leaders proudly boast of their strength,
 And the wonderful things they will do;
 Only to die by suicide at length,
 And pass away like the dew.
 They leave no wealth for their patrons to share,
 Only sorrow and ruin and death;
 And the castles they have built, in the air,
 All fall to the earth at their death.
 No hope for those who fight with the Lamb,
 Who for poor sinners was slain;
 No hope for those who mock at the church,
 Which bears His glorious name.
 They labor in vain who build them a home
 Upon life's shifting sands,
 Whose only love is for temporal gains,
 Which God will require at their hands.
 Only one house has ever been built,
 Will stand when the Savior shall come;
 All else with heat shall surely melt,
 When the righteous are gathered home.
 The church—the house which God has built,
 Has weathered all earthly storms,

His Son has borne all its guilt,
 And shielded from Satan's charms.
 The church will forever stand,
 Its light goes not out by night,
 Its gilded towers spread forth His love,
 With everlasting light.
 B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst our aged Brother T. F. Shoe.

1. That we, the church at Mebane, bow in humble submission to the Master Builder, who is too wise to err and too good to be unkind.

2. That we tender our heartfelt sympathy to the bereaved wife and children and pray God's richest blessings upon them, especially those who so tenderly and lovingly nursed him in his declining years.

3. That a copy of these resolutions be placed on our church record and a copy be sent to Zion's Landmark, and a copy to the family.

Done by order of the church in Conference Saturday before the second Sunday in June, 1945.

T. F. Adams, Moderator
 Fannie Lee Warren
 Jodie Warren, Committee.

RESOLUTIONS OF RESPECT

We, the Primitive Baptist Church at Hannah's Creek desire to leave on record of the church a memorial of our dear Brother Henry Bryant, whom the Lord has seen fit to call from our midst to his eternal home. We feel that the church has lost a member of strong faith in God as his Saviour, who attended his church until his health failed and was not able to go. His funeral was conducted by our dear Pastor, Elder Xure Lee after which he was laid to rest in the family cemetery at his home. We feel not to mourn, beloved, as our loss is his eternal gain.

Resolved that we bow in humble submission to God who doeth all things well and can all our sorrows heal. Be it further

Resolved that these resolutions be spread on our church book, a copy sent to Zion's Landmark and a copy sent to the family.

Done by order of the church in conference the third Saturday in April, 1945.

Elder Xure Lee, Moderator
 T. E. Johnson
 W. W. West
 J. C. Woodall, Committee.

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CONSIDER THE WONDROUS WORKS OF GOD.

"He causeth it to come, whether for correction, or for his land, or for mercy.

Hearken unto this, O Job: stand still, and consider the wondrous works of God.

Dost thou know when God disposed them, and caused the light of his cloud to shine?

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

How thy garments are warm, when he quieteth the earth by the south wind?

Hast thou with him spread out the sky, which is strong, and as a molten lookingglass?

Teach us what we shall say unto him: for we cannot order our speech by reason of darkness.

Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.

Fair weather cometh out of the north: with God is terrible majesty.

Touching the Almighty, we cannot find him out: he is excellent in power and in judgment, and in plenty of justice: he will not afflict.

Men do therefore fear him: he respecteth not any that are wise of heart."—Job. 37:13-24.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SKETCH OF MY LIFE

I was born, January 12, 1880, near Wake Forest, Wake County, North Carolina. My parents were Mr. and Mrs. William T. Hines. My mother's maiden name was Jane Powell. I was a frail and delicate child, the youngest of the family of five girls. As long ago as I can remember, I had serious thoughts concerning life, death, and the hereafter. My parents taught me to be conscientious and dutiful. They were Primitive Baptists. My father was a deacon at old Cedar Grove Church, and also clerk, a part of the time. They were both taken from me by that dreadful disease, typhoid fever, when I was eleven years old—only sixteen days between their deaths. A grown sister, Virginia, had also died the same summer, the three deaths taking place in less than six weeks. I was the only one of the family that escaped the disease, and the only one of the family able to attend my father's burial. It just looked to me like I was being forsaken and going to be left all alone. I then had to learn to nurse sickness, and to cook. Somehow, it has fell to my lot to keep up the practice, until near the present time. My afflictions have become so intense that I feel like I have about finished my course. I now have cancer, and it is spreading so rapidly, that I think the end must be near, and I some-

times hope that it is, and think that I would gladly obey the summons, to a bright and better land, if such can only be my happy lot. Many times in my girlhood days, have I sought the woods, the orchard, or some secluded spot, to pour out my complaints, and plead for mercy, for I felt to be a sinner, and knew that I could not save myself. Somehow, I have loved and feared the Lord, and loved the Primitive Baptist doctrine, ever since I could remember, so I can't tell when I first became concerned; neither can I tell, when or where I first felt deliverance. This has been a cross to me at times, and I have had many doubts and fears, thinking I might be mistaken in it all. It seems that hope gradually came into my heart, and as I grew older, faith grew stronger, although my faith gets very weak sometimes, and hope seems almost gone.

When I was eighteen years old, I attended school at Union Hill Academy in Sampson County. I had good teachers, kind school mates, and boarded with a fine family, but there was only one other student in school of a Primitive Baptist family, so I felt very lonely. I would attend services of other denominations with my friends, but it was not food to my hungry soul, like I craved, and whenever I heard a slight remark made by any one, careless about the doctrine I loved and

believed in, I would defend it the best I knew how to do so. My sister, Emma, had been a member a few years, and she met me on the way, when I returned home, and we visited some friends and relatives, and attended some church meetings. I thought I never had heard such good preaching, and oh! how I longed to be one of them, but felt like I had nothing to tell, if I were to offer anywhere, that would cause anyone to have any confidence in me, or fellowship for me. I felt to be one alone nearly all the time, no matter where I went. We returned home and my uncle, who was pastor at Cedar Grove wanted to visit another church, where he had once served, at a July meeting, so he got Elder W. A. Simpkins to serve at Cedar Grove, in his place. It was in the early Ministry of Elder Simpkins; he had been ordained just two months. After the congregation was dismissed, he came to me, and began asking me questions. I was already crying, and I really don't know what I said, more than that I felt like no one could fellowship me, and that I was too unworthy. To my surprise, they all gathered around, and Brother John Powell, my cousin, said he had been noticing my interest a long time, and he had known me all my life, and had confidence and he moved that I be received into the fellowship of the church. Some one seconded the motion, and to my surprise, I was received. I was baptized next day—the third of July 1898. It seemed to me, when I arose from the water, that I felt a sweet peace, which passeth all understanding, and I remarked to some one on the left

bank that, "I had rather suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." My uncle was met by his son at the station next day, and told about my baptism. They drove by my home, and stopped. I went out to meet him, and he embraced me, with tears coursing down his face, and told me he was glad, and wanted to welcome me. I felt like my cup of joy was full.

A few years later, I came to Johnston County to live, and was living in Benson at the time the church was organized, so I asked for a letter from Cedar Grove, and united in the organization of the church there at Benson, called Mt. Zion. I enjoyed our meetings there.

I was married April 14, 1909, to Mr. Luther D. Hinton, and went to lower Johnston, at Peacock's cross-roads to live. Hickory Grove Church, in the Seven Mile Association, is near my home there. I again called for a letter, and joined there, November meeting, 1910. That winter I had sore trials. Our dear baby son, William Hinton, was born January 18, 1911, and died 27 hours later, January 19, 1911. My sister, Kate Powell, died a few weeks later, March 2, 1911. She was a dear sweet sister to me, and her death was a complete surprise, as I had not heard that she was sick, until the message came of her death, besides two years had passed since I last saw her, and I was too weak from my late sickness to make the trip to her funeral and burial. Ways of travel were different then from what they are now. All this made it doubly hard to bear. She

left a family of seven children—the youngest, four days old. I craved to see that baby, and hold it in my arms, and as soon as it seemed safe for me to make the trip, I went to see my brother-in-law, and the children, with the secret hope and intention, of bringing the little motherless infant home with me, if they would let me, but to my disappointment, when I reached there, I found the dear little babe had died the night before, and they were keeping him out the second night, so I could see him before he was buried. I was very rebellious a long while, but after awhile the Lord graciously gave me submission. This scripture would often come to my mind, “The Lord gave and He taketh away, blessed be the name of the Lord.” I couldn’t say blessed be His name, for taking away, yet felt that I should, but I was reading the obituary Brother Gold wrote of his wife, and he expressed his feelings of grief just like I had been feeling, and the scripture also, and told of how God had given him reconciliation, so he could then say, “The Lord gave and he taketh away, blessed be the name of the Lord.” I felt a sweet calm, and that I could say it too, truthfully, and have felt resigned ever since then. God’s way is just and right; none have a right to say, “Jehovah, what doest thou?”

My dear husband joined the church at Hickory Grove the following summer, and I can’t express what a comfort that was to me. He loved the church, and was a firm believer in the doctrine. He was ordained a deacon a little later, which office he faithfully filled the

remainder of his life. It was a pleasure to us to visit church meetings together, and to have brethren and sisters visit us in our home.

My oldest sister, Mrs. Laura Young, died in June 1914. She left one child, a daughter, Mary Lee, 14 years old. She requested that Mary should live with us, so she came and lived with us, as if she were our own, until at the age of twenty, she married Mr. J. Monroe Parker, and continued to live near by, until death claimed her the 8th of September, 1925, leaving two little children, Otis, who lacked 4½ months of being 3 years old, and Katie Belle, 13 months old. Again we complied with a mother’s request. Mary wanted us to raise her children, and it seemed that they were placed in our care by Providence. They did not have any grandmother living, and but one own aunt, who had a large family of her own. Their father was married three years later, but we all had an agreement for them to continue to live with us, as each was so much attached to the other. Mary’s death was as touching to me as that of my sisters, and caring for her children was a constant reminder, but it was with loving tenderness. In October 1938, my husband underwent an operation at the Johnston County Hospital, Smithfield, N. C. He was stricken with paralysis in three days after he was brought home. I felt then the joy of living was to an end for each of us. He was in such a pitiful condition. He died the 14th of December 1938, and has not seemed the same since then. I struggled on, and got the children through

high school. Later Otis joined the U. S. Navy. Katie Belle and I went to Durham, N. C., for a year, for her to take a secretarial course. She received her diploma, July 3, 1942, and was given a position at Smithfield, August 20, 1942, our county seat of Johnston. So we are now located at Smithfield, in an apartment. We have good neighbors here, and like it. We have not forgotten dear old home, and the friends and neighbors there, but our little family circle is broken there, and we have never ceased to miss our dear ones, so it seems better for us to live here. Before leaving home one night, I dreamed of my father and mother coming after me, for me to go somewhere else to live. I thought I was standing by the table in the kitchen, looking out the door, and the yard, and everything around looked very pretty. My father and mother looked good and sweet, but still I dreaded leaving there. I dropped on my knees, and asked the Lord to let me come back and live at my sweet little home again, if I left. It seemed that a space of time passed, and I began dreaming again. I was standing in the doorway of my new home, ready to enter, and the room was full of light. I beheld a beautiful bed, covered with a white spread, smooth, without a wrinkle. I exclaimed, "Oh, it is so beautiful, and so bright, that I don't even want to go back!" I treasure this dream, for it is a comfort to me, and I sincerely hope that when the Master calls me from this dreary journey of suffering, and sorrow, that I may be taken to a home of peace and rest, where God himself is the

light thereof. A place where weary pilgrims are satisfied to forever stay, and never want to come back.

This has been written a little at a time, on my bed of suffering, and I feel that I have only hinted at the subject, but my dear niece, Kiva, the wife of Elder J. B. Murray, insisted that I should write this for her, and I promised that I would make the attempt, and I intend this for all my nieces and nephews, or any one, who might be interested, and should any one derive any comfort from reading it, let God have all the praise.

One thing more I wish to relate. Since being confined to the bed, I was pleading in my mind one night, to the Lord, for him to restore me to health, when these words came forcibly to me, "Unto you it is given, in the behalf of Christ, not only to believe on his name, but also to suffer for his sake." I went to sleep, and upon waking the same words were there again. I looked in the Concordance, and found it, the 29th verse of the first chapter of Phil. Since then, I have felt that it was a just dispensation, of the Lord, that I must suffer it, and that he would carry me through.

Waiting

I am waiting by the river,
And my heart has waited long,
And with joy, I'll hail the boatman,
Coming with his welcome song.

If he will put his arms around me,
And let me lean upon his breast,
I'll gladly quit these earthly scenes,
To enter the sweet home of rest.

I want to hear him say, to me,
 "Come unto me, and rest,
 Lay down, thou weary one, lay
 down,
 Thy head upon my breast."

For I am weary waiting,
 And long from sin to be free,
 Across the troubled waters,
 I'll gladly sail with thee.

To that blessed fair haven,
 Over on the other side,
 Never more to toil and suffer,
 Nor the angry billows ride.

But while I wait, Lord, give me pa-
 tience,

And let my faith be stayed on Thee,
 That I may trust Thee, while I'm
 waiting,

To hear thy call, "Come unto me."

Mrs. Hattie Hines Hinton,
 531-A Johnston Street,
 Smithfield, N. C.

AN EXPERIENCE?

A few days ago I was talking with a man who takes as much interest in our church, and does as much for it, as any member we have, but he has never united with the church. I tried to explain to him that he could accomplish much more in the church than he can out of it. That he is like an ox not yoked up with the team, trying to push with his head instead of pulling in harness. I asked him why he did not come to the church and be baptized; get hitched up with the team so his efforts would be more effective.

And here is the substance of his reply: "I do not know that I am a child of God. I have never had

the kind of experience I hear people tell. I do not know just when my sins were forgiven, but even when a child I gave strict attention to preaching. I have always enjoyed good preaching. I don't think any one enjoys hearing good preaching more than I. I am interested in the church and want to see it prosper. I would like to live in the church, but I have no experience to tell, and I do not want to deceive any one, or profess something I do not possess."

If one would come to your church and make a statement similar to the above, with sincerity and humility, would you receive him? Or would you tell him to wait until he has more to tell? I am sure he could have gotten in at Pentecost, for there "they that gladly received his word were baptized." Acts 2:41. No one can understand the gospel, enjoy and feast upon it, who has not been born of the Spirit. "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." 1 Cor. 2:14. All the evidence I want that a person has been born of the Spirit is that he loves and understands spiritual things. Love for God's children, desire for fellowship with them, interest in their welfare, can come only from a heaven-born soul. The flesh does not bear that kind of fruit.

God's children are all born of the same Spirit, all travel the same road, and have the same desires and longings, but their individual experiences are varied. One can remember the very time and place

when he first realized the goodness of God in the forgiveness of his sins; another realizes God's goodness just the same, but can't remember when he first felt the Lord gracious to his soul. One, like Saul of Tarsus, is knocked down, sees the blinding light and hears the voice of God speaking in his soul. It is an experience that can never be forgotten. Another, like the prophet Samuel, hears the Lord speak to him in his childhood, but he does not know it is the Lord speaking until some minister explains to him that the voice is the Lord's, and that he should heed the call.

Some people are not born of the Spirit until they are grown, their physical being fully developed, their senses alert, and when the light of God's Spirit shines in their hearts, they are astonished, dumbfounded, and cry out in agony, afterward followed by joy. Another is born of the Spirit in childhood, and the light to him seems only natural. He goes on loving God, fighting his inward goes, and it seems to him he has always been that way. Born of the Spirit when he was too young naturally to remember the event. John the Baptist was born of the Spirit before he was born of the flesh.

While the experience seems different, the Spirit in each works the same, creating the same longings and desires, producing the same fruit, inspiring the same zeal. They have the same love, springing from the same source, and should labor together in the church. The little timid ones, who halt because they cannot tell a terrifying awakening,

should be shown love and appreciation and encouraged to come into the church, enjoy its fellowship and communion, and help bear its burdens.

We read the experiences of many of the Lord's people in our religious magazines, but nearly all of them are the bright, thrilling ones that come with unforgettable power. I sometimes fear that they discourage rather than edify God's little ones who have been experiencing the leading of the Spirit from childhood without that miraculous revelation of their sins and salvation. Let us not neglect these little ones, but welcome them into the fold.

J. W. Fairchild,

Brock, Ky.

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst our highly esteemed brother, Lonnie Johnson, who passed away March 3, 1945, after a long illness. He united with Hannah's Creek Church the third Saturday in August 1914 and lived a faithful member to the end with a well ordered walk. Therefore, be it

Resolved, that we, the church at Hannah's Creek bow in humble submission to God's holy will and pray to be given grace and faith to ever look to Jesus, who is the Author and Finisher of our faith.

That in this sad bereavement we extend to each member of the family of our departed brother, our heartfelt sympathy and request that a copy of these resolutions be spread upon our church book, a copy sent to Zion's Landmark for publication and a copy sent to the family. We feel our loss is his eternal gain.

Done by order of the Church in conference Saturday before the third Sunday in March 1945.

Elder Xure Lee, Moderator
T. E. Johnson
W. W. West
C. A. Johnson,
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.

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THE RICH MAN AND LAZARUS

Luke 15:16-24

Mr. T. G. Lunsford, Timberlake, N. C., asks my views on the above scriptures. Jesus Christ, who spake as never man spake, gave to the Church this very interesting account of two certain men. Not all men; but God deals with the individual. Many of the Lord's people have been men of natural wealth, and some have used it wisely, in relieving the needs of the poor. Yet, in a true sense, God only is rich, and all posterity are poor, because all alike must, ere long die and leave their riches to others.

In my opinion, Jesus referred to two actual human beings. One arrogant, well fed, and well clothed, living sumptuously every day. The other, a poor beggar, Lazarus, which was laid at the gate of this rich man, desiring to be fed with the crumbs that fell from the rich man's table.

We presume that he fed on the crumbs, but received no sympathy from the certain rich man. The dogs came and licked his sores. They too were searching for the crumbs that fell from the rich man's table.

But Jesus, under the similitude of a parable, used this true account of the two certain men, to show the wonderful contrast between the classes of mankind. Yet, notwithstanding the miserable, wretched condition of the poor man, so far as outward circumstances were manifested, he was shown to have been a child of God, an heir of the Kingdom of God. While the certain rich man was shown to be an heir of hell. The rich man here, nor after death, is shown to have prayed for mercy. He called for water to cool his parched tongue; but no evidence that he felt or confessed his sins, or asked for mercy.

There can be no change of heart without the work of divine grace in the heart, nor can there be salvation from sin, for where there is no repentance, there is no salvation.

"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 work shall crown,
It lays in Heaven the topmost stone
And well deserves the praise."

Lazarus represents, I think, the lost ruined and undone condition of every truly burdened sinner. And while he sought the natural crumbs where they were likely to fall, as

we all must feed our natural bodies; but greater than all, HE was a beggar for the SPIRITUAL food and drink, with all its graces, that can fall alone from the Master's Table, and God and His Christ alone can supply that table for all those who can say, "Hungry and faint and poor, behold us Lord again, assembled at Thy mercy's door, Thy bounty to obtain." "Thy word invites nigh, Thy hand alone can give, for we no money have to buy, no righteousness to plead." "The food our spirits want, Thy hand alone can give. O, hear the prayer of Faith, and grant: That we may eat and live."

And it came to pass that the beggar died, and was carried by the angels INTO ABRAHAM'S bosom. Thus death, to the natural diseased body, was swallowed up in victory through Jesus Christ, his saviour. Jesus said, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Jesus tells, in no uncertain terms, of the final doom of the certain rich man, and too of the salvation of the certain beggar. God knows the heart, and hears the cry of the destitute soul; but self righteous, the unrepenting sinner, goes to his final doom. Jesus said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." (2nd Cor. 1:9. John 2:25, 26).

Submitted with no claim to have superior knowledge of the scriptures; but with a desire to be faithful to the brethren in answering such inquiries to the best of my

ability. May God and His Son, Jesus Christ, have all the praise here and hereafter.

Yours in hope,
O. J. Denny.

THE BABE OF BETHLEHEM

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes and lying in a manger."—Luke 2:12.

Webster says a manger is "A trough to hold fodder for horses and cattle in a stable." Jesus was born a king, a king over all worlds, moon, sun and stars, planets and constellations, over all men to give eternal life to as many as the Father had given Him. This does not mean that He was not a king till He was born in the world as the Socinians claim, but He was one from all eternity, or just as long as He had been with the Father. He says He was ever with the Father, "Rejoicing in the habitable parts of his earth; and my delights were with the sons of men." Prov. 8:31.

He was born a king, lived the life of one, died a king, rose a king, ascended to heaven a king, and now sits on His mediatorial throne at His Father's right hand and there is none who can wrest from Him, sceptre or crown.

His humble birth, his low estate, the son of a peasant girl, his apparent poverty, his humility, his gentleness, his associations with the poorest of the people, and what was called the worst of sinners, his great power to heal all manner of diseases, to raise the dead, to His own everlasting gospel, and to proclaim his authority to forgive sins, were a standing invitation to poor sinners

to come unto him for life and salvation, and, say, 'Never man spake like this man,' and "Blest is He that cometh in the name of the Lord." They followed Him from place to place, and ministered unto Him, invited Him into their homes, they loved him because He had first loved them.

The wise men from the East called Him "King of the Jews." They came a long way to worship Him and were guided by the star, till they came unto the humble place where He was cradled and without doubting who He was, they bowed down and worshipped Him, and presented unto Him gold, frankincense and myrrh. It had cost them a great deal to make this long and tedious journey, but the pleasure derived from knowing they had the glorious pleasure of worshipping the "King of the Jews," more than repaid them for all the labor and cost of the journey. They were not ashamed of His swaddling clothes, the poverty they found there, but had the precious knowledge that wherever the Lord is, is a heaven below.

If we went to the place where a future king was born we would expect to see the babe clothed in gorgeous apparel inside of a costly mansion, with all the surroundings beautiful and comforts supplied that are necessary to impress a visitor that a king is born here; but how different the scene at Bethlehem, where the Son of God was born. Instead of a gorgeous robe He has only swaddling clothes, and instead of a costly mansion to house Him, He is lying in the feed trough with no nurse but His mother. The

proud, unbelieving Jews said Jesus was a bastard, His mother was a whore and Joseph was a deserter from the Roman army, but Christians are proud of the swaddling clothes and manger where their glorious Redeemer was laid, and they, too, would love to pay the place a visit and give Him all the glory and honor, and present their offerings as the wise men did who came from such a distance to worship the King of the Jews.

But rather they would crave the possession of the zeal and holy desire that urged them across the trackless waste of the Syrian desert to worship a tiny babe lying in a manger that the Spirit said was King of the Jews.

What a contrast between the wise men who had come such a distance to worship a tiny, helpless babe, and the people of this so-called Christian nation, who not only have knowledge of His birth, His baptism, His ministry, His suffering at the hands of unbelievers, and of His arrest, trial, condemnation, crucifixion, burial, resurrection and appearance unto His disciples and five hundred at one time; proving to them that He was the very Christ they had seen and heard, and had died on the cross, and finally to ascend to heaven in their presence, and the angel standing and saying, "This same Jesus you see ascending will come again," and with all the advantages of traveling, not more than ten percent of our people are regular attendants at church.

God has been so good to our nation that we often wonder at His kindness in sparing our nations the ravages of war, when others, no

more sinful and forgetful than we, are torn asunder by every means men can invent for the destruction of one another.

O that men would praise the Lord for His mercy unto the children of men.

B. S. Cowin.

THE GENEALOGY OF THE HUMAN RACE

From Adam to Noah, who prepared the Ark, and saved his family, a period of 1656 years in which the patriarchs lived, usually, from a few hundred to above nine hundred years each. Although all who lived at the time of the flood were to be destroyed except Noah and his house, or family, there was one exception. "Enoch lived sixty-five years, and begat Methuselah; and Enoch walked with God, after the birth of Methuselah three hundred years and at the age of 365 years, he was not, for God took him." He was translated that he should not see death.

The Old Testament saints were saved by faith, and "By faith Enoch was translated that he should not see death, and was not found, because God has translated him; for before his translation he had this testimony, that he pleased God." For we read that: "without faith it is impossible to please God." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:5-6.)

Do not the scriptures teach that what men call death is but a falling asleep in Christ, to all the saints of God? Even the sisters of Lazarus said, "Lord, if thou hadst been here

our brother had not died." Jesus said, "Where have ye laid him?" and called him from what men call death, to life, and he came forth bound with the grave clothes and Jesus said, "Loose him and let him go."

It was at the grave side of his friend that Jesus preached the resurrection of his people, saying, "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." Believers sleep in death to all the world; but to God and His christ they shall come forth in newness of life to spend eternity in the mansion house of God.

The translation of Enoch was no more miraculous than the resurrection of Lazarus. They were examples of the Household of Faith which shall arise in his likeness and be satisfied. "For they shall see him, and see themselves in his likeness, being purified in the regeneration and resurrection, all old things being done away and behold all things made new." In the 5th chapter of Genesis we have in 32 short verses the history of the generations up to Noah, which is a type of Jesus, the Spiritual Ark of safety for all the redeemed of the Lord.

In the 6th chapter of Genesis we are told of the coming destruction of the people of the world, because of sin, and yet in the providence of God, he preserved Noah and his family as a seed. It is so in Jesus, though all the world is steeped in sin, God made a way of escape from the penalty of sin, through Jesus who became the sin bearer of all his seed, and so as Noah and his house were saved from the deluge, in

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Jesus, the eternal ark of safety, shall all the redeemed of earth rest in His love, and be crowned in glory. So be it, Lord.

O. J. Denny.

MRS. SALLIE REGISTER

According to request of the family I will make the attempt to write a sketch of the life and death of our beloved sister, Sallie Register, though I feel too unworthy to undertake such a sacred job.

Sister Register was born December 7, 1884 and died April, 1944, making her stay on earth 60 years. Sister Register was the daughter of Levi and Minnie Oglesby. On April, 1913, she was married to George Register, who preceded her to the grave three months before her death., and to that union there were born four children, one of whom passed away in infancy. The three living are: Levi Register and Mrs. John Bristol of Route 3, New Bern, and Mrs. Albert Carter of Rose Hill. She leaves three sisters to mourn her loss. They are as follows: Mrs. Nettie Provost and Mrs. John Eubanks of Maysville and Mrs. Nathan Cannon of Hubert.

Sister Register joined the Primitive Baptist Church in July 1916 at White Oak where her father's membership was, and she lived a good and faithful member until death. Sister Register and her husband believed in the doctrine—Salvation by the Grace of God, though her husband never did connect himself to any church. But he was a good, God-fearing man, and the writer knows that to be true because the family stayed on his place for seven years.

Sister Register and her loving companion were both poor, hard-working people, and they made an honest living. And they were good neighbors, good citizens, and good people to deal with.

The writer has often heard Sister Register make the remark that if the Lord didn't bless her and have mercy on her and direct her steps; that there was nothing she could do, for He had all power.

The writer has a sweet hope that their precious souls are hovering around that warm and sunny banks of deliverance where the chilly storms are over and where the poor are rich as the richest. And where they will remain until the blessed Saviour comes the second time, and calls them from their sleeping dust and takes them to their eternal home where He has prepared for the poor and needy, there to be forever with their Saviour. Dear children, mourn not, for them as those who have no hope. For we believe that where it is your loss it is for her eternal gain. You try to live the life that you might be able to meet her in that sweet by and by

where those who meet part no more.

Her funeral was preached by her pastor, Elder R. W. Gurganus, assisted by Elder E. H. Pollard and Elder Eddie Humphrey on the fourth Sunday in April 1944, who spoke so comfortingly to her bereaved ones. She was laid to rest in the cemetery beside her husband at Lee's chapel under a mound of flowers, there to sleep until her blessed Saviour calls for her to take her to that eternal home where the Lord has prepared for those who love Him even before the world was.

Written by her brother in Christ, I hope.
N. K. Eubanks.

Pollocksville, N. C.

SISTER LENA FLAKE JOYNER

Amid the rapid vicissitudes of time, and the raging billows of strife, toil and care, interspersed with its attending conflicts of joy and sorrow we are called upon to record the death of one of the most faithful, consecrated Christians and highly esteemed members of Tyson's church, Sister Lena Flake Joyner, age 66 years. She united with the church at Tyson's in 1915. She was the daughter of the late Henry and Pattie Tyson Flake, was born and reared in Pitt County. She spent all her life near Greenville. She was the wife of Elder Luther Joyner, who died in 1939. Surviving are a son, Bert Moye Joyner, of Oakland, Calif., a daughter, Mrs. Lena Powell of Norfolk, Va., nine grandchildren, one great grandchild, a sister, Mrs. Lillie Smith, Greenville, N. C.

About a year after Elder Luther Joyner died she suffered a nervous breakdown, and attempted drowning herself in a stream of water near her home. Her condition became so bad mentally that she was placed in the State Hospital for the insane, and was restored to usual health and returned home. After taking a rest she resumed her usual duties, but in the summer of 1944 her health failed, she began speaking to relatives of her troubles. It was easy to discover that her mental capacity was becoming impaired, and on November 15, 1944, she committed the awful act of taking her natural life, by hanging herself with a rope from a rafter in a pack-house on her farm in the Red Banks community. She left a note ascribing her action to ill health. We do not feel that she was responsible for her act, being mentally unbalanced. It was a great shock to us all, when we learned of the tragedy. But we "sorrow not as those who have no hope," but feel our loss is her eternal gain. She is "not dead but sleepeth." And on the great and glorious morn of the resurrection, when Jesus shall descend from Heaven with a shout and with the voice of the Arch Angel and with the trumpet of God we believe this dear sister's body will

be raised and fashioned like unto the glorious body of our Lord and Saviour, Jesus Christ, and will be caught up, together with the sleeping saints to meet the Lord in the air, and so shall she ever be with the Lord. "We know we have passed from death unto life because we love the brethren." And we fully believe she did love them and enjoyed being with them and speaking to them of her hope and the joys of her salvation.

Written by request,
Mrs. Bessie Brooks Gay.

MRS. HATTIE HINES HINTON

My beloved sister, Hattie, youngest child of our parents, Wm. T. and Jane Hines, of near Wake Forest, N. C., was born Jan. 12, 1880. She died on April 9th, 1945, and we feel assured that she is rejoicing in the heavenly home of glory. She was always so good and kind and had so many good friends. She had many sorrows and trials, for in the summer of 1891 we lost both parents and a sister by death. She was 11 years and I 17 years of age. So we spent many sad, lonely moments as orphans. Our two older married sisters have been dead more than 30 years. Dear Hattie united with the Primitive Baptist Church at Cedar Grove, Wake County, N. C., on July 2, 1898. She was just 18, just back from school, but she loved the church and was gladly received.

She was married on April 14, 1909 to Mr. Luther D. Hinton, of Benson, N. C., and lived on their farm adjoining the grounds of Hickory Grove Church. She joined by letter, and he soon joined by experience and baptism. They enjoyed the fellowship of the church. They lived harmoniously and happy until Luther was called away by death nearly 7 years ago. She was mother to only one child, who lived only a few hours. They reared two foster children, Otis and Katie Parker, Hattie's great nephew and niece, took them when very small when their mother died. They loved them as if they were their own, and the children are sadly grieved. Otis is in the navy, and Hattie and Katie went to Smithfield, N. C., where Hattie died, and Katie was doing secretarial work. In the winter of 1944 Hattie was suffering very much with sore tongue. She went to a cancer specialist, and he told her it was already a cancer. She constantly grew worse until last autumn she was bed-ridden. Oh, how she suffered! I wanted to stay with her but I'm such a cripple and have such very bad health I couldn't stay much. It was heart-breaking to me. Right after she knew she had cancer she was troubled very much about it one night, but fell asleep and was awakened as if someone had spoken these words to her, "For unto you it is given in the behalf of Christ, not only to believe in Him but also

to suffer for His sake." After some time she slept again, and was awakened the same way with the same words. She found in her concordance that it is scripture, Phillipians 1:29. It is a sweet scripture to me, and was a comfort to her through it all. She suffered but never murmured. Of course she made a noise sometimes, but her faith was so strong, and she really longed for peace and rest. She said when she had suffered enough God would take her. She was made strong through her sufferings with Christ, and will never suffer nor sorrow again, but will dwell forever with her Saviour in His home in glory. I miss her more and more, but wouldn't call her back if I could, though I'm the last of my father's family.

Pray for a poor unworthy sister,
Emma Hines Gilbert.

NAOMI E. BOWEN

Naomi E. Bowen was born Feb. 6, 1869, and died July 7, 1945. She was the daughter of Abram and Emily Peele, and united with the church at Smithwick's Creek the fourth Saturday in September, 1892. She was first married to John Peele. After his death she was married to Brother James D. Bowen, January 6, 1897, who survives her. She afterwards moved her membership to Bear Grass, where her husband held his, and remained a faithful and devoted member till her death. I think of her in the language of the Apostle Paul, who said: "Help those women which labored with me in the gospel, with Clement also, and with other of my fellow-laborers, whose names are in the book of life."

She was a true servant of the church, and her home was open to her brethren at all times, and she and her husband entertained them gladly. She was faithful in attendance even unto the last, and many times she looked too feeble to go, yet she was, like all God's faithful ones, glad to go just one more time and be in the assembly of those she loved.

She was a true mother in Israel, and we grieve at her going, but we lovingly remember that she has truly and faithfully served her generation, and is now gathered to her Father in peace with God and all mankind.

While we miss her presence in our solemn assemblies, we think of her spirit resting in peace with Him who had called her to glory and virtue.

B. S. Cowin,
A. B. Ayers, Moderator
E. C. Harrison, Church Clerk

IN MEMORIAM

Mrs. Fannie Isadora Lewis was one of the life long residents at Saint Lewis, N. C., Edbecombe County, and the Lord blessed her to live with such a life that all those

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who knew her loved her, as she was one excellent character. Aunt Fannie was born in Wilson, N. C., Nov. 21, 1859. Her parents were Orren G. Jones and Mary S. Jones. She was married to John I. Lewis, Saint Lewis, N. C., on March 30, 1881. Her husband preceded her to the grave many years ago and the Lord blessed her to continue life's journey until she passed away in a ripe old age. To this marriage union there were three children, John Lewis, a son, who passed away a few years ago, and two daughters, Mrs. May Harrell, Pinetops, N. C., Mrs. Ora L. Walston, Saint Lewis, N. C., of the home. They both rendered excellent service to their mother.

Aunt Fannie for several years was on the sick list, but never confined to the bed long at the time. But she bore her sickness and afflictions with much patience, never complaining, feeling the Lord was continuing His mercies. Aunt Fannie joined the Primitive Baptist church at Lower Town Creek, near Pinetops, N. C., and was a faithful member until death, attending regularly as long as she was able. The writer attended many yearly prayer meetings at her home on her birthdays, and she seemed to be so thankful her friends would gather for that purpose.

She passed away on April 16, 1945 and her funeral was conducted at her home on the 17th by Elders E. L. Cobb, J. D. Fly and G. G. Trevathan, and her body was laid to rest in the family graveyard to await the second coming of her blessed Lord in hope of the glorious resurrection of the saints in Christ to go home to never die nor sorrow any more. The writer feels perfectly satisfied about her hereafter, if we take evidences as we have seen to give us satisfaction.

Written by request and in love to her,
E. L. Cobb.

IN MEMORIAM

In memory of our beloved brother, Z. D. F. White, who was born May 25, 1865 and passed away July 28, 1945, making him stay with us 80 years 2 months and 3 days. He married Miss Ada Everette November 30, 1892. To this union there weren't any children. He raised one foster son, Mr. Ruben Everette, who was a devoted son. He joined the church the first Sunday in September, 1922 and was made a deacon the first Saturday in June, 1923, which job he filled faithfully until the end. He is resting from his labor and his work does follow him. He has left a living monument for all of us to follow.

"The Lord giveth, the Lord taketh; blessed be the name of the Lord."

Done by order of Conference Saturday, August 4, 1945.

Committee:

Ludie Williams
Fannie Whitefield
W. E. Grimes, Pastor

MRS. MANERVA TURNER BOONE

On November 26, 1944 our grandmother, Mrs. Manerva Turner Boone, at the age of seventy-two years, was called from our midst. We have sufficient evidence to believe that she has been called to a better place. Having been an inspiration to those who knew her, she was dearly loved and is sorely missed.

She had been a member of Pleasant Hill Church in Edgecombe County since October, 1889, a period of fifty-five years. To her church she was faithful; not being physically able to attend so regularly in her later years.

She was the wife of the late Charles W. Boone, who preceded her in death September 22, 1927.

Surviving are one son, W. O. Boone, one brother, John H. Turner, and three grandchildren, W. O. Boone, Jr., Mrs. J. E. Brigman and Mrs. R. C. Chason, also several great-grandchildren, all of Rocky Mount, N. C.

The funeral services were held at her home, in charge of Elder A. B. Denson, with interment in Pineview Cemetery in Rocky Mount, N. C.

Gertrude Boone Brigman,
Sallie Mae Boone Chason

Rocky Mount, N. C.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Seven Mile, on the fifth Sunday and Saturday before in September, 1945. The church is located about one mile from McLamb's Cross Roads, in Sampson County. Many thanks for publishing same, and hope you and family are well.

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

Dunn, N. C.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association of North Carolina will convene, the Lord willing, with Gift Church, at Coats, N. C., the fourth Sunday, Friday and Saturday before in September, 1945.

Elder J. T. Lewis is appointed to preach the introductory sermon and Elder J. S. Stephenson, his alternate.

All lovers of truth are cordially invited, especially the ministering brethren.

Eld. J. T. Lewis, Moderator,
M. E. Fish, Association Clerk.

Angier, N. C.

THE CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is appointed to be held with the Church at Farmville, Pitt County, N. C. The church is situated on West Wilson Street near the Tobacco Warehouses. Services are to commence on Friday before

the second Sunday in October, 1945, at eleven A. M.

J. E. Mewborn, Association Clerk.

THE CONTENTNEA UNION

The next session of the Contentnea Union Meeting is appointed to be held with the church at Pleasant Hill, Edgecombe County, N. C., the fifth Sunday and Saturday before in September, 1945. The church is situated about five miles south-east of Rocky Mount, one-quarter mile from the Pinetops-Rocky Mount Highway. Elder W. C. Edwards was chosen to preach the introductory sermon.

J. E. Mewborn, Union Clerk

KEHUKEE ASSOCIATION

The one hundred and eightieth annual session of the Kehukee Primitive Baptist Association was appointed to be held with the church at Flat Swamp, Martin County, North Carolina, Oct. 6th, 7th, and 8th, 1945. All lovers of truth are invited.

A. B. Denson, Moderator
B. S. Cowin, Clerk.

**ANGIER UNION MEETING
AT SANDY GROVE**

The next session of the Angier Union Meeting is appointed to be held at Sandy Grove, Johnston County, Saturday and Fifth Sunday in September, 1945. Elder L. W. Turner is chosen to preach the introductory sermon and Elder T. F. Adams is alternate. Sandy Grove Church is located about three miles east of Angier on the Angier-Smithfield State Highway No. 210.

Any one desiring further information may communicate with Brother Alex Dupree, Willow Springs, N. C., Route No. 1.

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

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

BEAR CREEK ASSOCIATION MEETING

The fall or annual session of the Bear Creek Primitive Baptist Association is to convene with the church at Clark's Grove in Stanley County, beginning on Friday before the first Sunday in October, 1945, and closing Sunday thereafter. Clark's Grove Church is located on Highway No. 200, about four miles south of Locust Bus Station on Highway No. 27. Those coming by Albermarle or Charlotte, either way, will travel No. 27 to this junction and then travel No. 200 south about four miles. Those coming by way of Concord will travel Highway No. 151 to Junction No. 27 and then travel No. 27 to Locust Bus Station and then travel as above stated. Those traveling from south by bus by way of Monroe, N. C. should travel No. 151 to junction of No. 27 and follow instructions

above, and those traveling by car from the south should travel Highway No. 200 from Monroe, N. C. The church is located about 20 miles north of Monroe, on highway.

A cordial invitation is given to ministers, brethren, sisters and friends to attend. Those needing more information will address Elder J. A. Eudy, Ookboro, N. C., or Elder P. W. Brown, 193 Elm St., Concord, N. C., or the undersigned.

Troy A. Williams, Association Clerk.

**NOTICE PRIMITIVE BAPTIST
ASSOCIATION MEETING**

The Primitive Baptist Association of Easstern Carolina, D.V., will be held with Wilson Primitive Baptist Church on the fourth Sunday and Saturday before in October.

All lovers of peace are invited to worship with us.

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at North Creek in Beaufort County, N. C., on Saturday and fifth Sunday in September, 1945. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk.

SKEWARKEY UNION NOTICE

The next session of the Skewarkey Union will be held, D.V., with the church at Briery Swamp the fifth Sunday in September, Friday and Saturday before.

Elder B. S. Cowin is chosen to preach the introductory sermon and Elder A. B. Denson is chosen his alternate. All lovers of the gospel truth are invited to attend, especially ministering brethren.

A. B. Ayers, Union Clerk.

SEVEN MILE ASSOCIATION

The Seven Mile Primitive Baptist Association is appointed to convene with the church at Primitive Zion the 3rd Sunday, Friday and Saturday before, being the 14, 15, and 16 of September. Arrangements have been made to hold the association in the Oakdale school building, which is located between Benson and Coats.

L. W. Turner, Acting Clerk.

LITTLE RIVER ASSOCIATION MEETING

The Little River Primitive Baptist Association will convene with Fellowship church in Johnston County, on September 21st, 22nd, and 23rd, Friday, Saturday and fourth Sunday in this month, 1945. Fellowship is located about eight miles east of Angier and about a mile west of Highway No. 210. Those going should leave the highway at Johnson's store.

T. Floyd Adams

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OUR PUBLICATIONS

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ZION'S LANDMARK

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—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

JULY 1, 1945

NO. 16

CONSIDER THE WONDROUS WORKS OF GOD.

JOB CONVINCED OF HIS IGNORANCE

“Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel by words without knowledge?
Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof,

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?

When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

And brake up for it my decreed place, and set bars and doors,
And said, Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed?

Hast thou commanded the coming since thy days; and caused the dayspring to know his place;

That it might take hold of the ends of the earth, that the wicked might be shaken out of it?”—Job 38:1-13.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MOST COMFORTING SCRIPTURE

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Romans 8:11.)

Dear Inquirers for Truth: I have so often desired to write, but have felt timid about it; because of my weakness to express my feelings in words.

If there is any scripture in the whole Bible that is above another, to my comfort and understanding, it is found in the book of Romans, especially the eighth chapter, from which I have quoted the above, and, if enabled by the spirit, that Paul has therein mentioned, will try and write a few lines relative to same.

The Apostle Paul seems to be more explicit, and goes further into detail concerning the operation of the Spirit of Jesus Christ upon mortal man than any of the others. In fact, leaving out the four gospels of the life and works of Christ, he has written more than all the others combined.

Paul, we notice in the beginning of this letter to the Roman brethren, has addressed them as: "Beloved of God, called to be saints." I believe I can say I know a little of what Paul meant here when he said, "beloved of God," and I feel to make use of this same expression to you, "beloved of God," because I have seen the unmistakable evidence of the

spirit dwelling within. Now you may ask how can I say unmistakable evidence? I will answer by using Paul's words which I have quoted at the head of this writing: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwelleth in you." Yes, Paul was able to testify to this truth in the strongest terms, because he himself said: "I was once alive without the law, but when the commandment came, sin revived and I died." This is the effect of the works of the Spirit. When one comes to see and feel themselves sinners before God, and desires to be free from same, it is an unmistakable evidence that the Spirit of Him that raised up Jesus from the dead dwelleth within you.

This is what Paul means when he says, "will quicken your mortal bodies." He has been careful to call our special attention to that which is of the flesh, and that which is of the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit.

This is the unmistakable evidence I have before mentioned. The spirit that raised Jesus from the dead, has quickened your mortal body, and made you alive to the truth, as it is in Jesus. In condemning the flesh, you do mind the things of the spirit. How do we mind the

things of the spirit? It is not by our obedience to the commandments and ordinances of Jesus and His Apostles?

“If ye love me, keep my commandments. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” (John 14:23)

Jesus, Himself, has set the example for all of us to follow in our confessing Him before the world, and placed upon record His commandments we are to observe and perpetuate. When He came to John to be baptized, John, you remember, mentioned his unworthiness, and said I have need to be baptized of thee, but Jesus said suffer it to be so now, for thus it becometh us to fulfill all righteousness. If it was necessary for Christ to be baptized by John in fulfilling all righteousness, how much more is it required of us to be obedient to his commandment that we observe this ordinance of baptism. Some will say: why be so strict in observing the ordinance of baptism as practiced by the Old School Baptists? The reason is that Jesus has commanded it; and He said, upon the occasion before mentioned, it was to fulfill all righteousness.

It was by His obedience to the will of the Father that it could be said of Him: “This is my beloved Son in whom I am well pleased.” Then, if we have so much written, to bear record that God the Father honored His Son for His obedience to observe and follow His commandments, shall we ignore this command to be baptized in His name? Surely not.

True obedience is rendered only

by our performing all that is required of us. It is not found in those who readily agree to do such things as they themselves consider sufficient, and leave off some others they think unnecessary, or who follow after such things as afford comfort and pleasure to the natural feelings of man. No, these are following after the flesh. “They do mind the things of the flesh.” But it is found in those who are made willing in the day of God’s power, to forsake father, mother, brothers, sisters and lands and even others, that satisfy only the natural mind, and seek Him (Jesus), that He direct them that they may follow Him in obedience to the Father’s will, and this means to observe all things, whatsoever He has commanded. They do mind the things of the spirit. Why? Because they are of the spirit. Christ said that which is of the spirit is spirit. Is not Paul here bearing witness of this same truth? Surely Paul is just as much preaching to the church or those who walk not after the flesh, but after the spirit today, as he was when he addressed this letter to the Roman brethren.

Now how do we mind the things of the spirit? Have you had an inward desire to know God’s truth? Have you ever, from your heart, desired to follow and serve Jesus Christ? Do you now sincerely and prayerfully long to be numbered among the Lord’s people? Have you ever, from your heart, prayed God, that He might direct your footsteps in the way you should go, and make you able to confess Him before men in that way and manner that would be acceptable unto Him? Do you hunger or thirst after righteous-

ness? I am sure you have had all these desires and feelings in your past experience. Then you have this unmistakable evidence: That the Spirit of Him that raised up Christ from the dead, dwelleth within you, you do mind the things of the Spirit, and because of this fact you are made to inquire of him for guidance, and long to do his will; not according to the will of the flesh; but according to the will of the spirit. Therefore, we, in humbleness of spirit, are brought to confess Him to the world, not according to the doctrine and commandments of men, but according to the doctrine and commandments of Christ. One way is to follow Him to the liquid grave in baptism. This is the doorway into the church. Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." (John 2:3). Now this was strange language to Nicodemus, for he asked the question: "How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born?" He speaks plainly the mind of the flesh. Then Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven." Now I understand the Kingdom of Heaven is the Church or Bride of Christ. He is speaking of how we are quickened or made alive by the Spirit to an inheritance in the spiritual kingdom. To be born is to come forth, to enter into, to exist within like surroundings. Note Jesus said first: this birth must take place to be able to see the Kingdom of God. The result or after effects of being born is a new creature, and how the mother's heart will leap with joy

when she hears the cry of her newly born babe. Why? Not because she feels it is in peril, but because she knows her child is a living child. How fondly she will clasp it to her breast, and forgetting all the travail through which she has passed, bestows all her love and affections upon her little one.

Now this child becomes an heir of all its parents may possess, let it be much or little, and its birth-right cannot be taken away from it. Now the parents of this child begin to teach it in the wisdom and knowledge of its earthly surroundings. Correct it when it errs or departs from the pathway they have directed it should go, even by sparing not the rod, if found necessary to make the child obedient. What parents do not love obedience in the child. Now Christ has presented in this "being born again" a like picture spiritually. One has to be born of the spirit. This birth gives light, and knowledge of spiritual things, and his heavenly parent teaches and directs him in the spiritual kingdom. This child is now a member of the family of God. It now sees, by faith, the Kingdom of God, and how beautiful it is to behold. This is what I understand Jesus meant in the first quotation, "Except a man be born again, he cannot see this Kingdom of God." Let us now pass to the second quotation. Except he be born of water and of the spirit mentioned here is the same spirit. Paul is bearing witness to the Spirit. It is a quickening of our mortal bodies (giving new life) bringing us into a living existence, spiritually. The things we once loved we now hate. The affections are bent upon heavenly things, and the things that

are earthly we no longer enjoy. Your mortal body has been quickened by this same spirit that raised up Christ from the dead. Being born of the water, as I here understand it, is the water or Holy Spirit of regeneration. Jesus said to His disciples, "but the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (John 15:26) This Comforter, the Holy Ghost, (God's Spirit) descending upon the children of God, baptizing them with the water or spirit of regeneration. This is God's plan of salvation. How different would man like to make it, but thanks be to God for His never failing love and tender mercy toward mankind. Likewise do all true Primitive Baptists preach, that all who are wrought upon by this Spirit of Christ that dwelleth within them, do behold the visible church here upon earth. How the mother (the church) does rejoice when she hears the cry of a little child of grace, who has come helpless, weak and dependent as a little babe, desiring to have a home, with a mother's care. What a heavenly privilege it is to behold such a scene!

How this spiritual mother, (the church) does rejoice and with open arms, amid tears of joy and with a heart overflowing with love, receive this little babe of Christ and shares with it all the riches of her possession.

To be admitted into the Kingdom of God, (the invisible church) requires the new birth and baptism of the Spirit. So likewise do the Primitive Baptists believe and preach we are to enter the visible

church by immersion or burial baptism.

First this spirit which raised up Christ from the dead must quicken our mortal bodies (make alive) to good works. Now you are alive and behold a new order of things and are enabled to see the visible church of Christ in her splendor and perfection as she is in Him. Herein your hope and desire rests that you might be privileged to enter and make your abode:

I love her gates, I love the road;
The church, adorned with grace,
Stands like a palace built for God,
To show His milder face.

Then, if you believe in the baptism of the Holy Ghost or Spirit of God, as your Comforter, giving you entrance into the church triumphant, you make confession of same to the world by baptism (being immersed) not sprinkled, which gives entrance, according to the commandments of Christ, to the visible church. Christ said He was the door to the sheepfold, (the church) and any one who should try to enter any other way was a thief and a robber, and it seems to me that in trying to enter the church by hitting the sawdust trail or by sprinkling the infant or adult, is climbing into the sheepfold by some other way, they are not entering by the door, (Christ).

Setting aside those commandments and ordinances which Christ himself instituted and performed, commanding that all who would follow Him also do, is not honoring Christ or His God-head. He is declared to be heard over all things to the church. Therefore, we can-

not ignore one single thing He has appointed unto her for her spiritual good and welfare. If so, we no longer make Him head over all things. These are serious questions to me, and how I am made to fear I fall short of living the life of obedience I should to Him who has suffered, and gave Himself a ransom for all and are made by His Spirit to call upon His name. Hope that this will at least carry with it the impress of the meek and lowly Jesus, for I do desire to comfort, if I may, any who have been brought into that oneness of life that brings them into the fellowship of the love and sufferings of Jesus Christ. God's richest blessing attend all the household of faith, is my prayer.

Yours as ever,
C. E. Benson.

SOUND DOCTRINE

Dear Readers of Landmark,
Greetings:

"But speak thou the things which become sound doctrine." Titus 2:1.

By the above expression, I understand Paul is teaching becoming and fitting speech. Relative to sound doctrine, there must have been used in the days of Paul, speech that was not fitting, neither becoming to sound doctrine, that gave rise to the text.

Paul evidently was conscious of all the factors embedded in the constitution of sound doctrine, and most certainly recognized the essentiality of the necessity in the proclamation of the same, in the church of God, and were none the less conscious of those who are the beneficiaries of sound speech and doctrine, therefore by grace through the gift of God.

He drew the line of distinction so clear and concise, that "the wayfaring men, though fools, should not err therein." Isaiah 35:8.

What then, you may ask, is sound doctrine? "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:1-2.

The above kind that is so sweetly described, I hold as sound doctrine, the description of which is clarified by the rain, as the rain falls unsolicited, when, and where, God willeth it fall, always from above. Therefore, sound doctrine always comes from above the fetish theory and fancy ideas of men.

I have seen many thick, dark, heavy clouds banish with much wind and no rain.

The dropping of the doctrine of God, in handfuls of purpose, never fails to revive the parched and drooping plants, by reason of its soundness and purity of God. "Little children, keep yourselves from idols." I John 5:21.

There have been, and is now, many doctrines, but there is standing beside each of them, a large question mark (?) as to their soundness, and from whence they came, but beside the doctrine of God, there is no question mark, for God is his own interpreter in the hearts of his children and he (God) makes it plain. Therefore their speech is fitting and becoming and becoming and adorns sound doctrine.

The ingredients manifest in the proclamation of sound doctrine, is an all sufficiency for all, in the

church of God, for aged men, for aged women, for young women, for young men. This is proven by Paul in the coverage of all the epistle from whence my text is taken. In sound doctrine you will always find an ample supply of sobriety, grave-ness, charity, patience, chasteness, gravity, sincerity, obedience, pat-terns, fidelity, uncorruptness, con-tentment, Godliness. All of the above elements abiding in sound faith, of which faith the church of God is exercised and moved, in pre-cept and example, and subsist, spir-itually, in the same, having no need or cause, to go in search outside the church.

Notwithstanding, much has been said and written upon the subject of there being too much doctrine preached in the church today. But I say during my years among the Baptists I have observed too many, entirely too many pettish theories, and commandments of men, and in no sense too much doctrine have I observed. I have, however, ob-served a poor grade of doctrine, far below the genuine, that I felt any at all was too much, but it was no relation whatever to the doctrine of God. No, the doctrine of God and His Christ saved the day, so to speak, in all ages of the world, and is none the less capable today, and in future years, than in the past. So speak thou the things which become sound doctrine. They edify, they comfort, they enrich, they console, for they are life, using sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Titus 2:8. "Looking for that blessed hope, and the glorious appearing of the great God, and our

Saviour Jesus Christ." Titus 2:13.
(Elder) F. A. Collins,
Hartford, Ala.

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

My Dear Bro. Gold:

Enclosed find a short article over my signature, and written by me. If you should see fit to use it in Land-mark you may do so.

Trust you and family keep well. Affectionately to you in Christ, and a sweet hope of a better resur-rection.

A trembling sinner,

F. A. Collins.

P. S.—I enjoy Landmark very much.—F.A.C.

A GOOD LETTER

Mr. Gold:

I'm behind again in my payment to the Landmark. So find two dol-lars to pay up to May 1, 1946. I think every time I will do better, but seems that the older I get the worse I get in doing what I should. Any-way, I want to thank you for being so kind to me.

At this time I'm in bed with a very bad sore on my ankle. It has given me much trouble for four years.

Mr. Gold and brethren, I'm more convinced the older I get that God moves in a mysterious way His won-ders to perform. I've seen His won-derful mysterious work in many things.

Now, Mr. Gold, I started to write a vision I had several years ago, but fear overcame me, and too, I felt that it hadn't quite fulfilled and in-terpreted itself to me in full. I read it to Elder Fly. He told me to fin-ish it and send it to you.

In my sleep I was traveling along

in a grove and went up where there were a great multitude of people had gathered and sitting on seats as were fixed to have an association. I walked down the aisle, looking at the people as I passed. I thought mother was among them. I turned in on the right aisle, and took a few steps, and looked down. Sister Effie Cobb was sitting there and I saw no preachers. I asked her where were the preachers. She motioned up to a high wall. I looked and behold high up on the wall was a stand, and on it there were five great statues. From the left the first one looked as a great wild beast, so strong and determined, it came to me he represented the leader of Japan. They struck at us with their mighty force. The next statue was like unto a great lion, stern and ready to destroy everything, and that was Hitler representing Germany. They declared war on us right away. It came to me in this way. But I didn't know what to do with the other three until they got to talking about the Big Three. It came to me the third one from the left, who was short and very stout, was Mr. Churchill, that represented England. And the next one was low and very stout, was Stalin, that represented Russia. The fifth one was like unto a great deer with heavy horns on his head. So it came to me that was Mr. Roosevelt, who represented the United States, as we all know deers take long leaps.. He leaped into a far off conference, and too, our help has leaped into many far off lands, and our boys have leaped into many dark and rugged places. So this is the way it has opened up to me. I

couldn't do anything with it until the great war began.

One day before we were attacked, being tired, I lay down a few minutes and lost myself. A man came along and said, "Do you want to see Roosevelt fighting? Come on?" I followed him and looked out in a great field and oh there were a great multitude of soldiers and all together and fighting as hard as they could, and Mr. Roosevelt was with them, fighting with all the strength he had. I told some of my neighbors that we would soon be in it and it wasn't long.

So this is what I saw before the war began with us. We thank God they say it's over.

God moves in a mysterious way His wonders to perform.

From one who feels to be unworthy,

Lula Overton Hyman,
Tarboro, N. C.

GLAD TO GET YOUR LETTER

Mr. J. D. Gold,
My Dear Friend and Brother:

I am sure you thought I had forgotten my subscription, but not so. I thought perhaps that later I would be of a better mood, yes concentrate and write a few words for your approval, yet even now I find I am as little prepared as at first. So I will not put it off any longer, but will send in my renewal. I thank you for waiting on me.

Oh, that I had the pen of a ready writer. If so I could speak words; yet, when one is in darkness there is no light, and who can command the light to shine? Not me. Yet my desire is that the Lord will restore unto me the joys of His salvation, yes as in days of yore. Yes,

when I was in my first love. Yes, in my youth, for I was 14 years old when I received a hope. I united with the children of God at 16. So you know that it was in my youth. I was brought to know and love the truth, and it is only those who are brought to know and love the truth that can enjoy true liberty in the gospel, but it seems there has been a sad departure.

Yes, the love of many has waxed cold, and there has been a falling away. How sad it is. "Having the form of godliness, but denying the power thereof." From such turn away. Yes, we are to mark them and revive them. How? Through and by that witness and testimony within, which is written there by the finger of God's love. And if they bring any other doctrine through and by what you have not received and obtained through the Holy Spirit of revelation, divine inspiration, do not bid it God-speed. Do not take it into your house, that is, do not fellowship, or have any confidence without fellowship, for there is no confidence in such. One that is taught, and has handled and tasted of the word of God will not be led out of the way, neither will they follow in any of their pernicious ways. Oh, no, for they are given the spirit of discernment and detection, and how good it is. For when they cry out, lo, here is Christ, we can readily discern and mark them, for we know there are many who have gone out in the Lord's name to deceive, even the very elect, if possible. But it is not possible. Oh no, not those that God has here as His witnesses. They will stand fast, regardless of all op-

position.

Pray for me.

Your sister in bonds of love,
Effie H. Carawan.

We are certainly glad to hear from Sister Carawan. We have a communication from her among many letters we have on hand which, because of lack of help, we have been unable to publish. We hope we will be able to catch up with these as well as get the Landmark up on time some of these days.

Sister Carawan always gives us the pure milk of the gospel when she writes. There is no deceit in her. We value her friendship highly. It has been a source of support and encouragement over the years, and though she is getting along in years, her love for the church is just as vibrant and fragrant as it was in her youth. May she live many years to encourage us all to remain true to the pure word of the gospel, as enunciated by the Saviour in His life and holy message to us.

Write whenever you feel like it. Your letters are always welcome.

J. D. Gold.

A GOOD LETTER

The attached letter from Sister Mittie Murphy, long a member of Reidsville Church, is so experimental that I pass it along to Landmark readers. She is a daughter of the late Thomas Hopkins and wife, who were honored members of the Primitive Baptist Church, who, with most all others, who were members there when the church called me as pastor nearly thirty years ago, have gone to their reward. I loved them and love their memory still.

The membership once there has,

one by one, gone to their eternal home; but we have been blessed to see others come and at this time, we feel there are a number whose minds and hearts are with Reidsville Church. May God be praised.

O. J. Denny.

Sunday P. M.

Dear Brother and Sister Denny:

When we finished dinner today, Mr. Murphy said, "Honey, I hope you get some rest this P. M." I did not tell him, but thought all the rest I want is to be able to write you a letter that would half express my feelings of today's meeting, as well as many other things I would love to talk about. I was given a fervent desire for you, that you might preach, as almost never before. I feel it was answered in the songs, especially the one,

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or, no,
Am I His or am I not?" etc.

I learned to love this song many years ago when I used to attend Hillsdale church. Brother T. E. Lester and myself would sing it at home together sometimes. Then you read and spoke of a portion of 103rd Psalm, one of my especial favorites, and then the 13th verse is very precious to me. My father (Oh! how I loved him) used to say he pitied my older brother so. He was crippled in one foot. He said, "I saw his track in the sand and I was so sorry for him." How our loving heavenly Father must, in his mercy, pity our feeble, crippled steps before Him. And you spoke briefly about the fear of the Lord.

I have been exercised for some time about this fear; had looked it up in the concordance and read many references. I had hoped to get a sermon at the association on this, but was disappointed. You referred also to the 90th Psalm, you remember, when you preached Mr. Lomax's funeral. You asked me if I had anything on my mind. I told you the 90th Psalm. I remember hearing you reading it, as though I were in a trance almost. Then I heard you say, that is "all in a nutshell," is all I can remember about your talk. I felt today, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. I know, though, that this season of rejoicing cannot last, as past experiences have taught me that maybe by the time you get this, the sweetness will be gone, try as I may to keep it.

I was glad to see your daughter, Sister Eva Gray Denny, of Durham, today. She is a pretty girl and so sweet. I would be glad if you all could come to see us the third Sunday in September for dinner. I wish I could do more, much more than I seem to get done.

I close, with every good wish,

Mrs. Mittie Murphy,

P.S.—I have not expressed myself as I would like to.—Mittie.

AN APPRECIATED LETTER

Dear Mr. Gold:

I should, long ago, have acknowledged your letter and your kindness of June 6, and thanked you for same. It seems that I grow more negligent as I grow older; but in this case it has not been altogether neglect. On Monday after the first

Sunday in July I was taken suddenly very ill, and for a while it seemed that I could not live; but God has raised me up for a purpose known to Himself and His name deserves the praise.

I noted, with sadness, in a recent issue of the Landmark, the death of dear Sister Hattie Hines Hinton, whom I knew and loved. But this is a debt we all owe and cannot evade, but must eventually pay. O for grace in the parting hour.

Again thanking you, Mr. Gold, I am,

Mrs. Louise A. Coffey,
Polkton, N. C.

**REPORT OF MOUNT ZION
CHURCH**

August 11, 1945
R.F.D. No. 1, Box 12,
Hobgood, N. C.

Zion's Landmark,
Wilson, N. C.

Brethren and Sister, Greetings:

We, the Church of Mount Zion, desire to let you all know some of our deliberations today in conference.

The Mount Zion Church reported in Peace, Love, and Fellowship. We were highly favored to have with us our highly esteemed brother and Elder E. P. Gerrard.

While the conference was drawing to a close, Elder Gerrard arose in conference, and made the church a gift, paint enough to paint the house inside and out, also varnish for the seats, tables and the altar, and to put concrete doorsteps to the building.

Brother Gerrard has given us the paint, however we, the brethren of the church, are not financially able to pay for this painting, and work to

be done, and we do not want to miss this offer, since the brother was gracious enough to make us this gift.

We, the brethren, and Elder C. L. Robbins, the pastor is making this appeal through the Landmark and Old Faith Contender, to help us as much as you can have the mind to.

The estimated cost is \$25.00 for painting and work to be done.

You can send your gifts and communications to Bro. D. E. Mizell, Hobgood, N. C., Route 1, Box 12, Church Clerk. Thanking you beloved brethren. We are hoping to have the above work done by October 15, 1945.

Again thanking you, brethren. We are your brethren in Christ, we hope,

D. E. Mizell.

P.S.—Done by order of Conference.

Dear Mr. Gold:

Please publish at once, also again next month.

TO THE HOUSEHOLD OF FAITH

I have recently returned from a visit to my home church in Greenville, N. C. It is with pleasure I can say, though few in number, all seemed in harmony, peace and love, rejoicing in spirit to the praise of the Lord. It was my pleasure, also, to visit our dear pastor, Elder S. B. Denny, and his wife, a short while in their home. Elder Denny was away at our church services attending another meeting. I missed him, but we were blessed to have another good preacher, Elder C. H. Miller, of Washington, D. C., to hold services for us. It was our communion and a very sweet meeting indeed.

In my meditations this morning I was thinking of the greatness of

God, His wonders and purpose in things too high and holy for me to comprehend. My thoughts went immediately to the Great Immanuel, (God with us). Sometimes in our travels here, we feel assurance He is near, knows all about us, even the thoughts and imaginations of our evil minds. Satan is always ready to cast out good thoughts and mock us at having them; but here the Lord does not forsake His own. He is with us, His Spirit guides us in the way of truth, His love brings us to the knowledge of his grace, keeping us and enabling us to say, "Get thee behind me, Satan." The great canopy of Heaven is over us, the host of angels ministering comfort and consolation to the dear saints of God all over the world. We are too small and ignorant to understand the great mysteries not revealed to us, for we shall know only in part and see Him as through a glass darkly. To see Jesus, in my mind's eye, is to see him by faith, which is His gift—to see His perfection and completeness in power, love, compassion and forgiveness. He gives the robe of righteousness for unrighteousness. When He passes by, even the way He has been is Light to us, with the glory of His presence in our heart. I am persuaded, with such a mind, to exclaim with the Psalmist, "God is our refuge and strength, a very present help in trouble." "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Nana F. Brown.

A CORRECTION

Dear Mr. Gold:

For some time I have been planning to write a few lines in regard

to a mistake I made some time ago. I have moved around quite frequently since, and have not had the opportunity to write. In the Landmark dated October 15, 1944, is a letter which was written to me by Brother Jason Allen, and I sent it to the Landmark for publication. I have his name spelled wrong. It is spelled Janson Allen, and should be Jason Allen. I would appreciate very much if you could publish this to correct my mistake.

Yours in hope,

Sgt. Moses B. Paul

Iceland.

Note: In regards to my subscription, when I had my address changed to what it is now there was a mistake made some way. I will send you the correct address again, and also the address you now have runs out April 15, 1945. This is the address of my cousin, Captain Macie E. Paul, of the Army Nurse Corps. The way it now stands is:

Sgt. Macie E. Paul, 34650172

Sq. B, 1386th AAF BU, NAD-ATC
APO 610, Care P. M., N. Y., N. Y.

15 April 1945

And it should read:

Sgt. Moses B. Paul, 34650172

Sq. B, 1386th AA FBU, NAD-ATC
APO 610, Care P.M., N.Y., N.Y.

I would appreciate very much if you would correct this, and pray for me when at the throne of grace. A sinner saved by grace, if at all.

Sgt. Moses B. Paul.

You will note that Sergeant Paul is now stationed in that cold country, Iceland, in the service of our beloved country. We are proud of him and our other brave boys fighting for freedom and liberty for all humanity.—J. D. Gold.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C. JULY 1, 1945

FULL OF GOSPEL TRUTH

The following very able article, written in 1906 by the late J. H. Oliphant, of Indiana, is so full of gospel truth that I pass it on to our readers. The Oliphants were formerly from Surry County, North Carolina, and some of my ancestors have told me that the last sermon preached in this state by the older Oliphant minister was a funeral sermon conducted from under the shade of walnut trees, within one or more hundred yards from the Douglass Ford of the Arrarat river, and near where I was baptized into the fellowship of the Primitive Baptist Church. The family emigrated west, but the old story of Jesus and His love followed the family.

O. J. Denny.

Our Views of God Determine Our Ideas of His Salvation

(From The Gospel Messenger, July, 1906, and reprinted in Good Will, August 1945)

The system of salvation we hold reflects the view we have of God. It is said low ideas of God is a fruitful source of error; he that underestimates God will overestimate man; in presenting a system of truth, we should make each and every part of it harmonize with the perfections of God.

We are taught to regard the universe as a creature. Gen. 1:1. "In the beginning God created the Heavens and the earth." "All things were made by Him, and for Him, and He is before all things." Col. 1:15. "Of Him and through Him and to Him are all things." The end aimed at in creation is the glory of God. "For Thou hast created all things, and for Thy pleasure they are and were created." If we look on the universe as the work of God—as a creature of God, all that are in the Heavens above and all that are in the earth, we must be assured that God is infinite in power. If His creatures have power it is derived from Him. "By Him all things consist," everything that lives in Heaven or on earth, in air or seas—everything that has breath, or moves, all derive their power from God; they have their being from Him. Good or bad men or angels, the foes of God or His friends, all trace their being to Him, and are sustained by Him. A part of the worship of God is to "ascribe greatness to our God." Deut. 32:3. A creature that subsists in God and depends on Him for its existence and subsistence cannot be said to help or aid God. A system of salvation that points out any being as assisting God, fails to ascribe greatness to God. God is sovereign, and only so because His

power is infinite. "Whatsoever His soul desireth, that He doeth." "He will do all His pleasure." Nothing to hinder Him from it; for every being in the universe is dependent on Him for its being. Sin and sinners do not exist in spite of Him. He is under no compulsion to give sin a place in the universe. He suffers it, or permits it, willingly or freely. The immensity and infinity of creation certainly testify that God's power and wisdom are infinite; and, if so, who can aid Him? "Who hath directed the Spirit of the Lord?" or who can direct it or control it, or who can determine its operations? Who can teach the Almighty? He is the only self-existent being. "The eternal God is thy refuge"—eternal as without beginning and eternal as without ending—"The same yesterday, today, and forever." Our ideas of God will never be too exalted; it is impossible they should be. The omnipresence of God is a doctrine inseparable from His omnipotence; for if He made and upholds all things, it must be true that He is omnipresent. In Him we live and move and have our being. "He is not far from every one of us." "Where two or three are gathered together in My name, there am I." "A very present help in time of trouble." Ps. 46:1. "Am I a God at hand," saith the Lord, "and not afar off?" The Heavens are Thy throne, and the earth Thy footstool." "Can any hide himself in secret places that I shall not see him?" "Do not I fill Heaven and earth, saith the Lord?" Jer. 23:24. If God be omnipotent He must needs be omnipresent; the one necessarily includes the other. "Do

not I fill Heaven and earth?" saith the Lord. He fills all, not only with His works, but with His presence. "The darkness and the light are alike to Thee." Ps. 139:12. Self-existent, eternal, omnipotent, omnipresent—certainly these qualities belong to God. He is the great First Cause or origin of things. "Before Me there was no God formed, neither shall there be after me." Isa. 43:10. Jesus says, "Before Abraham was I am." This language intimates not only that God is from eternity to eternity, but that all durations, past and to come, are one eternal now with Him. "Before the days were, I am He." Isa. 43:13. He gave Moses His name as "I am." "Thus saith the high and lofty One that inhabiteth eternity." Eternity is His dwelling place. Plato says of a "temporal being, it is, and was, and will be; but of the eternal Being, He is." It is impossible that His purposes should change; a change of purpose results from the learning of something new—from circumstances not foreseen; but, if God inhabits eternity, if He fills all duration as well as all space, then it must be true that He is without "Variableness or the shadow of a turn." Hence Paul says, "All things work together for good to them—who are called according to His purpose." If the purpose of God embrace you now, they have embraced you from eternity, and must necessarily embrace you to eternity. We are saved not according to our works, but according to His own purpose and grace given us in Christ before the world began. The eternity of God, and the fact that He inhabits eternity, and also His infinite

power form the ground on which Paul says, "If God be for us, who can be against us?" These words denote that no power or being can successfully oppose us if God be for us. If we think rightly of God, and ascribe the greatness to Him that belongs to Him, we will see sufficient grounds for our most implicit confidence in Him. We will never make the salvation of men in one part of the world depend on the wealth or efforts of men in any other part of the world. We will never count the cost of salvation in dollars and cents. We will never think our own efforts indispensable to the accomplishment of the purposes of God. Right views of God tend to humility, and yet to the sweetest hope. We find ourselves confronted by innumerable difficulties. We feel sensibly our own weakness and nothingness. But God is our hope. "The Lord is our refuge and strength. He is our present, yea, a very present help in time of trouble."

If we think rightly of God, our opinions of men will be low; our system of salvation will not be dependent on men nor money. "Blessed is the man whose hope the Lord is." "In the Lord Jehovah is everlasting strength." "Though He be great, yet hath He respect to the lowly." Certainly we are low and poor—we are but dust—but a worm. He that makes note of the fall of the sparrow, or counts the hairs of our heads, He "pitieth us as a father pitieth his children." "In His presence is fulness of joy."

J. H. Oliphant.

THE BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Asso-

ciation will, the Lord willing, convene with the church at Mill Branch meeting house, commencing at 11 o'clock a.m., Friday before the 4th., Sunday in October and continue through Sunday. The church is located one mile west of Sharpsburg, N. C., which is on Highway 301 between Wilson, N. C. and Rocky Mount, N. C. Those coming from the south will turn left and those coming from the north will turn right at Sharpsburg. A cordial invitation is extended to all lovers of truth and especially to our ministering brethren.

Elder W. E. Turner,
Association Clerk.

WHITE OAK ASSOCIATION MEETING

The next session of the White Oak Association will convene with the Bay Church on Saturday before the third Sunday in October, 1945 and continue three days. The introductory sermon will be preached by Elder E. F. Pollard and Elder T. H. Edwards will be his alternate. The church is located about one mile from Verona, just off Highway 17. Those coming via Warsaw will take 24, leave 24 at Onslow County Home via Goldsboro, follow 70 to Kinston, then 258, then 17 at County Home, go to Verona and inquire.

Invitation is extended to all orderly Baptists.
L. E. Bryan, Clerk.

THE MILL BRANCH ASSOCIATION

This association convenes with Bethel Church in Brunswick County, N. C., Nov. 2, 3, and 4. Those coming by Wilmington follow Highway 17 about a mile beyond Thomasboro, turn to the right on dirt road about four miles to church on left. Those coming by Tabor City and Loris, follow Highway 9 about one mile beyond river, and turn left on dirt road, four miles to church on right.

Lovers of truth are invited. For further information write W. A. Hardee, Wampee, S. C.

M. Meares,

Tabor City, N. C.

SHORT OF HELP.

We are receiving letters asking if we have stopped the publication of the Landmark. To all we will answer emphatically we have not. We are short of help, and all the people understand and read in the papers about the strikes over the country and the labor troubles. We do not have a strike in our plant, but we are short a foreman in the job department where we publish the Landmark, and we are also short two linotype operators.

This issue of the Landmark, we trust, will be followed by others until we catch up in its publication, and we trust the readers of the Landmark will continue to bear with us in the future as they have in the past so kindly and graciously, for we are doing the best we can.

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

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JULY 15, 1945

NO. 17

KNOWEST THOU THESE THINGS?

"It is turned as clay to the seal, and they stand as a garment.

And from the wicked their light is withholden, and the high arm shall be broken.

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Have the gates of death been opened upon thee? or hast thou seen the doors of the shadow of death?

Hast thou perceived the breath of earth? declare, if thou knowest it all.

Where is the way where light dwelleth? and as for darkness, where is the place thereof,

That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

Knowest thou it, because thou wast then born? or because the number of thy days is great?

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Which I have reserved against the time of trouble, against the day of battle and war?

By what way is the light parted, which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of thunder."—Job 38:14-25.

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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ASSOCIATIONS AND CANDLESTICKS

Zion's Landmark

Wilson, N. C.

Dear Sirs:

I notice that my subscription is about to expire, therefore I am enclosing herewith the amount for my renewal another year. Primitive Baptists in our section of the country believe in paying their just obligations and living an exemplary life, inasmuch as within them is possible, ever looking unto Jesus as the author and finisher of our faith, for without Him we can do nothing.

Much has been written in various church papers during the last few years about associations, therefore I would like to make some observations about them myself. Although we find no direct reference to them in Holy Writ, John, by divine inspiration in Revelation I:10-11 says "I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book, and send it unto the seven churches which are in Asia." If you will read carefully you will find that each of these churches had made some mistakes and John was specifically charged with the duty of writing the things which thou hast seen, and the things which are, and the things which shall be hereafter. Rev. I:19-20. "The mystery of the seven stars which thou

sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Inasmuch as so much has been written about church sovereignty, we would like to know which was supreme in this case, the seven stars or the seven candlesticks? Who was issuing the admonitions—the seven candlesticks or John by inspiration? Was it not John's duty to write unto the church at Ephesus, "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works—nevertheless I have somewhat against thee because thou hast left thy first love." Did the church at Ephesus leave her first love? Jesus says so. Have the churches today left their first love? Which was supreme, the seven stars or the seven candlesticks? If the stars were supreme, is a church's power above or subordinated to some other agency? Jesus most certainly used the stars as a symbol of something and he affirms that the seven stars are the angels of the seven churches. Who would dare say that the angels are subject to the power of the church? Jesus says, "Remember, therefore, from whence thou art fallen and repent or I will remove thy candlestick." Remember the candlestick is the church, while the seven stars

were the angels of the church; and unto the angel of the church at Sardis write, "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Rev. 3:1-2. And unto the angel of the church of the Laodiceans write, "I know thy works, that thou art neither cold nor hot: therefore I will spew thee out of my mouth." Rev. 3:14, 15, 16. Do you have church sovereignty there? If not why not? Who was supreme then? Who was not perfect before God? Was the candlestick supreme or subservient? Is the church a sovereign body? Does the church owe allegiance to any one?

Again Paul says to the church at Corinth "that all our fathers were under the cloud, and all passed through the sea and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Was there a church then and was it supreme? If not, why not? Did some one want a private church where he could do as he pleased? Is it not better to have a chain of correspondence from church to church and from association to association where one shall not Lord it over God's heritage? What did Jeremiah mean when he said, I have loved thee with an everlasting love? What did Isaiah mean when he said "Behold a King shall reign in Righteousness?" Was this king to reign over a solitary church hidden in some remote cove? Did he not mean that ye are come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels? Who does not enjoy the spiritual solace, comfort, and edification of the saints from every clime mixing and mingling in an associate capacity and exchanging views over the deep truths contained in holy writ? What orderly brother would prefer a monthly meeting in a lonely church to the sweet fellowship of saints from every state and nation? Why has Europe so many wars? What would have happened if America had broken up into 48 so-called sovereign states during the Civil War? What pleasure would a minister have in visiting solitary churches in distant states rather than meeting large groups in associations where glad tidings from a far country could be borne on pinions of love? Is it not a fact that the same power that rules churches could reveal himself in boundless love in an association? Alabama Baptists proposed to do away with associations about the beginning of the present century, but their attempt was such a miserable failure until the faction attempting to do that quickly restored them. Today, the Western Primitive Baptist Association in which the writer cherishes his membership is in direct correspondence with orderly associations from N. C. to South Florida and we dearly love to meet the saints in every clime, just as Paul rejoiced to travel with Barnabas and to visit the brethren at Rome, Ephesus, in Macedonia, Thrace, Asia, Cappadocia and to the uttermost parts of the earth. May peace and love abound everywhere.

Geneva, Ala.

J. J. Collins,

PREDESTINATION

Do you believe Stephen would have "knelt down and cried with a loud voice, 'Lord lay not this sin to their charge,'" if he had believed that God before the foundation of the world, had absolutely and unconditionally predestinated that these men should stone him to death? Do you believe that Stephen believed that doctrine? Do you believe that you are better qualified to know and believe God's word than Stephen was?

Do you believe if this act was predestinated by God, that these men committed any sin? Do you believe that Jesus Christ was the son of God? Do you believe that He was God made manifest in the flesh? Do you believe that Jesus believed in absolute predestination? Don't you believe that the Father and the Son were one, that what one knew the other knew?

Don't you believe that if absolute predestination was true, there would not have been any necessity for Jesus to have said as He hung upon the cross, "Father, forgive them for they know not what they do."? If absolute predestination was true, had they committed any sin, was there anything to forgive? Do you believe that Jesus Christ was crucified by "Him being delivered by the determinate counsel and foreknowledge of God" or by wicked hands? Don't you believe that Jesus had the power to lay His life down, and power to take it up again? Don't you think when you lay all your sins and transgressions, and all the sins of the whole world on God's predestination, that you are blaspheming God's HOLY and RIGHTEOUS Name? Do you believe "whoso-

ever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"?

Do you believe that God has ever, or ever will, burden the mind of any one of His chosen, called and qualified servants to preach what the Bible does not teach? Do you believe that you are a called servant of God, to preach? Do you believe if you were God, that you would call any man to blaspheme your name? Don't you think if God has really predestinated you to commit all the evil, all the sins, all the blasphemous things you have done in life, and then punishes you for doing His predestination, that God is really meaner than you are? Do you believe that God did predestinate and ordain before the world was, every act of man, good or bad? Do you get worried at God's predestination? Don't you sometimes feel that God has forgotten you, forgotten to be gracious? Don't you sometimes feel that you are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world?"

Don't you feel sometime like you want to pray—you just must try to pray? What do you pray for? As I see it, there is not but one thing you can pray for in reason, that is for God to change His predestination.

Do you believe that God "formed the light, and created darkness: made peace and created evil"? Don't you believe He created these things for His own glory, and for the peace, comfort and consolation of His people? Do you believe man

would appreciate "light" if there was no darkness"? Do you believe man would appreciate the sunshine if there was no cloud? Do you believe man would appreciate happiness if there was no sorrow? Do you believe we would appreciate "peace" if there was no war? Don't you believe the greatest "peace" to the world today will be when hostilities shall have come to an end and "PEACE" is declared in this present war? Can you visualize the rejoicing, the happiness, the "PEACE" of mind to our boys and to their mothers, fathers, sweethearts, wives, sisters, brothers and to all the inhabitants of our fair land, when "PEACE" is declared, and when we can sit down under our own vine and fig tree: with "Freedom to worship our God, according to the dictates of our own conscience, Freedom of Speech, Freedom of Want and Freedom of Fear?"

Do you believe you would appreciate health, if there was no sickness? Do you believe you would appreciate the goodness of God, if you didn't have the devil to contend with?

Because "Light, darkness, peace and evil" are some of the things created by God, here in the world, is certainly no excuse for us to choose to do all evil and no good. God gives every human being the power to choose between good and evil, anyway Joshua, thought so, and I am sure he was inspired by God to say that very thing. "Choose you this day whom ye will serve." You have the same power to choose, just as Joshua told the children of Israel. I therefore beg you today, to lay aside this absolute predestination

and choose to serve our perfectly holy, perfectly righteous, good and merciful God, with the very best of your ability, but if you think you must choose to serve the devil, don't for the love of God, try to hide your meanness behind absolute predestination.

J. White

TO THE HOUSEHOLD OF FAITH

Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets. In this kind of doing the law is fulfilled and Jesus is the perfect keeper of the law, but we should be found striving to do as He did and there is no better work than an unselfish work, that is to do unto others as we would have them do unto us. The broad way of selfishness leads to ruin, but strait is the gate and narrow is the way that leads unto life, and few there be that find it. All that any one of us can do in this world is to do our duty. When we have done this we have done the best we can. Often an excuse is made for not doing what we can but that excuse does not relieve our conscience. It is not left to us to choose our duties, duty consists of two points—duty to our fellow man and to God. First is to do as you would be done by; second is to do as God directs. We all make mistakes, which we should profit by and when our mistakes affect each other we should be ready to ask for pardon and the one who is injured should be ready to forgive, and in doing our duties we can never suffer remorse of conscience. As we travel on through life remember it with ease of conscience. During my past life the deeds of

duty I did for those in need, or who were disabled to do for themselves, are the only labors I can rejoice in, that my life here has been a slight benefit to humanity. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost. Titus 3:5.

God's redeemed children are laborers together with Him. He has furnished the vineyard. They should follow His teaching and impression of His Spirit, that they may bring forth fruits unto His praise. They should let their light shine in His building, the church, that others may see their good works and so glorify our Father in Heaven. Do unto others as you would have them do unto you. Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His own good pleasure. Yes, He gives us a conscience to will and to do, but do we obey that conscience? And the more we disobey that conscience the more hardened it becomes. If any man will come after me, let him deny himself, take up his cross and follow me. What doth it profit, my brethren, though a man say he hath faith, and have no works? Can faith save him? James 2:14. Some may make this expression, Oh, she is Arminian in belief. Was James one? Again, show me thy faith by your works. For I was an hungered and ye gave me meat; I was thirsty, and ye 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. Matt. 25:35-36. And the King shall answer and say

unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25:40. Do unto others as you would have them do unto you. If we will obey this duty one to another, be truthful, and honest, will prove our works. For as the body without the spirit is dead, so faith without works is dead. James 2:26. This is my commandment, that ye love one another as I have loved you. John 15:12. May we prove our love through our duty to each other instead of words. All scripture is given by inspiration and is profitable for doctrine for reproof for correction, for instruction in righteousness. Paul's charge to Timothy was to preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine. Isn't this a variety? I consider Timothy would not be a very popular minister in this day if he obeyed Paul. The congregation would not like to hear it. And Paul to the "Romans." The Christian's hope. Divers exhortations. The strong must bear with the weak. "Cor." He exhorteth to unity. Christians must flee idolatry. "Gal.," he exhorteth them to bear one another's burdens. "Eph.," He exhorteth to unity, holiness and love, duty of children towards their parents. "Phil.," He exhorteth to decline the way of carnal Christians. "Coll.," He thanketh God for their faith. "Thes.," He sheweth there will be a departure from the faith. "Tim." How women should be attired. The love of money is the root of all evil. "Titus," both for his doctrine and life.

"Phil.," He rejoiceth to hear of the faith and love of Philemon. "Heb.," He exhorteth to faith, patience, and Godliness. James, concerning respect of persons. To Peter, John, and Jude, likewise, he gave exhortations, while comforting them with the fruits of the gospel, faith, hope and love. He is not only feeding with doctrine, but teaching and admonishing, exhorting, which is required to make a complete gospel.

We have no time to argue about how many salvations or predestinations, as absolute or conditional or about the resurrection, only to try to walk and live as these apostles direct, in obedience to our Saviour's commandments, and to love one another in deed, and in truth, and try to imitate the good Samaritan instead of the priest and the Levite. Though a man say he hath faith and have not works, can it save him from sometimes going astray, failing to meet his obligations, paying his debts, visiting the sick, telling the truth, indulging in evils so near like those who have never made any profession of change of heart until their light grows so dim it does not shine far, it only shines at and around the church. May I request an interest in the prayers of those who can sympathize with the poor and afflicted.

Azubah Lee,

Dunn, N. C.

GOD MOVES IN A MYSTERIOUS WAY

Dear Mr. Gold:

I would appreciate it very much if you will put this in the Landmark as I want the Primitive Baptists to know why I went to Tarboro Church.

One night after I tried to pray it came to my mind, Lord, what wilt thou have me to do? The answer came to me to go to the Tarboro church and ask for a home.

I said, Lord, I have no letter. The answer came, Go and tell them part of your experience. You don't worship the house or the ground, but you worship God wherever you are, and all Primitive Baptists are all of the same family.

I had a home at Cross Roads for sixty-five years, but all the members of that church had passed away except me and my son, W. M. Grimmer. The church was out in the country and I had such a time to get a way to go there.

The experience I had made me willing and anxious to see the first Saturday in March, so I could go. And, thank the Lord, they received me. I felt almost like the day I was baptized. My son says he is waiting for the Lord to direct him, as He did me, and I hope He will.

This may be the last time I write to the Landmark, as I will be eighty-eight the first day of June, but I thank the Lord I am still able to be up and get around.

M. M. Curry.

CONTRIBUTIONS TO ZION'S LANDMARK

We acknowledge with thanks the following contributions to Zion's Landmark for those unable to pay:

Aug.—Mrs. J. A. Farmer	
Chapel Hill -----	\$1.00
Eld. E. L. Cobb	
Wilson -----	.50
Oct.—Mrs. C. W. Adams,	
Portsmouth, Va. -----	3.00

Mrs. Lena Durham,	
Durham -----	1.00
C. M. Horner	
Burlington -----	1.00
G. D. Gray,	
Snow Hill -----	1.50
Sgt. M. B. Paul	
In Foreign Service ---	1.00

FAVORED US WITH THEIR PRESENCE

On the third Sunday in April, 1945, and the Saturday before we were blessed to have with us and to preach for us a large congregation our pastor, Elder R. B. Denson of Rocky Mount, North Carolina, and Elder J. E. Mewborn of Snow Hill, N. C., who were much enjoyed by the members, visiting brothers and sisters and friends, and on our regular meeting days in March we were pleased to have with us Brother Denson, our pastor, and Elder T. Floyd Adams, of Willow Springs, N. C., whom we enjoyed in the Lord as they brought the able messages of our wonderful and powerful Heavenly Father, and our Redeemer and our hope in the Lord Jesus Christ, our Saviour.

We are well pleased to have the honor of the presence of those ambassadors of the Faith and the heavenly court above, and we do look forward to their return; and welcome others of our faith and order to come amongst us and worship with us and our friends.

We are getting along with the repairs on our old church building and we desire to thank all for their support and assistance in that work.

We hope to meet and greet you at the union meetings and the associations, God willing, or at least some of them, that is if we can get

gasoline to go with. Our spirits are there even if we are, on account of illness or misfortune, prohibited from the spirit of the Lord and the presence of His people. It is our sincere desire that when you are in the spirit and at a throne of grace or the mercy seat, that you drop a tear or offer a prayer to our Heavenly Father for us and in our behalf, and thank Him for His wonderful grace and His love and kindness to His believing little ones and to the children of men, and if it be His will and good pleasure to take us before them. We earnestly pray unto Him, our gracious God, that when He comes to gather up His jewels that we, dear Lord, may be by His righteous might and power, permitted to assemble and meet and greet you and you all at that greatest of the great associations, when the saints and the redeemed go marching in; where we can praise our God from whom all blessings flow, and cast our crowns at Jesus' feet and crown Him Lord of all.

I am your brother and an unworthy servant of our Lord.

O. J. Nye,

1204 Park Avenue,
Norfolk, Va.

THE RESURRECTION

Dear Friend, and Brother Gold:

Is it not remarkable that while nearly all scripture touching the "resurrection of the dead" is written in the present tense, many brethren speak and write of it as being written in the future tense?

It is not written in 1 Cor. 15:42, 43, 44 that it will be sown, way off in the future, but that "it is sown" in the present tense. Every living

child of God is experiencing this sowing of the Spirit of Christ in his or her heart now. It is not something way off in the future, but now, today "we speak according to the mighty power which God wrought in Christ when he raised him from the dead."

Paul before Agrippa said, "Why should it be thought a thing incredible with you that God should raise the dead?" This is written in the present tense, and it means to me that "the dead are raised," those dead in trespasses and sins, not those naturally dead in graves of earth. Paul is speaking here of the resurrection of Christ. The Jews accused him of preaching "that one Jesus, who was dead, whom Paul affirmed to be alive." He is not speaking of those dead and buried in cemeteries, and it is a rank perversion of scripture for any to take this passage to prove what they call "the resurrection of the body" which words are not in the Bible at all.

At the grave of Lazarus, Jesus did not say, I will be, in the future, but "I am the resurrection and the life," and to prove that it is in the present tense, He called Lazarus back to life that very day, and it is a fact that no one ever died in His presence, and if any were dead He restored them to life again. And He said to Martha, "he that liveth and believeth in me shall never die." This means to me that at natural death the "spirit returns to God who gave it and the body returns to dust as it was" and there is no scripture to prove that both these operations are not final, that is the spirit will remain in glory eternally, and the dust will remain in the earth forever.

In Christian love,
Everett R. Kinney,
Cambridge, N. Y.

COPIES OF LANDMARK DESIRED

Dear Mr. Gold:

Since I have become interested in church history and have been trying to write for the Landmark, I have been trying to get as complete a file as possible. I am sending you a list of those that I need. If you feel to publish it for me, it will be appreciated.

Please notice that if I need more than half a volume I tell what I have, but if I need less than half, then I tell what I want.

1887—I have May 15, June 1, July 15, Sept. 1 and 15, Oct. 15, Dec. 15.

1888—I have Jan. 15, Sept. 15, Dec. 1.

1889—I have June 1, Feb. 15.

1890—I have Jan. 15, Feb. 1 and 15, April 15, June 1 and 15, July 1, Oct. 15, Nov. 1.

1891—I have May 1 and 15, June 1, July 1, Aug. 1 and 15, Sept. 15, Oct. 1, Nov. 1 and 15.

1892—I have Jan. 1, Mar. 1 and 15, April 1, May 1 and 15, July 1 and 15, Aug. 15.

1893—I have Mar. 1, April 1, May 1, June 1, Aug. 1, Dec. 1.

1894—I have June 1 and 15, July 1 and 15, Aug. 15, Dec. 1 and 15.

1895—I have Jan. 1, April 1 and 15, May 1, June 1, Aug. 1, Sept. 1.

1896—I need Jan. 15, Feb. 1, Mar. 15, April 1 and 15, May 1, Oct. 1 and 15, Dec. 15.

1897—I have Jan. 15, Feb. 1, Mar. 1 and 15, May 1, June 1, Oct. 1 and 15.

- 1898—I need Jan. 1, Feb. 1, Mar. 1 and 15, May 1 and 15, Nov. 1.
- 1899—I have April 15, June 1 and 15, Aug. 1, Oct. 15, Nov. 15.
- 1900—I need Mar. 15, May 1 and 15, July 1 and 15, Aug. 1, Sept. 1, Oct. 15.
- 1901—I need Feb. 15, May 1 and 15, Aug. 15, Oct. 1, Nov. 1, Dec. 1.
- 1902—I need Mar 1 and 15, April 1, July 1 and 15, Aug 15, Oct. 15, Nov. 1, Dec. 1.
- 1903—I need Jan. 15, Mar. 15, April 1 and 15, May 1, June 15, July 1 and 19, Sept. 1 and 15.
- 1904—I need Feb. 1, Mar. 1, April 15, July 1 and 15, Sept. 1, Oct. 1 and 15, Dec. 1 and 15.
- 1905—I need July 1, Aug. 15, Sept. 15, Oct. 1, Nov. 15, Dec. 15.
- 1906—I need Jan .1, Feb. 1, Apr. 1 and 15, May 15, July 1, Aug. 1 and 15, Sept. 1, Dec. 15.
- 1907—I have Feb. 15, Mar. 15, April 1, May 1, June 1, Aug. 15, Sept. 1 and 15, Oct. 1, Nov. 15, Dec. 1.
- 1908—I need Mar. 1, Aug. 1, Sept. 15, Nov. 15.
- 1909—I need Jan .1, Feb. 15, Mar. 1 and 15, April 1, Dec. 1 and 15.
- 1910—I have Feb. 15, Mar. 1, April 1 and 15, May 15, June 15, July 15, Aug. 15, Nov. 1 and 15.
- 1911—I have Jan. 1, Feb. 15, April 1, May 15, Aug. 15, Sept. 15, Nov. 1 and 15.
- 1912—I have Mar. 1 and 15, April 1, June 1, July 15, Nov. 15.
- 1913—I have Sept. 1, Aug. 1.
- 1914—I need all.
- 1915—I have Jan. 15, July 15, Sept. 1, Nov. 1, Dec. 1 and 15.
- 1916—I need Jan. 15, April 1, May 1, June 15, Aug. 1, Sept. 15, Oct. 1 and 15, Nov. 15, Dec. 1.
- 1917—I need Jan. 1, Feb. 15, Mar. 1 and 15, April 15, May 1 and 15, Oct. 1, Dec. 15.
- 1918—I have April 15, June 15, July 15, Aug. 15, Sept. 15, Dec. 15.
- 1919—I have Jan. 1 and 15, Feb. 15, March 1 and 15, April 1 and 15, Nov. 1, Dec. 1.
- 1920—I have Jan. 1, June 15, July 15, Aug. 1, Sept. 15, Oct. 1, Nov. 15, Dec. 1 and 15.
- 1921—I have Jan. 1 and 15, Feb. 1 and 15, Mar. 1, Aug. 1, Nov. 15, Dec. 15.
- 1922—I need Jan. 1, April 15, June 1.
- 1923—I need June 1, Aug. 1.
- 1924—I have Jan. 15, Feb. 15, Aug. 1, Nov .15, Dec. 1 and 15.
- 1925—I need Jan. 15, Feb. 15, Mar. 1, Apr. 1 and 15, June 15.
- 1926—I have Jan. 1, Feb. 1 and 15, Mar. 15, May 15, June 1 and 15, July 1 and 15, Dec. 15.
- 1927—I have Jan. 1 and 15, Feb. 15, April 1 and 15, May 1, June 1, July 1, Nov. 1 and 15, Dec. 15.
- 1928—I need Jan. 1 and 15, Feb. 1 and 15.
- 1929—I need Oct. 15, Dec. 15.
- 1930—I have Feb. 1 and 15, Mar. 1 and 15, April 1 and 15, May 1 and 15, June 15, Sept. 15, Dec. 15.
- 1931—I have Feb. 1, Mar. 15, May 1, July 15, Dec. 1.
- 1932—I have Jan. 15, Feb. 1, May 1, Aug. 1 and 15, Sept. 1 and 15, Dec. 1.
- 1933—I have Feb. 1, April 1, May 1, Sept. 1, Oct. 1, Nov. 15, Dec. 15.
- 1934—I have Feb. 15, April 15, Aug. 15.
- 1935—I need Jan. 1 and 15, Feb. 1, April 15, May 1.

1936—I need July 1, Aug. 15, Oct. 1 and 15, Dec. 15.

1937—I need Feb. 1, May 15, June 1, July 15, Aug. 1 and 15, Nov. 1 and 15, Dec. 1 and 15.

1938—I need Feb. 1.

1939—I need June 1, Oct. 15, Dec. 15.

1940—I need Jan. 1 and 15, Mar. 1 and 15, Sept. 1.

1941—I need Nov. 1, Dec. 1.

1942—I have Jan. 1, April 15, July 1, Aug. 1, Sept. 1 and 15, Oct. 1, Dec. 1.

1943—I need July 1 and 15, Aug. 1 and 15, Dec. 1 and 15.

1944—I need Jan. 1, April 15, July 1 and 15, Aug. 1, Nov. 15, Dec. 1.

In addition to this list I am interested in any old papers of our people. I want a copy of the Life of Elder Wilson Thompson. I will pay a fair price for anything in this line.

Yours in a precious hope,

W. D. Griffin,

Covin, Ala.

APPRECIATES THE LANDMARK

Mr. John D. Gold:

I feel like I ought to call you brother, although I do not feel like I am worthy of calling any of the brothers and sisters, brother or sister. Brother John D. Gold, I received that Landmark of March 15, 1943 that my husband's obituary was published in. I sure do appreciate the way you corrected all mistakes and thank you. I have been intending to write to you ever since.

I commenced writing this some time back, but I wanted it put in Zion's Landmark. After you read it, if you think it will be any com-

fort to any one to read, you can publish it, if not just throw it in the waste basket and no hard feelings from me. I know you are a good judge of what is all right to put in the Landmark. I feel so much of my time that I am not worthy of writing to any of God's children. Sometimes I get so much in the dark that maybe I am deceived. I get so low in spirit I do not know what I am. I do not get to hear much preaching. Haven't been but a few times since my husband died. I haven't been to my church where my membership is for several years. I do not know whether they still hold my name there or not. If they haven't I am sorry. I should have written to them, but since my husband died I cannot think. My mind is there if I do not get to go. It is so far away and it costs so much to go. I am like the song, a mixture of joy and sorrow I daily do pass through. Sometimes I am in the valley and sinking down with woe. Sometimes I am exalted and on eagle's wings I fly. I rise above my troubles and hope to reach the sky, but there is always a little spark left. But sometimes that little spark gets very dim, but not completely gone.

A year or more before my husband died I was sitting at my work, studying about my troubles, natural and spiritual, and these words came to me as if some one had spoken to me and said "the greater the cross, the brighter the crown." These words comforted me when the waves of trouble almost overflow me, and since that I felt to be such a sinner and not walking the strait and narrow way like it looks like to

me the Primitive Baptists walk. It looks like to me they all walk more right than I do. I am like Paul—that I would do I do not, and that I would not that I do, and when I would do good evil is present, so it seems. Somewhere in the scripture, I cannot remember whose writing it is in, but it says you must be born again or you cannot see the Kingdom of God. I asked the Lord one night after I had gone to bed to show me in a dream or some way whether I had been born again and this scripture came in my mind where it says “the wind bloweth where it listeth; you hear the sound thereof, but cannot tell from whence it cometh or whither it goeth. So is every one that is born of the spirit.” When I am low in spirit these things that I have written build me up for a while, and then I am down in the valley again.

Mr. Gold, do as you think best with this after you have read it. This is for your inspection and correction. The reason I have not finished this and sent it to you, I felt like it would not be any comfort to any one. I am now sending it to give my mind relief.

What I regret is that I never got my husband's obituary written and sent in while you could get the Zion's Landmark paper. It was so much better paper, but it is not your fault about that.

Hope you and your family are enjoying good health.

Yours truly,

Mrs. J. H. Smith,

P. O. Box No. 1114,
Reidsville, N. C.

A YEARNING FOR THE TRUTH

Elder O. S. Young,

Angier, N. C.

Dear Brother:

I am wondering what has become of you. I have looked so hard for a letter from you of late, but have failed to get one. So, I will try, if it be the Lord's will, to write you a few lines.

I seem to want to hear Christ the Lord preached the worst I ever did in my life. Elder Young, I believe the Lord came into the world to save sinners, and I believe He did save them. I feel like I know He saved His people, and I hope He saved me. I do not believe the Lord's children can be forgotten of Him. Jesus said, “I have loved you with an everlasting love,” and “My Father which gave me them is greater than all, and none is able to pluck them out of my Father's hand, and I and my Father are one.” I hope I believe in a Christ the Lord who is above all, who has all power both in heaven and earth. I believe He and He alone can call dead sinners and make them alive. No preacher or set of preachers can call dead sinners into life. You know they can't. The Lord has not called preachers to do that work. He does that himself through the work of the spirit. I believe when the good Lord finished the work the Father gave Him to do, and bowed His head in death and said, “It is finished,” that then and there He redeemed the whole family of God from under the curse of sin, and that this same Christ Jesus is able and will present them to the Father in love. He hath declared that the cattle of a thousand hills “are mine,” and “if I were hungry I

would not tell thee."

The Lord willing I hope to go to Ebenezer this week-end. Please pardon me for taking up so much of your time. I am such a little fellow.

Yours in much love,
W. Dave Daniel,

Jamesville, N. C.

Dear Brother Dave:

Indeed, no apologies are due on your part for such sound and satisfying sentiment as set forth in your good letter. I do hope and trust that I may be blessed of the Lord to so live during the remainder of my pilgrimage here that I may be allowed to have your love and sweet fellowship. "Behold how good and how pleasant it is for brethren to dwell together in unity." I have a precious hope that I have been by the spirit of God united with His dear family. I hope I am one of them, though I feel so little, so ignorant, and so far from what I desire to be, I am often made to wonder why the dear brethren are so good and kind to me.

Yours in Christian love,
O. S. Young,

Angier, N. C.

A GENEROUS CONTRIBUTION

Dear Mr. Gold:

Enclosed you will find the sum of ten dollars for the benefit of sending the good old Landmark to some one unable to pay for it but worthy of the receiving. It seems to linger in my mind that there are some who dearly love to read this wonderful little book but are unable to pay for it. I am a reader of the Landmark and enjoy it very much. I find words of comfort in this sweet

little book which tells the experience of a people I dearly love. Those people, I fully believe, are the little children of God. Their experience is that of Job, true and faithful to the Almighty God as one who has all power to raise us up from the dead and show us our wickedness and unholy walk of life in this old sinful world. There are times we are showed where we stand in the sight of our Lord. And then we try to make a change, but until our blessed Saviour enables us to walk in the light, we as sinners will go on stumbling in the work of wickedness. It is our desire to walk with Christ, but oh how little is our faith.

Will close at this, for your time is needed for the benefit of others.

A little friend in Christ, I hope,
D. William Coley.

IN MEMORIAM

In love and memory of our dear sister, Lewasia Thomas, who was born October 11, 1868, and died March 29, 1945. To this home were born nine children. They were reared very nice and worked hard for a living.

And this dear sister was always faithful. About thirty-five years ago she came to a little band of people at North East on New River, Onslow County, to tell the dealing of the Lord with her. And the church received her in full fellowship, and she attended her meetings regularly until she was disabled. And our preaching brothers would go and preach for her. And she was always glad to see them come, for she believed that if saved at all it was by the grace of God.

But we as the church believe that she has gone from a world of trouble and sorrow, and in a day to be brought in possession with her great Redeemer, God, to sing endless praises forever and ever.

The funeral was held in her home by Elder Ransome Gurganus. She was laid to rest beside her beloved husband in the family cemetery, never to grieve again.

Written by a poor unworthy sinner, as I hope your brother.

E. D. Morton.

Done by order of Conference third Saturday in August, 1945.

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. LXXVIII.

NO. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JULY 15, 1945

FREE GRACE.

"Grace 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall re-
sound,
And all the earth shall hear."

"Grace is the unmerited favor
and love of God toward man in
Christ."

"By grace are ye saved through
faith, it is the gift of God, not of
works lest any man should boast."
(Eph. 2:5, 8.)

Being unmerited on the part of
all the recipients of divine mercy,
it is a free gift of God, through
Jesus Christ.

This fact cannot be successfully
denied, for we read: "Surely he
hath borne our griefs, and carried
our sorrows; yet, we did esteem him
stricken, smitten of God and afflicted;
but he was wounded for our
transgressions, he was bruised for
our iniquities, the chastisement of
our peace was upon him and with
HIS STRIPES WE ARE HEALED."

(Isaiah 53:4 to 5.)

This was spoken as prophecy
hundreds of years before Jesus was
manifested in the flesh, and the
same writer said: "He shall see of
the travail of his soul, and shall be
satisfied." We often hear this
quoted, "He shall see of the travail
of his soul and the purchase of his
blood, and shall be satisfied." Dif-
ferent writers have different man-
ners of setting forth scriptural
truths. Travail means suffering.
He was a man of sorrows and ac-
quainted with grief.

In fulfillment of the prophecies,
Jesus came into the world to suffer,
bleed and die upon the cross for the
sins of His people. If we suffer
with Him we shall also reign with
Him in glory.

Indeed it was by the spilling of
His blood, as the ransom price; for
there is one God, and one mediator
between God and man, the man
Christ Jesus; WHO GAVE HIM-
SELF A RANSOM FOR ALL TO BE
TESTIFIED IN DUE TIME. (Tim.
2:5, 6). A free and unmerited gift
of life and immortality.

Therefore, He is the Saviour of
the world, for it is of Him that we
live, move, and have being; but He
is the special Saviour to and of all
believers in Christ. Jesus said, "As
I live ye shall live also."

Jesus stood at the grave side of
Lazarus, and said to Martha, "Thy
brother shall rise again." Martha
said unto Him, "I know that he shall
rise again in the resurrection at the
last day." Jesus said unto her, "I
AM THE RESURRECTION AND
THE LIFE, he that believeth in me,
though he were dead, yet shall he
live. And whosoever liveth and
believeth in me shall never die. Be-

lievest thou this?" This is a God-given belief to the saving of the soul.

From whence cometh such WISDOM? Speaking in the character of WISDOM, we read, "The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I WAS THERE and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth; and my delights were with the children of men." (8th. Ch. Proverbs.) And Jesus said, "That where I am there shall ye be also." Heaven will be the home of all true believers.

And as it is appointed unto man once to die, and after death the judgment; so Christ was once offered to bear the sins of many; and unto them who look for him he shall appear the second time without sin unto salvation." Therefore all the glory and honour is ever due Father, Son and Holy Ghost. Amen.

O. J. Denny.

**RESOLUTIONS OF RESPECT
MRS. PAULINE NEAL WALKER**

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved sister, Pauline Neal Walker, on June 11, 1945, to her Eternal Home, to which all His children desire to go when He has finished His will with us here on earth.

Sister Walker will be greatly missed by her family, church, and community, but most of all by her family. She was a faithful wife, a loving mother, respected by all who knew her. Therefore, be it resolved:

First: We, the Primitive Baptist Church at Greensboro, desire to bow in humble submission to His Holy Will, knowing that He is too good to be unkind, too wise to err, and that His Grace may be sufficient for her dear family in this hour of bereave-

ment.

Second: That a copy of these resolutions be given to her family, a copy spread on our church record, a copy be sent to Zion's Landmark and Old Faith Contender for publication.

Done by order of Greensboro Church, August 19, 1945.

W. C. King, Moderator.

EASTERN UNION MEETING

The Eastern Union is appointed to be held, the Lord willing, with the church at White Plains in Beaufort County, N. C., on Saturday and fifth Sunday in December, 1945.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk.

SKEWARKEY UNION NOTICE

The next session of the Skewarkey Union is appointed to be held, (D.V.) with the church at Kehukee, near Scotland Neck. Elder A. B. Denson is appointed to preach the introductory sermon and Elder A. B. Ayers is chosen his alternate.

All lovers of truth are invited to attend, especially ministering brethren.

A. B. Ayers, Union Clerk.

THE MILL BRANCH ASSOCIATION

This association convenes with Bethel Church in Brunswick County, N. C., Nov. 2, 3, and 4.

Those coming by Wilmington follow highway 17 about 1 mile beyond Thomasboro, turn to the right on dirt road about 4 miles to church on left. Those coming by Tabor City and Loris, follow highway 9 about 1 mile beyond the river, and turn left on dirt road, 4 miles to church on right.

Lovers of truth are invited. For further information, write W. A. Hardee, Wampee, S. C.

Tabor City, N. C.

M. Mears,

BLACK RIVER UNION MEETING

Please publish in the Landmark that the next session of the Black River Union meeting will be held, the Lord willing, with the church at Oak Forrest, in Johnston County, on the Fifth Sunday and Saturday before in December, 1945. The church is located about seven (7) miles east of Benson, N. C., near Blackman's Cross Roads. All lovers of the truth are invited to attend.

Hope you and family are well. Many thanks for publishing same.

Hope the Lord will bless you to continue to publish the Landmark and that you may get sufficient help to carry on.

Yours truly,

Elder L. A. Johnson, Moderator

Bro. W. V. Blackman, Clerk

Elder Lester E. Lee, Assistant Clerk

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Our Publications . . .

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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

This price applies to subscriptions in North Carolina only. Write for postage rates for other states.

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.

Prices for 12 months-----	\$1.50
Prices for 6 months-----	.75
Price for 4 months-----	.50
Clubbed with the Landmark, both papers sent for one year for-----	3.00

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

NOV 26 1945

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVII.

AUGUST 1, 1945

NO. 18

JOB QUESTIONED AS TO HIS KNOWLEDGE

"To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

The waters are hid as with a stone, and the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Who can number the clouds in wisdom? or who can stay the bottles of heaven."—Job 38:26-37.

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

ASSOCIATE EDITORS

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

Dear Brethren and Sisters:

A few years ago I felt some impression to write and send for publication the experience that I am now about to write. I did not feel then like the impression was sufficient to obey. Or, in other words, I felt like if it were right for me to write it the impression would be with greater weight than it was. But the time has come now that the burden is such that I don't feel like putting it off any longer. Whether it will do any one any good or not I do not know, but I hope it will be a relief to me.

Several years ago I was out of the visible church or organized body to which I had belonged for standing for the truth and was suffering great distress when some near friends who were distant relatives of mine, came to me and insisted upon me serving as president of the Parent-Teacher Association, which was a worldly organization that was connected with the public school. The first that came to me I utterly refused. But later two others came and insisted so that to my bitter regret I finally yielded and promised them I would serve them in that capacity. I thought, "I am not a member of the visible church and since they claimed one purpose of that organization was for the benefit of the public school, if I would go and serve them and take an interest in it may be it would be some relief to

me from the burden I was carrying in regard to the church. But not so. What mistaken thoughts I had. It was a very disagreeable and burdensome thing to me the whole time I tried to serve them. But I thought since I had undertaken the job I would stay with them till my promised time was out. But the longer I stayed with them the greater my burden became till finally I had to give it up when, if I remember correctly, there were only three or four more meetings at the time I resigned. But I could not go and serve them in another single one.

On Tuesday night before the next meeting was to be in the P. M. of the next day, I waked about eleven o'clock in the night and thought I was sinking in death, thought I was breathing the last breath I would ever breathe, and that I would enter into eternity in a few moments time. All I could say at first was, "Oh, Lord, have mercy upon me," one time right after another. When I had been in this condition a moment or so the words, "Parent-Teacher Association," were spoken to me. When they were spoken I felt like I was suffering for being connected with the organization. I then rose upon my bed, bowed over my own lap, begging God for mercy every breath. While I was in this condition, suffering so, I thought of two experiences I had had the day before that caused me to rejoice, but I

could not feel them then. Then something began saying to me, "Pray without ceasing," "Pray without ceasing," one time right after another for some time. I continued to try to pray, for I could do nothing else, besides I was afraid to try to stop. It was presented to me to try to pray for the Lord to show me the decent and orderly way to resign from that organization. I was in it and I wanted to know the right way to get out. At first I tried to pray to be shown if it were right for me to go and preside over one more meeting and resign at the close of the meeting. I was shown that that was not right. I then tried to pray to be shown if it were right for me to go and appear before that body one more time and then resign without further service to them. If not deceived, I was shown that this was not right. When I saw that neither of the above ways were right I faithfully promised I would never appear before that body again. All that time something was saying, "Pray without ceasing," "Pray without ceasing," one time right after another. While I was sitting there, bowed over as I was, continuing to try to pray, Elder Shepherd Stephenson came before me and then passed on. When I first viewed him I said, "There comes Shepherd Stephenson. Oh! What does it mean?" Then Bro. Bennett Durham came before me in the same way and then passed on. When I first saw him I said, "There comes Bennett Durham. Oh! What does it mean?" Then I was caught away from this world in a measure. I know, among the other things I said I quoted two passages of scrip-

ture during my prayer prior to this time. I don't know now, though, what they were. But during this particular condition I do not know what I was saying. I knew I was sitting flat on the bed, bowed over my own lap. There was a strange feeling in my throat and my tongue was running. I was saying something, but I do not know what. I would love to know, for my own benefit, what I was saying during that particular time, but I did not know when it was over with and I do not know now. My husband was lying by my side and begged me to hush if I could. He said I might wake the children. I wanted him to let me alone then and let me keep on praying, for I could not help myself. While this particular condition was upon me I did not hear the commands to keep on praying, but when it went off these words began again, "Pray without ceasing," for a few times. Then came the words, "Pray in the public." I asked my husband immediatly after these words if it were spoken of any where in the scriptures, as he knew of that a woman should pray in public. He said he did not think it was. I then thought of a woman that went to our home once (home that I was reared in) and said she prayed by firesides and in some public places. I don't know whether in church or not.

My father was away from home and mother allowed her to try to offer prayer but did not think much of it. I then thught of that woman and thought maybe she was right, maybe I should try to pray in public. We can be made willing to do anything that God would have us do.

Psalm 110:3. "Thy people shall be willing in the day of thy power."

I had not yet seen the right way to resign from that worldly organization. But I tried to ask the Lord if I might quit trying to pray. The commands to keep on praying had then ceased. There was no answer to my supplication, but with fear I ventured to stop anyway. (That awful deathly condition that I waked in gradually lightened as I continued to try to pray.) Then I talked to my husband a little and from what he said I had been in that fix about forty minutes. (He told me when I was praying so and he tried to get me to hush if I could, that He, the Lord, would show me the right way to resign.) I then arose from my bed and looked at the clock to see what time of the night it was and immediately it was made plain to me the right way to resign that body. That was to go to the school house early the next a.m. and tell the principal of the school and some of the officers of that organization that I was resigning from presiding and membership of that organization. When I told them I was resigned they utterly insisted on me serving on. But I steadily refused. I could stay there no longer.

Dear little children of God, may you profit by my experience and stay out of worldly organizations whether your name be on the visible church book here on earth or not. I cannot tell what I suffered because of this crime. And did not know what I was suffering for until I was delivered. (I mean the suffering that continued with me for some nine or ten months.) And it was re-

vealed to me that that was what I was suffering for and that I had suffered for that crime the same length of time I served them.

Now back to my resignation. After I had seen the right way to resign I felt better and thought I could lie down and rest. But when I lay down and began dozing there started a deathly feeling in my breast that waked me. Then I was shown that it was not right for me to go to sleep and rest till I had resigned. I had to get up right then. It was nearly eleven o'clock. I thought I would read the Testament some while sitting up the rest of the night to help pass off the time. But I could not. It was the most fearful looking book I ever looked at. I was afraid I would read something teaching women to pray in the public, which would have been a witness to the commands given me. And I did not want any witness to them.

After I got up the first thing I did was to get every piece of written and every bit of printed matter that I could find pertaining to the Parent-Teacher Association, ready to carry and deliver to some of its members the next morning, and then tell them I was resigning. After I had done that I had nothing more to do to help pass off the time the rest of that night. When I first got up I called my husband to sit up with me. I felt like I could not sit up the rest of the night all alone in the condition I was in. I became so sleepy a few times I dozed in spite of myself. But when I did a deathly feeling would come into my breast and wake me every time. That was a fearful feeling. I made every ef-

fort to stay awake that I could. I could not take any nourishment of any kind, could not eat breakfast the next morning, after I had cooked it. There seemed to be a judgment upon me not to do this till I had resigned. I chewed an already chewed chew of chewing gum and drank water when I wanted it, which helped me a little. What a fix I was in I cannot describe.

I went along with our children the next morning as they went to school, and went to the principal of the school and to some of the officers of that body and gave them all the literature I had pertaining to it and told them I was resigning and that they might mark my name off their list. Some of them insisted upon me staying on with them, but I utterly refused. I thought that with all courtesy due them, it did not make any difference to me what they might think or say about me in regard to me resigning. I would stay with them no longer.

As I was going along home that morning after I had resigned, the following words were spoken to me, "You are the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted?" The above quotation was spoken to me and is in the singular. You will find the principal of this quotation in the 5th chapter and 13th verse of St. Matthew, and is in the plural.

After I reached home I was still burdened for I felt like I was guilty of one of the most awful crimes one could be guilty of, in serving in a worldly organization as I had. I could think of other crimes but none was as great to me then as that was. When it seemed that the "Holy

Comforter" came to me and said, "You have not done such a great wrong." Those words did not deliver me for there was still a bitter regret that I had been into such a thing, but they did relieve me some. But was that all? No. I was in the kitchen washing my hands. Thought I would eat a little breakfast, when the command came again "Pray in the public." That was distressing to me. I walked into the dining room where the words were spoken again, "Pray in the public." Then followed, "If you will write for publication you won't have to pray in the public." I thought then, "He knows how to carry us down and make us willing to do the things He would have us do." I also thought, "Well I can write experiences, little things I have traveled through, but I do not know enough about the Bible to use quotations from that and try to interpret them. No thinking or realizing at that time that the Lord is as able to be with me and guide me as He is any one if He sees fit to put such upon me. He is all we can trust in. Then came the words, "You are suffering for some one to pray in the public." The name of whom was spoken to me, but I will not quote here. The judgement that was upon me against taking any nourishment was off then. So I ate a little breakfast. But very little, as I could not eat. I did not feel like it. Then I went and lay down for I had slept very little the night before. But I could not rest much. There was a strange feeling in my breast, that I do not know how to describe, which, according to experience was a suffering for public

prayer that when I would doze to sleep would become worse and wake me. I stayed in this condition dozing and waking until noon, when I was delivered from this particular death described above.

I could not cook any dinner that day in the fix I was in. But both of my children were in school and my husband ate dinner with one of the brethren before he came home. He worked over in town about half a mile away.

With love for every poor little child of God.

Mrs. Mamie Fish.

GOD IS OUR ALL

Dear Brethren and Sisters:

I will try to write a few lines, if the Lord will direct me, "for without Him we can do nothing, for it is in Him we live and move and have our being." He is our all, if so be it that we have been taught of Him and been made to see our lost condition and been made to hope that God for Christ's sake has pardoned our sins, for it is not by works of righteousness that we are saved, but according to His purpose in grace given us in Christ Jesus unto good works, that we should walk in them, for our righteousness is of Him, for He has fulfilled the law's demand, and lived the perfect life for us, and paid the price with His own precious blood, so that we are no more debtors to the law, but are under grace for it is not in man to direct his steps, but they are ordered of the Lord, and He says if He has begun a good work in us He will perform it to the day of Jesus Christ.

Again it says that "Christ is formed in you the hope of glory, for

He has borne our sins and bought us with His own precious blood and imputed righteousness unto us for our transgressions.

Jesus said, "I am the way, the truth and the life, and no man cometh to the Father, but through and by me, and if any man enter in by me, he shall go in and out and find pasture, for we are kept by His power, and He will not forsake us, but be with us to the end.

He also says we shall have tribulations in the flesh, but in Him peace.

I have four sons in the service. Three have done duty over seas. One was sent back to the states with fever. One has been sent back to a hospital in the western part of the state. He is suffering from a bronchial trouble, and one has been wounded in France.

I have ten sons. Some are too old for service, and some have been rejected, and one is expecting to have to go if called.

So you see I have lots to worry about, and all I can do is to hope and pray that the Lord will be with them and guide and keep them and save them by His grace, for most of them are scattered over the world so I seldom see them, but the Lord has blessed me and given me strength to bear my burdens.

I had two dreams before I heard my son was wounded, which I believe was a warning to me of the troubles I would have. I did not hear he was seriously wounded at first, and when I did the Lord was with me, and I was made to feel He would spare my son, for I felt He would spare him. He is still in the hospital, but mending. He hopes

the war will be over before he has to go back to duty again.

Dear brethren and sisters, I am almost helpless with arthritis and neuritis, and have to get about in a wheel chair, but I am thankful it is as well with me as it is. I hope you will pray for me and my boys who are so far from their homes and loved ones.

May the Lord keep us and save us by His grace.

A sister in sorrow yet in hope,
Mrs. M. J. Dail,
710 West 5th St.,
Greenville, N. C.

WHAT DO YOU SAY?

Elder J. W. Fairchild,

Brock, Ky.

Dear Elder:

Mr. John D. Gold has passed your letter on to me, and has asked that I read the same, and write you and send him a copy of my answer. I am returning your letter to him, with this comment. I am not taking issue with you, nor with any one else, for writing or preaching their convictions. As to fellowship and opening up correspondence with all who read the Landmark and other papers you mention, I do not think fellowship can be based on what any religious paper prints for I know all are not in agreement, so far as I know, that read any or all of the papers in question.

The Landmark has tried to be charitable to its writers, and readers, but it is not an inspired sheet, in comparison with the Holy Scriptures, and as long as men are men, uninspired, diversities of opinion will be manifest.

As to church discipline, I agree with you, that all are not in agree-

ment on all issues that men debate, in and out of churches; but the best solution I know is for all to recognize church sovereignty, permitting each sovereign body to discipline its own membership. Let thus saith the Lord be our guide.

Men did not agree in all things when Jesus was with them here on earth, nor will they be in full agreement, except "When the Lord bring again Zion, and they shall see eye to eye and speak the self same thing." (Isa. 52:8.)

I am asking Mr. Gold to publish your article with this comment.

Yours in hope,

O. J. Denny

P. S.—We have many, whom we love, that read the Landmark, who are not affiliated with any church organization.—O. J. D.

Elder Fairchild's letter follows.

J. D. Gold.

What Do You Say?

I do not agree with some of my brethren, who claim our religious magazines do more harm than good. These brethren admit that our papers explain the scriptures and teach God's children faith and practice. They set forth the doctrine of Jesus Christ and make plain the discipline which He has established in His church. These brethren further admit that our religious magazines have comfort for those in trouble, strength for the weak, faith for the doubting, and hope for those in despair.

All this they admit, but tell us our papers keep up strife among Primitive Baptists by publishing their troubles and spreading abroad their dissensions. That if it had

not been for our papers, trouble would have been kept at home, remained local, and would not have disturbed and divided our people all over the country.

That some of our religious magazines have been disseminators of strife and contention, I am ready to admit. They have taken sides in disputes, published and spread abroad trouble that should have been settled in the local churches, ostracized and anathematized ministers for no other reason than they refused to take orders from these editorial bosses. The hurt they have caused in Zion will take years to heal.

But while this is true of a very few of our magazines, it certainly is not true of all of them. And why condemn all for the sins of a few? I read regularly four of our old line Primitive Baptist papers, and I can truly say that not one of them publishes accounts of the trouble in churches, nor take part in strife and division. These papers are Zion's Landmark, the Messenger of Peace, the Banner of Love, and the Primitive Baptist Standard. If your only source of information about the trouble among us was these papers, you would hardly know but what peace reigns supreme. They publish the gospel—good news, glad tidings—and leave the strife and contention for papers of lower standard to hand out.

I am proud of these four papers. No mind will be corrupted, no strife and division gendered, by reading them. They show the unity, the oneness of God's children, emphasize their agreements instead of their differences, and seek to unite,

not to divide. There is no vital difference between them in either faith or practice. They seek to heal the breaches in Zion instead of widening them. And if division never came until gendered by these magazines, our Primitive Baptists would have been a united people, free from the troubles that mar our peace today.

These four papers are not the only ones that do not publish trouble and spread strife. We have others that no doubt are as free from this fault as the ones named, but I can speak more surely of these because I read them regularly.

Each of these four papers circulate principally in a certain section of our country. While each has subscribers scattered practically all over the United States, the great body of their supporters is located in a limited territory. We might say that each is the organ of a certain group of Primitive Baptists. And the Baptists in each group are in peace and fellowship among themselves. Now if these magazines are in harmony with each other, why should not all the groups represented by these papers be in fellowship and correspondence with each other? When any Primitive Baptist from the Landmark people in North Carolina visits the Messenger of Peace Baptists in Illinois, why should there be any question about fellowship? And vice versa. Why not declare fellowship and correspondence among all the supporters and endorsers of these four papers? What a long step that would be toward unifying and bringing into peace and harmony our people all over the land?

But some one may say, "The Baptists down in Texas have things among them that we cannot fellowship?" Others tell us there are things among the Baptists up north that we cannot endorse. No doubt there are irregularities among our people everywhere. We must not expect perfection in any of our churches. There never has been and I fear never shall be. There were things in the apostolic churches that many of our people would set up bars against today. Would you fellowship a church of only twelve members when one of them was a devil? Not if you knew it, would you? Well, Jesus knew one of His twelve disciples was a devil and He never withdrew from them on that account. The church at Corinth had fornication in it worse than was found among the Gentiles, and you can't find a declaration of non-fellowship against it. But with us when a member is accused of adultery and his home church has investigated the charge and decided that he is worthy of their fellowship, then some other church or association rises up and condemns their decision and declares non-fellowship for them and for all others who do fellowship them.

The church at Galatia was Arminian in doctrine, contending that people must keep the Mosaical law in order to be saved, and yet what body of disciples turned thumbs down on that church? At Ephesus they had left their first love. At Pergamos they had them who held the doctrine of Baalam, who taught Balac to cast a stumbling block before the children of Israel; and some of them even held to the doctrine of the Nicolaitanes, which

God hated. The church at Thyatira suffered that woman, Jezebel, who called herself a prophetess, to teach and seduce the Lord's servants to commit fornication and to eat things offered to idols. The church at Sardis had a name that she lived and was dead; and the Laodiceans were neither cold nor hot, but thought themselves rich and increased in goods, and had need of nothing, when they were wretched and miserable, poor, blind and naked.

A motley crew, don't you think? But where is there a declaration of non-fellowship against any of these churches? What church refused to receive messengers from any of the other churches? And what minister refused to visit and preach for any church because there was disorder in it?

Don't you think the churches represented by Zion's Landmark, the Messenger of Peace, the Banner of Love and the Primitive Baptist Standard compare favorably with these primitive churches? If so, cannot we all labor together to get our people to repent and do the first works, hold fast that which we have and strengthen that which remains?

Don't conclude that I want to close our eyes to the evils among us, slacken discipline, and keep just anything in the church. Far from it. I am insisting that we unite as one body of Primitive Baptists, and then labor together in love to reclaim the erring, get the unholy leaven out of our churches, and live together in peace and fellowship. We can accomplish these things better as a united body than as fac-

tions pulling against each other.

I am sending this article to each of the four papers named above and asking the editors, if they think it profitable, to publish the same, and give their own views on the subject. We all say we want peace and fellowship. What surer step could be taken to secure it than the one here-in suggested? We would like to hear from other peace-loving brethren and sisters on this subject.

Yours for peace and fellowship,
J. W. Fairchild,
Brock, Ky.

IN MEMORY OF GEO. D. GRIMES

I'm all alone—the night's so dark
The day's so cold and dreary;
My thoughts go back to times that passed
When life was bright and cheery.

'Twas he that made the time seem short
And kept the home fires burning;
Your kindness, love and tender care,
But now you're not returning.

It's been eight years today, October 17,
That cold, sad day I saw you go
Oh Lord I loved him so.

I may seem gay and cheerful,
But deep within my heart
There dwells a heartfelt sadness
Since we have had to part

I've wondered if I'm thankful
I only know I'm glad
To feel the mercy of our Lord
At times when I'm so sad.

A dear companion like I had
Meant more than life without him
Without him everything seems sad
I have no one to confide in.

Without thy love and tender care
I could not bear the strain
Oh Lord, be with me while I live
And make me bear the pain.

I have so much to thank thee for,
Thy mercies are so great,
I can but say thy will be done
Whatever be my fate

I feel to be unworthy
Of one so good and kind
Dear Lord, console me while I live

For I am left behind.

Nora D. Grimes,
506 West Main St.,
Williamston, N. C.

RESOLUTION OF RESPECT L. A. MILES

Whereas on April 26th God saw fit to remove from us our beloved Brother L. A. Miles. Brother Miles had not been identified with the church a great number of years but was held in the highest respect and esteem and loved by us all. He stated at the time he was received into the fellowship of the church that he had had a desire to become a member of Bush Arbor Church for more than forty years. He will be missed greatly by the church and community in which he lived but most of all by his wife and children.

Therefore, he it resolved:

First: That we desire to bow in humble submission to the will of God who does all things well.

Second: That a copy of this resolution be given his bereaved family, a copy be spread on our church record book, and a copy sent to Zion's Landmark and Old Faith Contender for publication.

Done by the order of Bush Arbor Church at the regular Church Conference, on Saturday, September 8th.

W. C. King, Mod.
J. D. Simmons, Church Clerk

RESOLUTIONS OF RESPECT

Sister Nicy Beasley was born on August 1, 1875, and died July 18, 1945, making her stay on earth sixty-nine years, eleven months and eighteen days. Sister Beasley united with the church at Bethsaida June 9, 1945, and was a faithful and devoted sister as long as she lived. To know her was to love her and she was loved by all who knew her. The church has lost one of its faithful and devoted sisters. We, the church at Bethsaida first bow in humble submission to the will of Him that doeth all things well and after the counsel of His own will. We feel that our loss is her eternal gain. Second, that we extend our heartfelt sympathy to the bereaved 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 book and one sent to the family and one sent to Zion's Landmark for publication.

This done by order of Bethsaida church in conference the first Saturday in September, 1945.

Committee:

L. D. Reaves
Mrs. L. D. Reaves
Mrs. Lessie Stancil

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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THE CREATOR AND HIS CREATION

God, His Son, and the Holy Ghost, the three-one God, ever existed as THE TRINITY OF SPIRITS. In proof of the oneness of God, the Father, and God the Son, we read, in Proverbs 8th Chapter, "The Lord (God) possessed me in the beginning of his way, before his works of old. I was set up from everlasting from the beginning, or ever the earth was. (Or before the earth was.) When there was no depth I was brought forth, when there were no fountains abounding with water, before the mountains were settled, before the hills were brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. This is proof that God was a Trinity of Spirits and hence he said, "Let us create man," etc., and this was long before man existed.

But as to Jesus, the Son of God,

we read, "When He prepared the heavens I was there; when he set a compass upon the face of the deep; when he gave to the sea his decree, that should not pass his commandment; when he appointed the foundations of the earth: THEN I WAS BY HIM, AS ONE BROUGHT UP WITH HIM, AND I WAS DAILY HIS DELIGHT, REJOICING always before him; rejoicing in the habitable parts of the earth; and my delights were with the sons of men."

"In the beginning God created the heaven and the earth." Gen. 1:1.

God existed from everlasting to everlasting. But in the beginning of creation God said, "And the earth was without form and void and darkness was upon the face of the deep."

"And the Spirit of the Lord, God, said, "Let there be light,' and there was light." We note that after God moved in creation, He beheld his created work and saw that it was not only good, but very good." We know that while God beheld his work of creation, and pronounced it good and very good; yet, when man was created, he did not say it was good. God saw the end from the beginning and knew man would disobey His laws, and fall, so provision was made from the beginning that Jesus, the Son of God, should be made flesh and come to this earth, to suffer, bleed and die, for the sins of His people.

In Gen. 1:26, we read, "And God said let us make man in our image, after our likeness, and so God created man in his image, in the image of God created he him; male and female created he them."

He gave them commands, and blessed them; but man soon ate of the very tree in the midst of the garden and died in a sinful state, and involved the entire human race in a debt of sin, which all the world could not pay. Jesus alone paid the debt. While God had given to man everything necessary to their well being, yet he said, "The fruit of the tree in the midst of the garden, ye shall not eat of it, neither shall ye touch it, lest ye die." How human to want forbidden fruits. Satan said unto Eve, "Ye shall not die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." So Eve partook of the forbidden fruit and did eat, and gave to Adam and he did eat, and their eyes were opened to see that they were naked before God, and were ashamed. Guilty sinners cannot hide from the all-seeing eye of Almighty God. Note God caused the light to shine out of darkness, naturally, and so it is in the spiritual world: We are all in darkness unless God gives light.

And God divided the light from the darkness. He destroyed neither, but His Spirit can separate the light of Divine truth from the darkened soul and make one thus wrought upon, rejoice in the Lord. Saying not unto us, not unto us; but unto Thy name be all the glory.

O. J. Denny.

THE KEHUKEE ASSOCIATION

The 180th annual session of the Kehukee Primitive Baptist Association was held with the church at Flat Swamp, October 6th, 7th, and 8th, 1945.

Flat Swamp Church was organ-

ized in 1771, being six years younger than the Kehukee Association, and is older than our nation, flag or constitution, has weathered many a storm, but still endures because she is founded upon the Rock of God's eternal truth—the doctrine of salvation by free and unmerited grace alone.

The introductory sermon was preached by Elder R. B. Denson from Jeremiah 32:38-40, followed Saturday P. M. by Elders W. C. Edwards and J. C. Smith.

Sunday A. M. Elders J. R. Roberts, J. P. Helms, J. E. Mewborn and W. H. Freeman.

Sunday P. M. Elders W. B. Barnes, G. G. Trevathan, T. H. Edwards and Z. L. Rhue.

Monday A. M. Elders S. Gray, E. L. Cobb, T. Floyd Adams, E. C. Jones, Xure Lee and Lester Lee.

There were 27 ministers present during the Association, 16 visitors, and eleven who live in this Association.

The crowd was exceedingly large, numbering several thousand, and was especially noted for the most excellent behavior, quietude and attention.

The preaching was not with the enticing words of man's wisdom, but with the power of God.

The hospitality could not be excelled. All who attended were loud in their praise of those who so lovingly and faithfully entertained them.

There was nothing to be seen except the manifestation of love, and the memory of this Association will remain fresh in the hearts of all those who attended it.

B. S. Cowin.

RESOLUTIONS OF RESPECT

As a token of respect and love and in the memory of our dear brother, Daniel W. Smith, who was born June 20, 1879 and died November 5, 1944; making his stay here on earth sixty-five years and four months. Brother Smith united with Angier Church by experience and baptism November 6, 1943. He was faithful to his church and attended his church meetings unless providentially hindered. May God in His rich mercy guide and protect each of us to follow when He calls and to understand that He doeth all things well. May we beg the God above to protect and shield each one of his family. It is great to know that Brother Smith's wife and children could see their father in his graceful ways and we hope the God of all grace will ever guide them in the graceful attitude of their father.

Therefore, be it resolved:

First: that we the Church at Angier, bow in humble submission to Him who doeth all things well. We extend our deepest sympathy to the bereaved family.

Second: That a copy of the foregoing be spread on our church record book and one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the Church in Conference Saturday, June 30, 1945.
Committee:

Martha Dupree,
Edith Young,
W. F. Young

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk.

RESOLUTION OF RESPECT

Whereas God in His infinite wisdom has seen fit to remove from our midst a dear brother and pastor Elder Xure Lee, who was so faithful always willing to serve his fellow man, and lived a life worthy to be remembered, and to pattern after.

He was born May 19, 1872 and died Nov. 4th, 1945, making his stay on earth 73 years 5 months 16 days, and leaves to survive him a dear companion, one son, two daughters, three grandchildren, one brother and two sisters, and a host of friends.

He united with the Primitive Baptist Church at Mingo in November 1909, and always strived to keep peace and to manifest love to his brethren and sisters and Christian friends.

He was appointed clerk of the church in December 1909 and served for several years.

He began speaking as a servant of God in July 1913 and was ordained to the full function of the Gospel ministry November 2nd. Sunday 1914 and was called as pastor of church in December 1915 and served till death, which was near 30 years, and during those years the church reported peace. He not only served as pastor of

Mingo, but also Bethsaida, Hannah's Creek, Mount Zion, and Oak Forest, and was loved and respected and cherished by all who knew him, and we feel he gave the 30 years while a servant of his God to the public, and always served his fellow man.

He possessed a wonderful gift from the God on high, and was given wisdom and understanding as how to go among the people in peace and in love, and always admonished his hearers to strive to live in peace.

He went through heat and cold, and did his duty well. He prayed from time to time that death would be easy for him and God granted his wish, for when death came to him it was so easy it looked like he just went to sleep, and just before he died he said he was going home. We all loved him, and dreaded to give him up, but God loved him best, and had prepared a home for him, and called him from this world of trouble to a place of rest. So may we say not our will, but God's will be done, so sleep on, dear brother, and take thy rest till Jesus comes, and he will call you, and we hope to be called with you, and that we all shall be gathered around the throne of God where death will not separate us, and where we will never part. You were so pleasant, and you strewed your flowers while you lived. You were so faithful to your companion and children, and they so faithful to you it made you all a beautiful family, and we feel that it is an example to us all, and now we can say with Paul you have fought a good fight and kept the faith, and there is laid up for you a crown of righteousness.

First: Resolved, that we bow in humble submission to him who doeth all things well, for He giveth, and He taketh, blessed be His name.

Second: Resolved that we extend our sympathy to his family, and we realize that they will miss him much, but we hope and pray God will heal their wounded hearts, and bless them all the days of their lives.

Third: Resolved, that a copy of these resolutions be spread on our church books, one sent to the family, one sent to Zion's Landmark and one sent to the Old Faith Contender for publication.

Approved by church at Mingo in conference Saturday before the second Sunday in November 1945.

Written by Elder Lester E. Lee.

Elder Lester E. Lee, Moderator
Bro. W. J. Tew, C. C. Prot.

**RESOLUTION OF RESPECT OF
MRS. MARTHA RICE SIMMONS**

Whereas, it has pleased our Heavenly Father in his wisdom to remove by death from us our beloved sister, Mrs. Martha Rice Simmons, who died at her home on Elon College, Rt. 2, in Alamance County, North Carolina. She was the daughter of Wiley Thomas and Susan Massey Rice and

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was born in Caswell County on Sept. 9th, 1885 and died February 4th, 1945, aged 59 years. She married Elisha Lendon Simmons on January 9th, 1901 and from this union eighteen children were born, sixteen of whom are now living. In addition to these children she is survived by her husband.

Sister Simmons has been a believer in the Primitive Baptist Faith all of her life and she joined the church at Bush Arbor, July 8, 1939, and she was a consistent member until her death. She was a loving wife and mother and a good neighbor and was well-liked by all who knew her.

Now, therefore, be it resolved:

1st: That we desire to bow in humble submission to the will of Him who doeth all things well;

2nd: While we mourn our loss we hope and believe our loss to be her gain;

3rd: That the Church at Bush Arbor extends its heartfelt sympathy to the family of our deceased sister and commend the family to the Lord for He has promised to be a comforter.

4th: That copies of this resolution be sent, one to the family and one to each, the Zion's Landmark and The Old Faith Contender, for publication.

Read and adopted at the Church Conference held on the Second Saturday in October, 1945 and signed by order of the Church.

W. C. King, Moderator
J. D. Simmons, Clerk

MRS. EMMA WORTHINGTON

This beloved sister in the Lord, now resting in Abraham's bosom, was born May 15, 1861, and passed away April 13, 1945, making her stay on earth eighty-three years, ten months and twenty-eight days.

Sister Saunders was a lovely character, and since becoming the senior member of our church at Lickfork, and prior to her seniority, her admonitions to the rest of us were always welcome and were wise. She was never aggressive, but when she was inquired of, always gave advice in a modest way, and was firm in her belief in the doctrine, having no confidence in the flesh, knowing that "Without Me, ye can do nothing." Her husband, the late W. R. Saunders, himself a lover of the Primitive Baptists (though not a member), took pleasure with his wife in entertaining the members and friends of the church. They brought up a large family, two of whom are now members at Lickfork—Deacon C. L. Saunders and Sister J. L. Butler.

Eulogies for the dead are not, in our belief, ever in order, nor would the subject of this notice have wished her praises sung in public, yet we, the church at Lickfork, deeply feel our loss; therefore,

Be it resolved that,

1st. This short record of Sister Saunders' life, a member since June, 1905,

be placed on our church records;

2nd. That a copy be sent to the family and to our church papers.

Bowing humbly to our Father's will, we live in hope of meeting this beloved sister in a house of many mansions.

Committee:

Nannie D. Griffith,
Jo Olive Chilton

RESOLUTION OF RESPECT

J. L. ALDRIDGE

We, the Church of Bush Arbor, feel that we desire to leave upon the church records a memorial of our beloved Brother J. L. Aldridge. Brother Aldridge was one of the oldest members of this church and surely possessed one of the most fruitful minds of any among us. You seldom met him, either at his home or away, that the Bible and his church were not the topic of his conversation. Brother Aldridge was afflicted and much of the time was not permitted to attend his meetings for some eight or nine years before he passed away on the morning of July 23rd but he always enjoyed having the members of his church visit him. We desire to extend to his bereaved family our sympathy in this bereavement.

Therefore, be it resolved:

First: Knowing as we do we shall greatly miss Brother Aldridge, nevertheless, we should not wish him back in a world of trials and suffering as he endured for the past several years. Feeling that our loss is his eternal gain.

Second: That a copy of this Resolution be given to his family, a copy be spread upon our Church Record book and a copy sent for publication to Zion's Landmark and The Old Faith Contender.

Done by Bush Arbor Church at her regular Conference on Saturday, September 8th, 1945.

W. C. King, Moderator
J. D. Simmons, Church Clerk.

MRS. EMMA WORTHINGTON

It is with a sad heart that we write of the death of our beloved sister, Mrs. Emma Worthington. God in His infinite wisdom saw fit to gather her home to her fathers, there to await the resurrection, when He is coming again to gather His children home. Sister Worthington departed this life, March 9, 1945, at the age of 81 years. She had been in declining health for some time. We grieved much at her passing, but we bow in humble submission to our Heavenly Father, who doeth all things after the counsel of His own will.

Sister Worthington united with the Hancock's Primitive Baptist Church the third Sunday in November, 1899 and was a true and faithful member until her death. She always filled her seat unless providentially hindered. She was one of

the oldest members of our church and was highly esteemed by her brethren and sisters. Sister Worthington was a firm and steadfast believer in the faith of salvation by grace. She dearly loved her church and always shared in its responsibilities. She was gentle, lovable, friendly and kind, and always greeted her brethren and sisters with a tender smile and hearty handshake.

We greatly miss her and feel our loss deeply, but we feel that our loss is her eternal gain.

We extend our heartfelt sympathy to her bereaved family and pray that God will comfort and console them.

Done by order of the church in conference Saturday before the third Sunday in May.

Elder J. B. Roberts, Moderator
 F. L. Cox, Clerk,
 Nina B. McLawhorn,
 Committee.

APPOINTMENTS FOR ELDER D. G. STAPLES OF GREENSBORO, N. C.

- Contentnea, 5th Saturday and Sunday, Dec. 30 and 31.
- Healthy Plains, Monday, Jan. 1.
- Sandy Grove, Tuesday, Jan. 2.
- Sappony, Wednesday, Jan. 3.
- Nashville, Thursday, Jan. 4.
- Elm City, Thursday night, Jan. 4.
- Upper Town Creek, Friday, Jan. 5.
- Mill Branch, 1st Saturday and Sunday, Jan. 6 and 7.
- Falls, Monday, Jan. 8.
- Pleasant Hill, Tuesday, Jan. 9.
- Lower Town Creek, Wednesday, Jan. 10.
- Old Sparta, Thursday, Jan. 11.
- Autrey's Creek, Friday, Jan. 12.
- White Oak, Friday night, Jan. 12.
- Lower Black Creek, 2nd Saturday and Sunday, Jan. 13 and 14.
- Scott's, Monday, Jan. 15.
- Upper Black Creek, Tuesday, Jan. 16.
- Pittman's Grove, Wednesday, Jan. 17.
- Beulah, Thursday, Jan. 18.
- Creeches, Friday, Jan. 19.
- Contentnea, 3rd Saturday and Sunday, January 20 and 21.
- Memorial, Monday, Jan. 22.
- Nahunta, Tuesday, Jan. 23.
- Mewborn's, Wednesday, Jan. 24.
- Farmville, Thursday, Jan. 25.
- Meadows, Friday, Jan. 26.
- Aycocks, 4th Saturday and Sunday, Jan. 27 and 28.

All the day appointments will be at 11 o'clock. All the night appointments will be at 7 o'clock. Brother Staples will need conveyance.

E. L. Cobb

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUG. 24, 1912, AND MARCH 3, 1933

Of Zion's Landmark, published twice monthly, at Wilson, N. C., for October 31, 1945.

State of North Carolina, County of Wilson, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says that he is the owner of the Zion's Landmark, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

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

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

Editors—Elder O. J. Denny, Winston-Salem, N. C.; Elder B. S. Cowin, Williamston, N. C.; and Elder M. L. Gilbert, Dade City, Florida.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

P. D. Gold, Publishing Co., Wilson, N. C.; John D. Gold, Wilson, N. C.; Daisy H. Gold, Wilson, N. C.; Elizabeth G. Swindell, Wilson, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

John D. Gold,

Sworn to and subscribed before me this 31st day of Oct. 1945.

Lynda Banks Thomas

(My commission expires April 27, 1947.)

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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—

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

AUGUST 15, 1945

NO. 19

JOB IS FULLY CONVINCED OF HIS IGNORANCE

"When the dust groweth into hardness, and the clods cleave fast together?

Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

When they crouch in their dens, and abide in the covert to lie in wait?

Who provided for the raven his food? when his young ones cry unto God, they wanted for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

They bow themselves, they bring forth their young ones, they cast out their sorrows.

Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

Whose house I have made the wilderness, and the barren land his dwellings?

He scorneth the multitude of the city, neither regardeth he the crying of the driver."—Job. 38:38-41; 39:1-7.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THAT BEAUTIFUL CITY

There is a beautiful city and Jesus
is there;

It's a home for the weary, so peace-
ful and fair.

The longer we stay here the more
we do long—

And hunger to be there, to join in
that song.

That new song of praises we've
never sung before,

God's children will sing it, on that
other shore.

We will praise Him forever, dear
Jesus our King,

His blood washed us white, praise
to Him we will sing.

As through tribulation we journey
here below

That city is our shining star, to
cheer us as we go—

That City is Heaven, where all is
peace and love,

Oh! That beautiful city, where our
Christ reigns above.

O, let us sing praises! Our King did
arise

And He ascended up, above the
blue skies

Back unto His Father, our Saviour
has gone

To prepare a place for each of His
own.

Tongue can never describe the
beauty that's there,

For nothing on earth with it will
compare,

That beautiful home filled with love
and peace

The home where our praises will
never cease.

We are traveling on, we will soon be
there,

Time is winging us on to that home
so fair;

Lord, make me be patient, though
weary I be—

To meet trials with grace afforded
by Thee.

And when I come to the end of the
way—

Lord give unto me the strength to
say—

Thy holy and righteous will be done
O, make me rejoice at life's setting
sun.

Mary Lancaster,

Cuba, Alabama.

"THE PARABLE OF THE GOOD SAMARITAN"

And behold, a certain lawyer
stood up and tempted him, saying,
Master, what shall I do to inherit
eternal life? And he said unto him,
What is written in the law? How
readest thou? And he answering
said, Thou shalt love the Lord thy
God with all thy heart, and with
all thy soul, and with all thy
strength, and with all thy mind;
and thy neighbor as thyself. And

he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, poured in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was a neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise. Luke 10:25-37.

It is popular, because to the casual reader or hearer it seems as though it makes religion very simple indeed, and for the layman it has a most gratifying way of dismissing official religion. The priest and the Levite pass by on the other side, and are obviously, by implication, rebuked for doing so. So

the layman says to himself, "Now, this parable talks sense. I can understand this kind of religion, I'm quite ready to be a good Samaritan. Indeed, I'm already kind to my wife and children and the people who come my way. Obviously the parable teaches that, that is the very heart of religion. I am to go and do likewise. Nothing is here said about going to church, or about ritual or ceremonial, or the need of forgiveness or restitution to those one has wronged. No difficult theological doctrines like Incarnation or the atonement obtrude themselves. All one has to do is to be kind to others." So the man departs to business. On the way home he buys a card:

I have no need of any creeds,

They but confuse the mind.

For all the creed this old world
needs

Is that of being kind.

This he pins up in his room. This he makes his creed. Perhaps, unlike the good Samaritan, he doesn't go out of his way to show kindness to a stranger (one who does not see as he does) but he is content with the simplified creed of kindness. It doesn't occur to him that such a religion needs no Saviour and is no advance on the best type of paganism that flourished long before Jesus was born. It certainly doesn't occur to him that he is entirely missing the point of the parable, which, like others Jesus discussed.

As I see it, the gist of what Jesus says to his hearers is this: "If a Samaritan, a man you despise, a man with an inferior faith compared with yours, will stop and

show loving care to a poor victim in the ditch, how much more should you, who believe in the love of God, translate your religion, with all its wealth of thought and practice, into terms of action?" The parable inveighs against that travesty of religion by which devotion, however tense, is an attempted traffic only between the individual and God and is never translated into action. When this is attempted, religion then becomes a stagnant disease, and not Christianity at all. If even a Samaritan (being one whom the Jews would not accept as one of God's chosen) Jesus is saying, is objectively kind, how much more should a truly religious man give outward expression to his beliefs by translating their great truths into loving service. But the great truths must be there. The personal communion with God which is the heart of real religion must be there. They are not cancelled out and a simple "be kind" religion set up in their place. What is demanded in the translation of the true religion into terms of action, at least, turned in and made merely subjective, it becomes a subtle form of selfishness, trying "to get oneself to heaven," and thus, if the figure allowed, the religion stagnates, goes bad, and rots the soul that tries to hold it.

With this key in our minds let us go in and look at the incomparable story more closely.

Let us go back and see how the whole situation arose. Here comes this lawyer to Jesus, perhaps, quite sincerely, and says, "What shall I do to inherit eternal life?" He knows that there is in religion a

life that is something in quality quite different from the mere passing of time. And we, too, can never get the right idea of eternal life while we think of it as something that begins when we die. It is something to be measured in depth, and not in length, in quality of living, in richness of experience, and not in interminable years. This lawyer has thought things through as far as that, and says, "I can understand, I think, what you mean by eternal life; but how does one come into that? How does one find it?" And Jesus, who loves a thrusting and questing mind, says "me thinks, you are a lawyer, you ought to know. You are the official exponent of the law. What do you read there?" The man has got the law bound on his forehead and round his arm. A fragment of it fastened to the lintel of his house. He touches it every time he comes in at the door and every time he goes out. If that is the answer, he knows it, and gives it correctly. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus, with, I feel sure, an emphasis, says, "Thou hast answered right, this do and thou shalt live." Do what? Love! Love God and love your neighbor. There is no escape for our hypothetical layman from that injunction to enter the central experience of religion. It is not merely a "be kind" religion. He must love God and let that love express itself. Obviously, to love God one must know God, and to know God adequately one must know many

things about Him, as well as about the way to treat other people whom He loves. So, asks the lawyer—not, perhaps, trying to trip Jesus up. “And who is my neighbor?”

Jesus, we see here, tells the parable to answer the question of the lawyer as to how real life in God is to be found. Given that there is a quality of life, a life of the ages worth calling eternal life. How does one come into that inheritance which is offered to, one? Note the word “inheritance.”

How can I become one of those to whom it happens, who receives as his right this inner spiritual life that is available? It isn't found by rightly answering the questions which religion propounds. If only it were! It means translating the answer into the language of deed—a much harder thing. And that doing must be offered to anyone who “by chance” provides the opportunity.

So Jesus tells this lovely parable and what happened on the way from Jerusalem to Jericho. Probably Jesus was on this road when telling the story, because the next incident that happens is at Bethany, which is, one might say, just up the road from the spot where the incident happened.

The story runs, then, that a poor fellow fell amongst thieves and was beaten and stripped—his clothing possibly being his most valuable possessions—and lay in the ditch by the side of the road, half dead. By chance a priest came by. He may have been going the same way or the opposite way. We do not know, though it seems that he may have been going in an opposite di-

rection—that is to Jerusalem. Any way he saw the body and passed—“passed by on the other side.” It is said in that day, if a priest went near a dead body—and he may have taken the poor man for dead—he became ceremonially unclean and unable to carry out his priestly duties for twenty-four hours. Further, in common with all devout men of his day, he regarding all human suffering as decrees of God. Why should he, a priest, inquire into an act of God? So, seeing the body there, he thinks to himself, “If this man is dead, or even wounded, I shall become unclean and I cannot keep my appointment. Like all good preachers, he wanted to be in time for his appointment. That is a part of the inwardness of the story. The priest put his ecclesiastical duties before kindness and an expression of love to God. The Levite, coming behind him, says to himself, “If the priest leaves him alone, I shall do the same. If the priest isn't going to bother, neither will I.” Then comes the unecclesiastical person, the businessman. He is a Samaritan on a business journey, a commercial traveler perhaps, going his rounds; but when he sees the man in trouble, he crosses the road. Very compassionately he pours in oil and wine, binds the man up, puts him on his own beast, takes him to the inn which perhaps he himself frequented, takes care of him, and makes arrangements for him to be looked after.

There is a lovely suggestion that the Samaritan watched the stricken man all night, for the words, “on the morrow” carry the mean-

ing "toward the morrow," or "at daybreak." He took out two pence, a sum equal to two days wages of a laboring man. The inn was perhaps the one at which the Samaritan always stayed when he was on his business trips, or the Jew inn-keeper wouldn't have trusted him to come back. "I", says the Samaritan, "when I come again, I will repay thee." The repeated "I" means "You know me."

Then asks Jesus, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise," or, as the tense implies, "Go and practice **HABITUALLY** that kind of love." The question, "Who is my neighbor?" is answered thus: "Your neighbor is anyone to whom you ever have the opportunity of being neighborly."

Love, you perceive, is not just an emotion called up sometimes by a little romantic happening that tickles our personal fancy, so in that peculiar setting we play an unselfish part and are proud of ourselves, and then go back to our callous, selfish ways with people. Jesus is saying, "If you really love God—and that is the first commandment—you cannot show it in any other way than by habitually and sacrificially expressing love for his little ones and his unfortunates."

If you agree, but should say that it is just as easy to be kind to a neighbor in trouble without the love of God in your heart, I disagree. In many situations one is attracted to a deed of kindness. The setting

attracts us by its romance. We watch ourselves doing kind deeds—helping a blind elderly woman across the street or a public highway, is a favorite illustration. This is not only pleasing to us, but it is also pleasing to those onlookers, because we are playing and acting a heroic part, even if the audience consists only of ourselves.

But being kind to your neighbor when there is every incentive to be unkind demands a deeper motive and a stronger power—namely, the love of God. It is alright sentimentally to talk about loving your neighbor as thyself, but if the neighbor in need is disliked, with or without reason, the power of sentimental feelings evaporates. Only as I see my neighbor as the beloved of God, whose love alone **makes** us neighbors in any real sense, have I the power to act in a neighborly way, however, unromantic the situation may be and however unattractive the neighbor.

If a despised Samaritan, says Jesus, whom you will not mention or regard as a neighbor at all, will go and rescue a Jew in trouble, what a reflection it is on you if, in indifference,, you pass the needy by. (Now, of course Jesus does not use the exact words which have been used here, but the meaning of His sayings are virtually the same). You belong to the chosen people. You know yourself beloved by the august and loving God who is Father of all. What a poor advertisement of your religion it is if you are less neighborly than a Samaritan commercial traveler, who didn't mind being late for business that he might befriend a needy

fellow traveler struck down by the brigands on the "Bloody Way."

It is hard to love, in any true sense, especially those whom we feel that have wronged us, or does not agree with us. And sadder still, when we are in trouble it is hard to think at all of others. "I don't care what happens to others so long as it doesn't happen to me." That seems to be the attitude of some, and it is a long way from loving our neighbors as ourselves.

Sometimes we are ready to admit with shame the lovelessness in the church. Quarreling, meanness, self-glorying, littleness, and indifference to the needs of men and women and the young people have spoiled our witness for Jesus. We have passed by on the other side. We have believed in the love of God through his Son Jesus Christ as a sentimental and beautiful idea. We have never adequately translated it into concern for, deeds to, the needy. We have spent far too much time and energy quarreling over things about which Jesus said nothing, while we have been indifferent about many things concerning which he spoke in passionate terms.

Someone has said that to the Greek every foreigner was a barbarian, to the Jew a Gentile dog, and to the Mohammedan an infidel. But that spirit is paralleled in the Christian church of today. Suppose some poor soul strayed in who didn't know much about our differences and had not much interest in them, but whose soul was sick, and hungry for God in the pardoning of his sins, and in search of the Christian way, then I think with

shame that that person would not get the idea that the first thing that mattered is the love of God expressed in the love of man. Yet that is the first thing.

After the war it will be very hard to love those who have hurt us, and unless we can really love them because we see them all as loved by God, and therefore as our brothers, we shall not build up any peace that lasts for long. There must be a sitting down beside nations that will be stricken to the heart, pouring in the wine that stings and cleanses and the oil that soothes and heals, getting alongside them in understanding and sympathy, making payments to help them and being ready to go on the next day as the Samaritan was ready, until the world is a real family, not a rabble of tenants each suspicious of the other. We shall want more than philanthropy, for that we shall need the driving force and sustaining power of God's love, in our own hearts. For without Him, we can do nothing.

I would leave with you no facile thought that it is enough to be kind to your neighbor. Really to love those with whom we have, or have had, differences more acute than those which separated Jew and Samaritan will soon be demanded of us. "O, Lord Revive thy church." When philanthropy breaks down and mere good will turns back, she the church, must be the medium of the love of God to those who are needy. It is the most important thing men should learn about the church, yet it is the last thing they believe about the church, that she should stretch out the hand and

help to all those in her domain. We must remember: all are his, the West and the East, the wise and the ignorant, the high and the low, the rich and the poor, the whole and the sick, the good and the bad. Never can the Christian Church retreat from the ground Christ occupied. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. "I believe in the love of God translated into terms of activities." If ye love me, keep my commandments, or, "If a man love me, he will keep my words: John 14:23. He that loveth me not keepeth not my saying: John 14:24. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2.

Yours in love of the truth as it is in Christ Jesus our Lord,

POSIE W. ASHWORTH
Danville, Virginia

COMFORT ONE ANOTHER

"Wherefore, comfort one another with these words."—I Thess. 4:18.

There is nothing more comforting to God's poor and afflicted people who have so many sore trials, heart-aches and shed so many bitter tears than to have that sweet and blessed assurance that there is a sweet, blessed and eternal home prepared for them in Heaven, where their poor afflicted bodies will be free from pain, bitter tears, soul trouble, when their vile sinful bodies will be changed and fashioned like unto His glorious body. Will this be

true with all the redeemed host? Most assuredly. "We look for the Saviour, the Lord Jesus Christ, who shall change (in the future) our vile body, that it may be fashioned like unto His glorious body." Philip. 3:20, 21. This will not take place until the glorious resurrection. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be (when our bodies are immortalized in the resurrection): but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:2.

Since the body of Jesus, in its entirety was resurrected and went to Heaven, so all the members of His body (the church) will be taken to Heaven in their entirety, body, soul and spirit wholly immortalized. The mission of Jesus was to save His people from their sins (Matt. 1:21,) Paul said that Christ Jesus came into the world to save sinners. I Tim. 1:15. Who is the sinner? It is man in his entirety. He did not come to save the Spirit or soul or body abstractly, or just a part of the man. But it was to save the whole man, body, soul and spirit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23. Paul believed that the whole man will be saved in Heaven. David said, "Come all you that fear God and I will declare unto you what the Lord has done for my soul" (in regeneration). Psa. 66:16. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with

thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Psa. 116:7-8. "Bless the Lord, O my soul; and all that is within me, bless His holy name." Psa. 103:1.

When Stephen was dying, he said, "Lord Jesus, receive my spirit." Acts 7:59. His soul or spirit went to heaven at death, while the body slept in the grave. See Rev. 20:4; Rev. 6:9. John saw those souls of the slain under the altar, while their bodies were asleep in their graves. What about the body? "But if the Spirit of Him that raised up Jesus from the dead, dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. "But I would not have you to be ignorant, brethren, concerning them which are asleep (in their graves), that ye sorrow not, even as others which have not hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." I Thes. 4:13-18. These sweet and consoling words will ever be a comfort to God's children.

Jesus taught the resurrection of the body. John 5:28-29. "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Paul also taught the resurrection of the just and unjust. Acts 24:15. Job believed in a future resurrection of the body and he should see His Redeemer for himself and not another. Job 19:26-27. David believed in the resurrection of the body. "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Psa. 16:15. Isaiah believed in a future resurrection. "The earth shall cast out the dead." Isa. 26:19.

Daniel believed in the resurrection of the just and unjust. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. Enoch in the first dispensation was translated and taken to heaven in his entirety. So was Elijah translated in the legal dispensation, and our blessed Saviour in the Gospel dispensation, which shows that it is the whole man in each dispensation that is taken to Heaven.

Paul teaches the doctrine of resurrection so clearly, 15th chapter of 1st Corinthians. Yet there were some then that denied the resurrection. Now if Christ be preached that He rose from the dead, how say some among you there is no res-

urrection of the dead? And if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, our faith is vain; ye are yet in your sins. Then they also which are asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." I Cor. 15:12-20.

As was before proved by ocular testimonies, and before preached and asserted, and now re-assumed and concluded from the glaring contradictions, and dreadful absurdities that follow from the denial of it: and become the first fruits of them that slept; who were already fallen asleep; respecting chiefly the saints that died before the resurrection of Christ; and if Christ were the first fruits of them, there is no difficulty of conceiving how He is the first fruits of those that die since. The allusion is to the first fruits of the earth, which were offered to the Lord; and especially to the sheaf of the first fruits, which was waved by the priest before him (Deut. 26:2; Lev. 23:10-11) and to which Christ in His resurrection from the dead, is here compared. The first fruits were what first sprung out of the earth, were soonest ripe, and were the first reaped and gathered in, and then offered unto the Lord; so

Christ first rose from the dead, and ascended to heaven, presented Himself to God as the representative of all His people. "The first fruits sanctified the rest of the harvest, represented the whole, gave right to the gathering of it, and insured it (a pledge that all the harvest will be like the first sheaf). Christ by lying in the grave, and rising out of it, sanctified it for His people, and in His resurrection represented them; they rose with Him, and in Him; and their resurrection is secured by Him, because He lives, they shall live also. Just as He is the first born from the dead, with respect to many brethren, to whom He stands in the relation of a first born; once more, as the allusion is particularly to the sheaf of the first fruits," etc. I Cor. 15:20. John Gill over 200 years ago. The Old Baptists then and all the way have believed in the resurrection of the dead, both of the just and unjust. London Confession of Faith, 1689, contended for the resurrection of the body. All confessions of our faith in the constitution of every church, the ordination of every preacher and deacon, all Primitive Baptist papers and editors in the past believed in the resurrection of our mortal bodies both of the just and unjust and the joys of the righteous and punishment of the wicked will be eternal or interminable. The Sadducees denied the resurrection of the body and said, "There is no resurrection, neither angels, nor spirits; but the Pharisees confess both." Acts 23:8. Paul said, "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word

doth eat as doth a cancer: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim 2:16-18. To deny the resurrection of the body denies the hope and salvation of the sinner. Of course carnal reason cannot understand it. But our God is able to accomplish this great work. Paul called it a mystery. All the work of salvation is a mystery. Paul said, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. "So when (in the future resurrection of the body) this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (when the body is raised) shall be brought to pass the saying that is written, Death is swallowed up in victory." (Isa. 25:8.) This refers to future time, and to the world to come. The prophet expresses it actively, it being a prediction of what was to be done by the Messiah; the apostle cites it passively, as being accomplished by Him (Christ) after the resurrection, and considered as a part of the song sung by the risen saints. "O death, where is thy sting?" Hosea 13:14. "O grave, where is thy victory? The sting of death is sin." Since Jesus put away sin by the sacrifice of Himself and dying in their room and stead and arose from the dead

for their justification. All their sins are atoned for. When Jesus put our sins away He removed the sting from His people. Since death lost its sting in being deposited in the elder brother, it can have no power over His people whom He redeemed. He will then wipe away tears from off the faces of His resurrected saints. This hope is a sweet comfort to God's children.

May God bless all of you.

Lee Hanks,

Cantonment, Fla.

P. S.—How a tobacco worm can go into the ground a worm and come out next spring a tobacco fly with worms, I cannot understand, but it is true. Every particle of that worm is changed from a worm to a fly without performing any conditions whatever.

Jesus could change every drop of water into wine without any effort upon itself or any aid of man. He can change our vile bodies, in their entirety, to spiritual bodies. He can change our sinful hearts in regeneration, shed abroad His love in them and make them in heart love heavenly things. None can fully understand the trinity in the God-head and the trinity in man. The Father, Son and Holy Ghost fully accomplishes this salvation for man, possessing body, soul or spirit. It does not take a triune God to save a part of man. God does not fail to save man in his entirety.

It is not the question why God did not save all the race, but why did He save poor me—a little speck of God's creation. It is all of grace from start to finish. By it indeed I am saved.—L. H.

THE LANDMARK A COMFORT

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

Dear Mr. Gold:

Since reading the latest issue of Zion's Landmark I am impressed to write a few lines, and try to express my appreciation for the sweet comfort I have received from its pages. Elder Fairchild's letter was comforting to many; to me, at least. Elders O. J. Denny's and B. S. Cowin's sermons were good food for a hungry traveler's soul. I wish I could hear or reach such good sermons every day. I wish more of the dear old Baptists would write. Perhaps they will, when so much more suspense is over (if it ever is.)

I have some good sermons that I've read over and over, finding a new beautiful truth each time that I missed the first times. They are truth, and never grow old. They are founded on the book of truth—it never grows old. It has come along, through the ages past, to comfort God's poor weary pilgrims in this desert land. We read in that Sacred Book of those who desired to arrest our Blessed Saviour, but He passed through, in their midst; also, now His Precious Word has passed through, and is still accomplishing His purpose, in its mission, preserved by His great and holy power, yes, His wonderful power, with such a God to watch over us poor mortals. We should rejoice more often. I experience short seasons of rejoicing. At the time I feel to almost know that I am one of the least of God's children. O, how happy I am! The 6th of June 1945, my heart overflowing with joyful thanks to my Blessed

Saviour, I composed, and wrote the enclosed verses. Print, if you think it worthy of space.

Mary Lancaster,
Cuba, Alabama.

SENDING LANDMARK TO THOSE UNABLE TO PAY

Dear Mr. Gold:

Am enclosing wherewithal to extend my subscription another year, and the rest do with as you think best. In the past several months I have read on different occasions where there were worthy causes, so I am more than willing that you use your judgment in distributing the little remainder.

I had the sweet privilege of attending services at the Norfolk church Sunday, Sept. 16th., the first time I have attended any meetings since the As'sn at Tabor City, N. C., last Nov. I left home Sunday morning with a prayer in my heart that the giver of all good gifts would enable me to receive some crumbs of comfort to quench the thirst of the long dry spell. Truly He heard my prayer, for my cup runneth over. I don't think Elder Denson ever preached a better sermon, nor said a better prayer than he did that day. It was good to be there.

If one at all, for which the dear Saviour suffered and hung on the cross; and later ascended into heaven and is sitting at the right hand of his Father—pleading for the forgiveness of sinners with groanings that cannot be uttered: then the least of all I am.

Mrs. C. W. Adams,
643 Mt. Vernon Ave.,
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.

AUG. 15, 1945

33RD YEAR AS PASTOR

Zion Landmark,
Wilson, N. C.

Dear Sirs:

On yesterday I was blessed to speak to an intelligent congregation in Reidsville Baptist Church, the same being the first meeting of my thirty-third year of that church, as Pastor.

We, and the Reidsville membership have cause to be thankful unto the Lord, and to say with David, "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men." Without Him we can do nothing, that would be acceptable in his sight.

I was asked to have reprinted in Zion's Landmark, an article which appeared in March Ist issue of the Landmark, in Volume LXVIII No. 8, 835, written by O. J. Denny, on the subject, "**The Wisdom of God and the Depravity of Man.**"

If not crowding out better matter kindly have the same **reprinted.** The children of God, inquired, "Is this the Christ, or shall we look for another? Jesus said "Go shew John **again**, those things which ye do hear and see: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11, 4; 5) Some believe, that all the promises, are for the present, and that no promise, is for the future, and while we agree, that, with God, there is nothing new or old, that He is from everlasting to everlasting one eternal now; yet the promises of the Scriptures are for present; He being ever watchful over his people, but, we also believe, He that hath delivered, will yet deliver, And he said, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live; And whosoever liveth, and believeth in me shall never die. "BELIEVEST THOU THIS? If we believe this truth, it is because we have been born of God, born of love, Born from above." True, He demonstrated His power, to raise Lazarus, now; but He also said, "I go away, and if I go away the comforter will not come. But he said "I will pray the Father and He will send another comforter, (THE HOLY SPIRIT) and it shall take of mine and shew it unto you, and guide you into all truth." Sure. He was the "ALPHA, THE Omega, THE BEGINNING AND THE END, THE FIRST AND THE LAST, in the Conviction, conversion, the travail, the preservation and comforter of

his children here, and hereafter; for He said; And I go to prepare a place for you, and if I go and prepare a place for you, I WILL COME AGAIN, AND RECEIVE Martha if she believed, and I am there ye may be also." Do you believe what he said? Jesus asked Martha if she, believed, and I am made to wonder, at the reasoning of some who believe that Jesus taught, only, that the resurrection had no promise of the resurrection applied only to the present, and of the body of his children, and their joy in eternity. Did not Jesus say I am the resurrection, and the life. Surely he spake God's eternal TRUTH When He said: I AM, THE WAY, THE TRUTH AND THE LIFE, NOT ONLY HERE, BUT TO ALL ETERNITY. He made no idle promise when HE SAID: "I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF, THAT WHERE I AM THERE YE MAY BE ALSO."

I have no time or disposition to argue with those who do not believe in the resurrection of the dead. If they sleep, let them sleep on, for I cannot awaken them.

In hope,

O. J. DENNY

Winston Salem, Nov. 19th, 1945.

IN MEMORIAM

Whereas it was the will of our Heavenly Father to remove from us by death on June 26, 1945, our beloved Sister Eva Hawkins, who was married to Willie Hawkins Nov. 28, 1912. To this union were born seven children, all of whom are living to mourn her departure from this life.

Resolved, that in the passing of our dear sister, the church has lost a faithful member, whose cheerful face will long be missed in our assemblies.

Resolved, second, that we desire to bow submissively to this dispensation of God's providence, knowing that He worketh all

things after the counsel of His own will and is righteous in all His ways. We also desire to extend our heartfelt sympathy to the bereaved husband and children. May the peace of God which passeth all understanding keep their hearts and minds, through Jesus Christ.

Be it further resolved, that a copy of these resolutions be made a part of our minutes, a copy be sent to our beloved Brother Hawkins and family, and a copy to Zion's Landmark for publication.

Done by order of the church in conference assembled at Mebane, Saturday, September 8, 1945.

Elder T. F. Adams, Moderator
Jodie Warren
Fannie Lee Warren
Eva Hall, Committee.

IN MEMORIAM

With the help of the Lord I endeavor to write concerning the life and death of our beloved Sister Norris (Mrs. William Norris.)

To know her was to love her. I went to see her within the last year she lived. I enjoyed hearing her talk so much, for it was a Godly conversation. I said to my children: I felt like I had been to a good meeting and it lingers with me. I feel she is a dear mother in Israel.

She was born March 11, 1859, died July 28, 1944.

She was the daughter of Sydney and Eliza Warren Malone. I don't know the date she joined the church but her daughter Effie said she was a member for 50 years at Lynchess Creek, in Caswell County. She was married to William Norris, April 12, 1877. They lived together 67 years.

She lived in Durham at the time of her death. I remember she came to see me when I was ill with neuritis. I visited her while walking on crutches.

I remember questioning her concerning some of the things I felt the Lord had revealed to me and her words were very consoling to my poor soul. I feel she is now resting in the sweet presence of her dear Redeemer, Christ, the Lord. And I have a sweet hope I will meet her in that world beyond this veil of tears, where sorrows, sickness, pain and death are feared and felt no more, where all is peace and love forevermore.

Written by a little sister in a precious hope.

Mrs. Allie Blalock White
931 1/2 East Main Street,
Durham, N. C.

MRS. MAMIE DAVIS

I will make the attempt to write a sketch of the life and death of Sister Mamie Davis, though I feel too unworthy to undertake such a sacred job.

Sister Mamie was born Sept. 5, 1888,

died Sept. 25, 1843. She left to mourn her departure, her husband, Wiley Davis, one son, one adopted girl that she raised of her sisters, the child loved them both, like a mother and a father.

Sister Mamie joined the church at Aycocks in April in 1923. She lived a good and faithful member until her health failed. The writer has a sweet hope that her precious soul is hovering around the warm and sunny banks of deliverance and where she will remain until the blessed Saviour comes the second time, and calls her from her sleeping dust and takes her to the eternal home, which He has prepared for all His chosen ones to be forever with her Saviour, to be forever blessed.

Written by one who loved her in Christ, I hope.

Celia Mayo

JOHN ADAMS

Dear Mr. Gold:

Enclosed you will find three dollars (\$3.00) to pay for the Landmark. I am receiving it this year from February 15, 1945 until February 15, 1946. The other dollar to be used to help pay for some one else who is unable to pay.

Thanks an awful lot for sending the paper on. I'm very sorry I have neglected to pay until I am so far behind, but why I have done so I don't know unless it is because God has a time for everything to be done and we just have to wait for His time to come. Once I thought of saying it was my father's sickness and death, but he died April 23, of this year. Yet I have failed to send my renewal until now.

If you have space enough I would like to say a few words about him, my father. His name was John Adams, an uncle of Elder Floyd Adams. He was 87 years old and suffered an awful lot with cancers. A few months before he died he had trouble with them. He spent most of his time in Durham with me from Thanksgiving in '44 until April '45 when he passed on. But I feel that he is in a better place. While he never joined any church he was a firm believer in the Primitive Baptist faith and while he was with me he read my old Landmarks about all the time he could sit up.

I also want to say thanks an awful lot to Mr. Gold for not stopping my paper for I really enjoy every word printed in them from cover to cover. I hope to be able to keep reading it as long as I live.

A believer,
(Mrs.) Lena Durham,

113 Holloway Street,
Durham, North Carolina.

RESOLUTIONS OF RESPECT

The Church at Angier desires to express its feeling of sadness in the death of our dear brother, Walter Simpkins, who was

born July 11, 1872 and died May 7, 1945. He united with the church at Angier by letter of dismission from the church at Raleigh, January 31, 1931. He remained there a faithful member until death. He was carried to the hospital and all was done that could be done for him by his family and doctors but God's call had come and took his spirit home to rest. He leaves a wife and five children to mourn their loss.

Brother Simpkins greatly rejoiced over the baptism of one of his daughters into the church of his faith and order. He was so overcome with joy and peace that he was so happy for sometime, he wanted to talk about it to all he met.

It was our privilege to know this good brother for several years and the profession he made with a well ordered walk and a Godly conversation. We shall ever cherish his memory as near and dear to us. His place will be hard to fill at home and at his church. We shall miss Brother Simpkins at our church and in the community. It makes our hearts feel sad to know He is gone. The Scripture teaches that "By their fruits you shall know them." While we are grieved at our loss we believe that our loss is his eternal gain.

Therefore, he it resolved:

First, that the Church at Angier has lost a faithful member, his companion a loving husband and his children a devoted father. We extend our tender love and sympathy to the bereaved ones, trusting that the God of all Grace may comfort and sustain them in every trial.

Second: that we bow in humble submission to God, who doeth all things well.

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

Done by order of the Church in Conference, Saturday, June 30, 1945.
Committee:

Martha Dupree
Edith Young
W. F. Young

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk.

**THE LOWER COUNTRY LINE
ASSOCIATION MEETING**

The next session of the Lower Country Line Union will be held with the church at Rosses, Saturday before the fifth Sunday in December, 1945. All lovers of the truth are invited to meet with us, especially ministering brethren. Elder A. L. Holloway was chosen to preach the introductory sermon, Elder T. W. Walker, alternate.

Clyde Satterfield, Union Clerk.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII.

SEPTEMBER 1, 1945

NO. 20

FURTHER EVIDENCE OF JOB'S IGNORANCE

"The range of the mountain is his pasture, and he searcheth after every green thing.

Will the unicorn be willing to serve thee, or abide by thy crib?

Canst thou bind the unicorn with his band in the furrow? or will he harrow the valley after thee?

Wilt thou trust him, because his strength is great? or wilt thou leave thy labor to him?

Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in the dust.

And forgetteth that the foot may crush them, or that the wild beast may break them.

She is hardened against her young ones, as though they were not hers; her labour is in vain without fear;

Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

What time she lifteth up herself on high, she scorneth the horse and his rider.—Job 39:9-18.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

IS THE LAW AGAINST THE PROMISES OF GOD?

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." (Galatians 3:21.)

The old relationship to the law (so long as it continued) made justification by law a necessity. The doing was indispensable to the living, so long as the law's claims over us personally were in force. We strove to obey, in order that we might live; for this is law's arrangement, the legal order of things; and so long as this order remained there was no hope. The child of God knows something about this; for he tried so hard to keep the law, (for the law is Holy.) But we have found that it is impossible for us to "obey and live"; and as the law could not say to us, "live and obey," it could do nothing for us. Only that which could reverse this order in our case, which could give **LIFE IN ORDER TO OBEDIENCE** would be a comfort to us. This the gospel steps in to do. Not first obedience, and then life, **BUT FIRST LIFE AND THEN OBEDIENCE.**

Certainly, this argues no weakness or imperfection in the law. For if law could have given life, this law would have done it (please refer to our text). However, law and

life, in the case of a sinner, are incompatible. It is the very perfection of the law that makes life impossible under it, unless in the case of entire and ceaseless obedience, without a flaw. This is impossible for any human being. No one ever kept the law perfectly, that is, no one who was under the curse of the law. Jesus Christ, who is the Saviour of his people, is the only one who kept the law perfectly. So then it is, "By the law is the knowledge of sin;" and where sin is, law proclaims death, not life.

So long then, as the old relationship continued between us and the law; or, in Paul's words, so long as we were "under the law," there was nothing but condemnation and evil conscience, and a fearful looking for of judgment. But with the change of relationship there came pardon and liberty and gladness and rejoicing—that we had been set free from the curse of the law, but the redeeming blood of Jesus Christ. Now we could sing, "Christ hath redeemed us from the curse of the law, being made a curse for us," for it is written, (Cursed is every one that hangeth on a tree: Gal. 3:13); so we are no longer under the law, **BUT UNDER GRACE.** But the law is the same law, but it has lost its hold on us, its power over us. Law cannot cease to challenge perfect obedience from every human being,

BUT TO US (who have been redeemed—born again) its threat and terror are gone. The law can still say "Obey," but it cannot say "Disobey and perish."

Our new relationship to the law is that of Christ Himself to it. Our faith in God's testimony to Christ's surety. Obedience has made us one with Him. The relation of the law to Him is its relation to us who believe on His name. His feeling towards the law should be our feeling. The law looks on it. And does He not say, "I delight to do thy will, O my God: yea, **THY LAW IS WITHIN MY HEART.**" (Psalms 40:8.)

Sometimes we speak as if the servant were greater than the Master, and the disciple above his Lord; as if our Lord and Saviour Jesus Christ honored the law, and His people were to set it aside; as He fulfilled it for us, that we might not need to fulfill it; as if He kept it, not that we might keep it, but that we might not keep it.

The plain truth is, we must either keep it or break it. Which of these should a child of God do, through the strength in Christ Jesus our Lord? There is no middle ground here. If it be not a duty of God's children to strive "through the Spirit" to keep the law, he may break it at his pleasure, and go on sinning because grace abounds.

What is duty? It is that which is **DUE** by **ME TO GOD**; the kind of conduct **I OWE TO GOD**. Would it be consistent for me to say that, because God hath redeemed me from the curse of the law, therefore **I OWE** Him nothing, I have no furth-

er **DUTY NOW TO HIM**? Brethren, has not redemption rather made us **DOUBLE DEBTORS**? We **OWE** Him more than ever; we owe His Holy law more than ever; more honour, more obedience. Our duty has been "doubled," not **CANCELLED**, by our being delivered from the curse of the law. It seems to me, and I am talking right out of experience, the greatest of all debtors in this world is the redeemed child of God, the one who can say with the Apostle Paul, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20). What a strange thing it would be for God's children that they suppose that because **LOVE** has cancelled the penalties of the law, and has turned away its wrath, therefore reverence and obedience to that law are no longer due! Is **TERROR**, in our estimation, the only foundation of duty; and when love comes in and terror ceases. **DOES DUTY BECOME A BOND-AGE**?

But suppose we say that we object to the word duty, and contend for that of privilege? Privilege is not something distinct from duty, nor at variance with duty, but it is duty **AND SOMETHING MORE**; it is duty influenced by higher motives; duty uncompelled by terror or suspense. In privilege the **DUTY** is all there; but there is something superadded, in shape of motive and relationship, which exalts and ennobles duty. It is my duty to obey

government; it is my privilege to obey my parent. But in the latter case is duty gone, because privilege has come in? Or has not the loving relationship between parent and child only intensified the duty, but superadding the privilege, and sweetening the obedience by the mutual love? Is not Paul's experience our experience? We hear him saying, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead;" (Cor. 5:14). "The love of Christ CONSTRAINETH." This is something more than both duty and privilege added.

Let us not look but at one side of a subject, this is the truth of God, that we are liberated from the law in order that we may keep the law; we get the "no condemnation," in order that "the RIGHTEOUSNESS OF THE LAW might be fulfilled in us"—(listen again to the apostle Paul)—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4); we are delivered from "the mind of the flesh," which is enmity to God, and not subject to His law, on purpose that we might be subject to His law (Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (Romans 8:7), that we may "delight in the law of God after the inward man" (Romans 7:22) 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. (Romans 7:25). Let's listen to the writer, James, "Speak

not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judgeth the law, thou art not a doer of the law, but a judge. "James 4:11). Should we as children of God speak of obedience to the law as bondage, or of the law itself being abolished to believers? Here are the words of the Holy Ghost; the law of God is just the law of God; that very law which David's Son delighted; and what delighting in it, serving it, doing it, and we do well to meekly and lovingly to learn.

"Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31); forever. "Wherefore the law is holy, and the commandment holy just, and good." (Romans 7:12). The law's aspect toward us is that of friendship and love, and so we have become "servants of righteousness". Read, Romans 6:19—"I speak after the manner of men" because of the infirmity of your flesh:" for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Brethren, we are not delivered from service, but we are delivered from one kind of service, and by that deliverance introduced into another. Listen to Paul—"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:6). "Ye are bought with

a price." "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant." (1 Cor. 7:22). Thus we see, obligation, duty, service, obedience, still remain to the child of God, though no longer associated with bondage and terror, but with freedom and gladness, and love. Our experience is, that the law's hold on us is altered, and, with that, the NATURE and spirit of the service are altered, BUT THE SERVICE ITSELF REMAINS, and the law which regulates that service is confirmed, not annulled.

Suppose that we would say that it is not SERVICE we object to, but service regulated by LAW. But could we say, what is to regulate service, if not law? Suppose that we say that it is by LOVE. Love is not a RULE (but a MOTIVE. Love does not tell a child of God what to do; but it tells him HOW to do it. It is love that constrains me to do the will of the beloved one; but to know what the will is, I must go elsewhere. The law of our God is THE WILL of the beloved one, and were that expression of his will withdrawn, it would certainly not know what to do. It might say, I love my Master, and I love His service, and I desire to do His bidding, but I must first know the RULES OF HIS HOUSE, that I may know HOW to serve Him. Love without law to guide its impulses would be the parent of will—worship and confusion, as surely as terror and self-righteousness, unless upon the supposition of an inward miraculous illumination, as an equiv-

alent for law. Love goes to the law to learn the divine WILL; and should we say that a believing child of God has nothing more to do with law, save to shun it as an old enemy, might as well say that he has nothing to do with the will of God. For the divine law and the divine will are substantially one, the former the outward manifestation of the latter. And it is "THE WILL of our Father which is in heaven" that we are to do. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21); so proving by obedience what that "good, and acceptable, and perfect WILL of God." (Romans 12:2). "And be not conformed to this world: but be ye transformed by the renewing of your mind, and that ye prove what is that good, and acceptable, and perfect, will of God." "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:17). Brethren it is to the will of God that we are to live. "That he no longer should live the rest of his time in the flesh to the lusts of men, BUT TO THE WILL OF GOD." (1. Peter 4:2).

As to the oneness between divine "will" and divine "law". One need only quote the words of Him who came to fulfill the law, "Lo, I come: in the Volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psalms 40:7-8). Also (Hebrews 10:7).

If law be not will, then how could

we define it? Surely will has uttered itself in law, if this be not true, in what has it spoken? It seems to me that truth is the utterance of the divine "mind," but law is the utterance of the divine "will." When a father teaches his child, we see simply "mind" meeting "mind"; but when he commands or gives rules, we see "will" meeting "will".

Should it be said that will and law are now embodied in CHRIST; and that it is to this model that we are to look; then we would ask, "what do we see in Christ?" The bodiment and perfection of law fulfiller of the law. He is the emblem. It is impossible for us to look at Him without seeing the perfect law. God has given His children these two things in these last days, the law and the living model; but was the living model to "supersede the law?" We see the law now, not merely in the statute-book, but in the person of the King himself. And in Hebrews 8:10, we read these words.—"For this is the covenant that I make with the house of Israel after those days, sayeth the Lord; I will put My laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to Me a people". And again He says, "think not that I am come to destroy the law, or the prophets; I am not come to destroy, but fulfill." (Mat. 5:17). We hear Him again saying, "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same

shall be called great in the kingdom of heaven." (Matt. 5:19). Our Lord is here speaking of the law and its commandments, lesser and greater, and he is speaking of it as binding on them who are heirs of the kingdom of heaven. Of course we cannot understand that any of God's children in whom Christ died — are eternally lost because they have failed to keep the law, for our salvation and obedience are in Him. Paul says, If any man's work shall be burned, he shall suffer loss; but he himself shall be saved: yet as by fire. (1. Cor. 3:15).

If we say that it is only exemption from obligation to the moral law or ten commandments that is pleaded for, and not the law or will of God in general, the answer is, the ten commandments are the summary or synopsis of God's will as to the regulation of man's life; and every other part of the Bible is in harmony with this moral law. So that exemption from compliance with any Bible Statute, or from obligation of submitting ourselves to any Bible truth, might be pleaded for as properly an exemption from law. For the law cannot be cut out of the Bible and set aside by itself, while all else remains in force. Either all must go or none.

If objection is to the use of the word "law or commandment," as implying bondage, the answer would be, obedience to law is true liberty; perfect obedience to perfect commandments is perfect liberty. And there must be some dislike of obligation to it is felt; nay, there must be lack of understanding of

the gospel, as well as law, in such a case. We are persuaded of this, that where is this shrinking from the application of the law as a Christian rule of life, there is a shrinking from perfect conformity to the will of God; nay, more, there is the like of full consciousness of the perfect forgiveness which the belief of the gospel brings; for where there is full consciousness of pardon of one's sins, there would be no dread of the law, no shrinking from Sinai's statutes. In all Antinimianism, whether practical or theological, there is some mistake both as to law and gospel.

But why should we have any objection to such words of law, and commandment, and obedience? The Apostle speaks of "the law of the Spirit of Life?" And does he not say "And this is the commandment, that we should believe on the name of His son Jesus Christ, and love one another, as He gave us commandment". (1. John 3:23); and is not the "new commandment" said to be only a repetition "of the commandment, which we have heard from the beginning?" (Brethren, I write no new commandment unto you, but an old commandment which ye have had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. (1. John 2:7-9). Again we read, "Know ye not, that

to whom ye yield yourselves servants to obey, His servants ye are to death, or of obedience unto righteousness." (Romans 6:16); and in whom ye obey: whether of sin unto Romans 1:5, we read, "By whom we have received grace and apostleship, for obedience to faith among all nations, for His name."

When Paul the apostle is exhorting the Christian brethren in the 12th and 13th chapter of Romans, is he not giving precepts and laws? Nay, and does he not base the exhortations on the ten commandments? "For this thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Romans 13:9-10). The ten commandments are here presented as God's children guide and rule of life, which guide and rule "love" enables them to follow; the apostle does not say "love is exemption from the law, or love is the abrogation of the law, "but love is the fulfillment of the law." Love does not supersede law, nor release us from obedience to it. It is love which enables us to obey." Love of God in our hearts does not make the breach of law, "no sin in a Christian." But love (God's love) so penetrates and so "constrains us", that, not reluctantly, we act towards our neighbor in all things, both great and small, as the law bids us to. Yes, Christ "hath

redeemed us from the curse of the law," but certainly not from the law itself; for that would be to redeem us from that which is "holy and just and good."

In other epistles the same reference occurs to the ten commandments, as the basis and rule of a "true righteous life". Thus, in speaking of the family life (relationship), the apostle introduces the moral law as the foundation of obedience. "Children, obey your parents in the Lord: for this is right; honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3). Paul was writing to those who are "in the Lord", he is contending for obedience and honour, in the name of the fifth commandment. Yet surely, if any duty might have been left to the impulses of Christian love, without reference to the law, it would have been that of a believing child to its parent. Was the apostle then a legalist when he referred the Ephesians to the law as their rule of life and conduct? Did he not know that they were "not under the law, but under grace?"

It is granted that "the law worketh wrath." (Romans 4:15). "Because the law worketh wrath: for where no law is, there is no transgression), and yet to a believing child of God legal threats of condemnation have no terror. It is granted that in the matter of forgiveness and acceptance, law is to him nothing, save as seen fulfilled in his surety; that law has no claim upon

him which should break his peace, or trouble his conscience, or bring him into bondage.

That law can only touch him and deal with him in the person of his substitute; that the righteousness in which he stands before God is a "righteousness without the law"; and "without the deeds of the law"; that the sin which still remains in him does not give the law any hold over him, or any right to enforce its old claims or threats. It is granted that it is in grace, and grace alone that we stand, and rejoice in hope of the glory of God, in a condition at all times to take up the challenge, "Who shall lay anything to the charge of God's elect?" Who is he that condemneth?" But fully admitting and believing this, we ask, "What is there in this to disjoin a child of God from the law, or exempt him from obedience to the law?" Are not all things done in him for the purpose of setting him (the child of God) in a position wherein he may love and keep the blessed law which Jesus kept? "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psalms 19:8). The Psalmist again says, "I delight to do thy will, O my God: yea, thy law is within my heart. (Psalms 40:8).

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise Thee with uprightness of heart, when I shall have learned thy righteous

judgments. I will keep thy statutes: forsake me not utterly. (Psalms 119: 4-8.)

With my whole heart I have sought Thee: O let me not wander from Thy commandments. (Psalms 119:10).

In love of the truth as it is in Christ Jesus our Lord,

Posie W. Ashworth,

P. O. Box 917, Danville, Va.

CARE POSTMASTER, NEW YORK

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I enclose a letter from Sister Macie E. Paul, received many months ago. I regret so much that I did not give her a reply in the time necessary to be sure she would receive it. Sometime ago I decided to send it to the Landmark for the purpose of trying to learn her location, also to request other readers of the Landmark to write her, for I feel sure she would be delighted to hear from any one who would write her. This morning I remembered sometime ago when I read this letter to my dear brother, Elder Xure Lee.

I must stop here until I can overcome or control my grief, while I lie here on my bed of affliction, knowing my time on earth is short. If, when I am approaching the end, I could make the expression he did, what a relief it would be.

The words he spoke just before he departed this life, he said he was going home. After reading Sister Paul's letter to him, his reply was, "I would send it to the Landmark." Mr. Gold, I should say Bro. Gold, because I love you, if you have space

in the Landmark please publish it because I feel sure she would enjoy a letter from any one who would write her. If I am able to write I desire to do so, if I can secure her address.

Thanking you, Mr. Gold if you will print this.

One of the poorest,
Azubah Lee.

Four Oaks, N. C.

Captain Paul's address is 32d Field Hospital, A.P.O. 464, Care Postmaster, New York.

To The Household of Faith

Dear Sister Lee:

If I may be permitted to call one so blessed with the riches of Christ, sister. Lying here in a hospital bed your words, "To The Household of Faith," were very comforting to me. My November Landmark came in the day I was admitted, but my head hurt so bad that I am just getting around to read. I have had the flu but will be up again in a few days.

For such a long time I have felt such a coldness in spirit. Although, I have not been ill, duty has called me from all that I love dearly, my family, the church and the dear children of God. I feel as one lost and no longer remembered. When I try to write there is so much evidence of my ignorance and unworthiness, spiritually, that always the result is in the waste basket.

The last few years of my life has been in the army, as an army nurse, and I have not enjoyed the sweet association with Old Baptist people, except by reading, but very few times since. The last eighteen months I have been on foreign soil, Africa, or Italy and have only been

associated with one other person in all this time that knew or loved Old Baptists.

My heart aches for one disabled physically to visit and carry on with routine activities, but, dear sister, I feel that if I could have the blessed assurance of a hope in Christ, and eternal life that you have, I'd willingly exchange places with you today. My hope, if any, is so vague and often there seems to be only a veil of sorrows and distress ahead for me. Inside my heart is an almost constant prayer for a stronger faith and an evidence that I have been visited by the spirit of the Holy Ghost. I know what I love and believe, but have never been blessed with the comforting, lasting, evidence that I am one of those Christ died for.

Sometime in December I was blessed to visit the Holy Land, to see the very stable where Christ was born, the olive tree where he and two disciples spent the night, the Mount of Olives, where He preached His great sermon to the disciples, and etc. We saw the very spot where he (supposedly) was crucified, and the stone where the mother, Mary, sat. This trip meant a great deal to me. I visited all the stations of the cross, and many other places, of miracles of Christ, while on earth. My only regret was not having more time there and my historical background was not too good, so I was torn with doubt as to the actual truth. Our guide was like a preacher and seemed to preach a sermon every where we went. So far as I could see, he concurred strictly with Bible history.

If you can find time and have a

mind to write to one so unworthy as I, I'd love to hear from you. If you are interested, I can write about the natural happenings of a war torn world, even though I am not blessed with a spiritual mind.

Pray for me, when at a throne of grace, and write more often to the paper. A letter I wrote Sister Hill was printed some time ago and I had many lovely letters from sisters and friends. At that time I was too busy to write them, but appreciate the letters very much. Will get around to answering all of them soon.

My daily prayer is for peace, and to be able to return home again.

May God's richest blessings continue to shine on you.

My best wishes,

Eunice Paul,

32d. Field Hospital,
A.P.O. 464,
Care P. M., New York.

ENJOYED THE MEETING

My Dear Beloved Pastor:

I feel I must write you and tell you just what this yearly meeting has meant to me. I thought I had always enjoyed going to church from a tiny tot on but to me this meeting has meant more than anyone I have ever known. I can't tell you just how good it seems for the family to be straightened out once more. There has been so much sickness through the summer until I am bound to say it has kept me from church. If I had gone I felt like I wouldn't have gotten much out of it knowing that they wanted to go so badly, especially my beloved sister Cassie. It hurt me so much when Mamma

passed away, I heard Cassie say to some one, "Well I won't have a way to go to Upper Black Creek now." No, I wasn't a member then but it didn't take me long to tell her she had a way as long as I was able to go there, that I loved Upper Black Creek and all those Old Baptists and I felt like God would prepare a way for us to go. Not until the first meeting we went to together had I told any one of my healthful experiences and just how much I really loved the church and had hoped that I could have joined before I lost my precious old mother. I just felt like then that I never could join without her here to rejoice with me, but at God's appointed time I was made willing to go and when I was asked if I had anything to say I was bound to say no. I had had some beautiful experiences but they are inside and I don't know how to tell them. When I hear my dear brothers and sisters tell of their experiences I sit back and wonder, "Am I a child of God? I didn't wait to be brought down that low. I suffered a short time to what some of them do. I have been made to feel like it was because I didn't have to be made to love these things. I loved them from a child. Sometimes I try to make myself feel that maybe I was born loving such sweet things as these. When I was nine or ten years old I went to Sunday school regularly, not that my mother believed in it but it was convenient and she never interfered with our pleasures. On this particular Sunday my teacher got up and gave a lecture on Predestination. She said: "This is what the old Baptists be-

lieve and surely we don't want to believe that." That was my last time at Sunday School for I thought then as I do now—anything that was good enough for my mother, was surely good enough for me.

I can't tell you what it meant to me this morning in your sermon when you said what you did about the day I joined the church. You didn't have to tell me who you were referring to. I felt like I knew. Yes, it made me happy too, when those dear old deacons made such a quick motion in receiving me into the church. And with God's help and your sweet prayers I hope to keep that light shining on and on as it shown then. As my precious old father-in-law often says, "if God be for you, who can be against you."

I'm enclosing a little gift in my letter. It's not much and it won't mean so much to you, but it means a lot to me. This time I'm not giving this for myself but in honor of my beloved mother. I'm sure she would be happy if she could know that I thought of her in this sweet way. I had planned to do this at the June meeting, after she had passed away a year and too that was her sweetest meeting. She always spoke of it as being her big June meeting.

Again I must say I enjoyed all three days of the meeting. We sisters, all but Dixie, gathered up at the home place this afternoon, and we told those that were not at church just what they had missed. It seems a long time from now until the November meeting, but I have learned now that the hungrier you are the more you can enjoy the

feast.

May God bless you and your family and remember me and my little family in your prayers please.

Come to see us when you can and will. You are always welcome and you can never know what a visit from you means to us.

A true sister, I hope,

Charlotte L. Williamson.

THE RESURRECTION

Elder R. W. Rhodes,
Lillie, La.

Dear Brother in Christ:

Your kind, interesting, and courteous letter reached me yesterday, and I will say in reply that I see no profit in our extending the work further on this subject of the resurrection, as we are too far apart.

I have read the Scripture you have quoted, and at least three-fourths of it is in the present tense. All in our experience here in time. It reads "if ye be risen with Christ, seek those things which are above." this means to me that we are already risen with Him experimentally, flesh and blood, for the flesh has no part or lot in the matter.

In Eph. 2-1 "You hath he quickened who were dead in trespasses and sins." Those Ephesians were dead in sin while naturally alive. The flesh does not partake of the things of the Spirit, they are "foolishness" to the child of nature.

Brother Rhodes our religion is "reasonable" to all who know it, but to me it is just "an old wives fable," but the great majority of those I love that these vile bodies will be brought up again from the earth, to for Christ's sake believe it.

I don't see why we cannot read the words in the tense in which they are written, it must be because God has not ordained it so. You cannot prove a coming up of these old bodies of flesh, if the Word is read in the proper tenses. Jesus said to Martha, "I am, (not I will be) the resurrection and the life" and to prove that it is in the present tense. He called back to life that very day, in the present. "Your life is hid with Christ in God." We live in Christ now. In eternity there is no waiting, waiting, in the future, is an idea that belongs in the Roman Catholic Church.

Those who try to prove a coming up again of this old vessel, do it by perverting the Word, and I believe they do it in all good faith, innocently. I take no man's word, no old traditions. The written Word is the best guide. Job spoke "My skin is clothed with worms and clods of dust, my flesh is broken and become loathsome. "He said this while alive, so where it reads—"though after my skin worms destroy this body, yet in my flesh shall I see this old body of flesh." Job meant no such thing. Worms were eating his flesh right then, while he was living. It don't prove one thing as to the coming up again of our bodies of flesh. I am leaving for Bradenton, Florida the 8th. We drive and expect to reach there about Nov. 1st. Plan to take in a couple of Associations, and yearly meetings enroute. I have taken all you have written in the same good spirit in which it was written, and I pray that you will have the same charity for this poor

letter. I hope to remain,

"Yours in faith, hope, charity, these three, but the greatest of these is charity."

Everett R. Kinney,
Cambridge, N. Y.

A REVELATION OF THE TEACHINGS OF JESUS

The world is hungry for the Christian religion but it has never been preached as Jesus Christ wanted it preached, according to the way He taught and preached it while here on earth

Jesus, in the beginning made the first man, Adam, in his own image but after he made him he was sorry and ashamed of him, because then sin began when Eve was made for the entertainment and pleasure of Adam to worship.

After the birth of Abel he killed his brother; this was the beginning of the first war and there has been war ever since. But the Lord says in the Bible, wars need to be. The Lord has controlling power over the devil. When God is insulted by any party, nation or nations, he becomes furious and angry knowing that the truth is not in man.

At the time Jesus was being hung on Calvary Cross, Jesus was somewhat at the King and his men and made the remark, "God forgive them, they knoweth not what they doeth." On the third day Jesus arose from the grave and appeared in Heaven, during the time the Roman guards were watching over his grave.

Jesus preached and taught here on earth 33 years and during that

time had to run and jump from one place to another in order to reach safety. When Jesus left the earth he made the remark "I will come again and claim his people who believe and have faith in him.

Jesus preached and taught the people while he was on earth the simplest way to salvation. "Have faith and hope in his going to Calvary Cross and sacrificing his body on Calvary Cross for the remission of all peoples' sins who would believe he was the Savior."

After then he preached, taught and healed all nations of folk to show the people on earth what he was willing to do for the people.

Later, men were given wisdom and vision from on High to teach and preach the Gospel of Jesus Christ.

Knowledge of the Lord was given to men who were capable of preaching the gospel fulfillment of the scriptures he laid down. Until the true gospel is preached to every nation and tongue without money or script, the people will never learn of the true gospel before the end of the coming of Jesus Christ back to earth to claim his people.

As I stated in the beginning, the Theological Seminaries and Universities will have to be abolished as no true religion can come from education which has been preached the will of God since he was here on earth.

The Bible is the Book of Life of inspired men for the preaching of the truth as set down for the life after they leave this earth.

Dr. Richard C. Walker,
Washington, D. C.

ELDER D. G. STAPLES

of Greensboro, N. C., will preach, the Lord willing: E. L. Cobb, Wilson, N. C.

Contentnea—5th Saturday and Sunday, December 29 and 30.

Healthy Plains—Monday, Dec. 31.

Sandy Grove—Tuesday, January 1.

Sappony—Wednesday, January 2.

Nashville—Thursday, January 3.

Elm City—Thursday night, January 3.

Upper Town Craeek—Friday, Jan. 4.

Mill Branch—1st Saturday and Sunday, January 5 and 6.

Falls—Monday, January 7.

Pleasant Hill—Tuesday, January 8.

Lower Town Creek—Wednesday, Jan. 9.

Old Sparta—Thursday, January 10.

Autreys Creek—Friday, January 11.

White Oak—Friday night, January 11.

Lower Black Creek—2nd Saturday and Sunday, January 12 and 13.

Scotts—Monday, January 14.

Upper Black Creek—Tuesday, Jan. 15.

Pittmans Grove—Wednesday, Jan. 16.

Beulah—Thursday, January 17.

Creeches—Friday, January 18.

Contentnea—3rd Saturday and Sunday, January 19 and 20.

Memorial—Monday, January 21.

Nahunta—Tuesday, January 22.

Mewborns—Wednesday, January 23.

REVELATION THE KEY TO THE KINGDOM OF GOD

At that time Jesus answered and said, unto them, "I thank Thee O, Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hath REVEALED UNTO BABES, Even so Father; for so it seemed good in Thy sight." (Matt. 11th. Ch).

Jesus then tells them, "All things are delivered up to me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever, the SON WILL REVEAL HIM." This is conclusive proof that God is only known, in a spiritual sense; by the REVELATION OF JESUS CHRIST.

Men may have a historical knowledge of God as the creator and preserver of the Universe and all that

is in it; but God is SPIRITUALLY KNOWN ONLY to those to whom Jesus hath revealed it in their hearts and minds.

Proof texts. See John 16 13 to 17. When Jesus asked his disciples, "Whom do men say I the Son of man am? And they said some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the Prophets. Then He sayeth unto them; BUT WHOM SAY YE THAT I AM? And Simon answered and said, "Thou are the Christ, the Son of the LIVING GOD."

Jesus called him blest, for said Jesus, "FLESH AND BLOOD hath not REVEALED IT, unto thee; but MY FATHER WHICH IS IN HEAVEN" HATH REVEALED IT IS THE implied thought, and JESUS SAID. Thou art Peter and upon this rock (REVELATION) I will BUILD MY CHURCH AND THE GATES OF HELL shall not prevail against it."

All the institutions of men, uninspired, can never prevail against the true Church of God, founded on the FOUNDATION, of REVEALED RELIGION. No other kind will stand the test of time and eternity.

How the Gospel is preached. Paul said. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, nor was I taught it, BUT BY THE REVELATION OF JESUS CHRIST." How did Paul come to know God and His Christ? He said. "I persecuted the church and wasted it, 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, etc. (Gal 1st Ch). So all true ministers of the gospel preach not themselves, but as the servants of the Lord. They preach Christ, crucified and revealed to His people.

Paul prayed for the Church at Ephesus, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, AND REVELATION in the knowledge of Him; that the eyes of your understanding, being enlightened; ye may know what is the hope of His calling, and what the riches of glory of His inheritance in the saints, and what is the exceeding greatness of His power to us who believe, etc. (Eph. 1st Ch).

All the wisdom of the world cannot reveal God to man. "The law that condemns was given by Moses; but GRACE AND TRUTH CAME BY JESUS CHRIST, and He said, "No man knoweth the Father but the Son and he whom he revealeth him. And no man hath seen God at any time. The only begotten Son, which is in heaven, in the bosom of His Father, HE HATH DECLARED HIM. (REVEALED HIM to His children).

"No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day." Verily I say unto you, he that believeth on Me HATH EVERLASTING LIFE. (John 6th. Ch).

Paul said. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake, for God who commanded the

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be God, and not of us." (2d. Cor. 4th Ch).

David said, "Gracious is the Lord, and righteous: yea our God is merciful. The Lord preserveth the simple, I was brought low, and He helped me. (Ps. 116th Ch).

The only reason anyone is saved is because God and His Christ are merciful. Because of His wisdom, mercy and truth, may we not say with Paul, "THERE REMAINETH therefore; a rest to the people of God."
O. J. Denny.

UNION MEETING AT ANGIER

The next session of the Angier union meeting is appointed to be held with the church at Angier, Harnett County, Saturday and fifth Sunday in December, 1945. Elder T. F. Adams is chosen to preach the introductory sermon and Elder Shepherd Landon is alternate. Anyone desiring further information may communicate with W. F. Young, church clerk, Angier, N. C.

W. F. Young, Church Clerk.
Angier, N. C.

MILL BRANCH UNION MEETING

The Mill Branch union is appointed to convene with the church at Mill Branch, Columbus County, N. C., Saturday and fifth Sunday in December, 1945.

Mill Branch church is located about 6 miles East of Tabor City and about one mile South of paved road leading from Tabor City to Whiteville, N. C. All lovers of the truth are invited to attend, especially ministers.

E. L. Vaught, Clerk.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Sirs:

Enclosed you will find a check for \$5 which is to pay my subscription to the Landmark for the coming year, and the remainder to be used to send it to someone who wants the Landmark, but is not able to afford it.

Mrs. Nannie Y. Lewis

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII

SEPTEMBER 15, 1945

NO. 21

JOB'S SPIRIT OF HUMILITY

Hast thou given the horse strength? hast thou clothed his neck with thunder?

Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

The quiver rattleth against him, the glittering spear and the shield.

He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.

He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

Doth the eagle mount up at thy command, and make her nest on high?

She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

From thence she seeketh the prey, and her eyes behold afar off.

Her young ones also suck up blood: and where the slain are, there is she.—Job 39:19-30.

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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

Dear Brother Gold:

By the request of my children, and a desire of my own also, I hereby submit the following for your consideration, this being (as I believe, the dealings of the Lord with me, and partially a divine revelation from Him to me, a vile sinner.

I was born in the year of 1836, of poor but respectable parents, both being strictly moral and believers with a good hope through grace, though neither of them joined the visible church, but I hope they did pass from the sorrowing scenes of earth to a triumphant reign in glory with their prophet, priest and King. My father's parents were both Baptists whose membership was at Pine, where my names holds an humble place among those to me the dearest people on this earth.

From my earliest recollections I had serious thoughts about my future condition, though of no lasting duration until about the age of 24 years a sad circumstance occurred in our neighborhood. A young man committed suicide. This had a lasting impression upon my mind. Thinking of his condition then the thought came forcibly to my own condition, supposing my life had been taken where would my wretched soul be? With these sad thoughts upon my mind I retired at night to take rest in sleep. In a vision, in a

dream, when a deep sleep had fallen upon me, I saw that horrible place called torment, and worst of all, I was there myself. The entrance into the place was through a large iron gate, through which I, with three more persons, passed, and it closed after us, seemingly to all eternity me. In this horrible place there seemed to be a walkway, and on either side were furnaces in appearance, like large steam boilers perpendicular. Some had large iron caps apparently about ten inches thick placed over them. Caps were by the sides of other furnaces ready to be placed over them as soon as the condemned were cast into it. We four were walking downward between these rows of furnaces apparently to get to one that was prepared for us, then we would be cast into that bottomless pit. In this dreadful condition I looked ahead and saw a young man in raiment like the light approaching toward us with a smile. He said, "do you wish to get out of this place?" I answered in the affirmative. He said, "follow me." Two of the other three and myself followed, and an unexpected door opened, and we passed out, and I awoke, and behold it was a dream.

I said to my companion, who is now in glory I fully believe, I saw in a dream that awful place called Hell, and surely that will be my

home. I was mourning over my lost condition. She embraced me and said some words of comfort to me, and it passed off as a dream for the time being, though it made a lasting impression upon my mind in after life, as I could see the fulfillment of some of it.

Two of the three that were led by that divine personage out of the condition we were in, were a brother of mine and a brother-in-law, who have passed over the river to the other shore, where all is well with them I believe. This closes the first part of the way I have been led by unerring hand, for it is not in man that walketh to direct his steps. So I believe my way has been directed by the Lord.

Now to be brief as the circumstances will permit, I must give only a passing notice to a considerable length of time. I had been married three years when the war between the States came on. My wife and two helpless children were to be left behind without much visible signs of support through the trying time to come when we must clasp hands in tears, probably never to see each other in time again. We were forced or compelled by the law to separate, not by a voluntary act. So on the 15th day of September, 1862, I left my weeping friends to face the cannon and rifles of the enemy as they were called. Now began my troubles anew, my fear that I would some day in the near future fall by some hissing missile and soon as done I would be lifting up my fruitless cries in an awful eternity. Nearly 3 years of my natural life were spent

in this way. Not daring to attempt to give a detailed account of what occurred during that severe period that is past and gone. Suffice it to say the God of heaven directed my steps homeward, found my family well and in better circumstances than I could have expected.

Now to make a new beginning in life and a support for myself and family that was near and dear to me by the common ties of nature occupied my mind so much that it seemed I had lost sight of all future dread as regards the condition I was in by reason of sin. My every-day life at periods was taken up and occupied in wordly pursuits, making provisions for the flesh, fulfilling the desires of the mind and of the flesh. So after three years more of my life had been spent, I made up my mind to travel to the far west in pursuit of a better country.

So on the 4th day of August, 1868, I started with my family in a wagon, accompanied by a brother and his family for the state of Missouri. After a tedious and weary journey of eight weeks we arrived at our expected future home near the city of Sedalia. It was to me the most beautiful and lovely place my eyes ever looked upon. It seemed to be the garden of this earth, yet after all I was doomed to disappointment. One vision after another of my fancied greatness vanished until it left me no standing place except upon the sand.

After being there a few years it became a burden to me too intolerable to be borne. Here my thoughts of long buried fears of never-ending

eternity entered vividly into my mind. I became so miserable in this condition I would dream of the great judgment, and the condition I was in by sin and its dreadful consequences.

Brother Gold, I would call to remembrance the able preachers I had heard while yet in North Carolina. Such as Elder Snider, Elder Bodenheimer, Peacock and others, believing if I could see some of them and ask them to pray for me the Lord would hear their petitions in my behalf. I remained in this condition at times almost overwhelmed in grief until my mind was fixed to return to my native home as soon as I could become able financially, and before I had made all the necessary preparations, my oldest son was killed by an unruly mule, living only 25 hours after receiving his mortal wound.

Oh, kind reader, you that have passed through such scenes only know the depths of the sorrows I have passed through. After we had laid his body in the grave and placed a simple marble to mark its last resting place I made all possible haste to return home. So after a stay in Missouri of seven years my family and mother and two sisters boarded the train in Sedalia for old North Carolina, where we arrived without difficulty and found all our relatives well whom we had left over seven years. This was a day of feasting and gladness, and for the time there present my former troubles were over. However it was of short duration. Only a few short months had passed when a circumstance oc-

curred that brought grief, trouble and anguish to my soul.

I had some business at Lexington and did not go to meeting. My wife who had professed a hope in Christ during the war, went before the church and related the dealings of the Lord with her, and was received. In the evening I returned from Lexington, and one of my children met me and said, Pa, Ma joined the church today.

If someone had told me one of the family was dead, the shock could not have been greater.

My thoughts were: She is on the way to heaven, and I on the direct road to hell with all its horrors, separated forever from those I love so dearly.

I sought solitude where I might vent my sighs without being discovered. Yes, for the next six weeks the most lonesome place I could find, seemed to suit me the best, though the best was bad enough. I wandered in a solitary way. I found no city to dwell in, hungry and thirsty, my soul fainted in me, then it was I cried unto the Lord, Oh Lord, save me, I perish, Lord be merciful to me a sinner.

Brother Gold, and all who may read this schabble, it was the full extent of my prayer for the period above spoken of. I would retire at night and when overcome by fatigue fall asleep. I would awake with my pillows bathed with my tears.

This thought presented itself. Oh that my eyes were fountains, that I might weep my life away. Oh Lord, if it must needs be that I go to hell, let me go praying, mourning and

begging for Thy mercy.

I wished in myself that I had never been born, or that I had been carried from the womb to the grave. Then I might have had hope. But in and through my tears and all my groans, I was not, nor could be justified. I had not yet learned that justification came only through the righteousness of the atoning blood of Christ as of a lamb slain for the redemption of the transgressors.

I was in great earnestness in all I did to work myself in the favour of God by leaving off every known sin, and all evil habits and evil speakings, desiring to be blameless in the sight of God by keeping the law.

I became very fearful of sin, but when I read in the Holy book the soul that sins shall die my righteousness which is by the law completely failed, and I sank helpless in my feelings under the condemning sentence of that just and Holy law, by the deeds of which I had hoped to be justified. My sins from my earliest being rose a mighty wall on either side and before me, so I saw with all my morality, religion and virtue I was lost, ruined and condemned sinner without the mercy of Him whose mercy I had all my lifetime been treading under sinful feet. Thus I was compelled in my own feelings to leave off every vestige of a hope of being justified by the deeds of the law, for I read by the deeds of the law no flesh shall be justified. In this condemned and lost condition that I felt to be in, and justly so, I fell prostrate in my feelings down at the feet of

sovereign mercy, and there poured out my bitter complaint to the sovereign of all worlds, if it will not be a blot or a stain upon Thy sinless character to let a rebel sinner live.

In this distress of mind, I rose from my bed, went a small distance from my house to feed some stock. In passing through a growth of trees it appeared as if all nature was draped in mourning, all nature seemed to hide its blushing face before the offended majesty of heaven, even the dew drops upon the green foliage of the trees represented the tears that were then flowing from my eyes. I was in my feelings viewing the Savior weeping over the city of Jerusalem.

I had not yet been led to view the cross on Mount Calvary. On the morning of the 12th day of June if memory serves, I had an excuse to leave home. I sought with all my heart the most lonesome and lonely places to pour out my complaint to my Master.

Accordingly, I left home, and having gone about fifty paces from the house I turned about, and in my feelings I bade my home, my mother, wife and children, and everything near and dear to me in nature a long and lasting farewell. Going a little further, I met my wife's sister. I wiped the tears from my eyes, bade her good morning and passed on, and turning about as before said this within myself, farewell, Nun for thus we called her. I shall never see you again, feeling that before the sun descends behind the western hills my soul will be lifting its fruitless cries where the worm dieth not,

and the fire is not quenched.

I passed on in this condition until about the hour of 10 o'clock, and climbed upon the top of a high fence, and stopped for a few moments, thinking over my horrible condition.

I saw by the side of the path I was traveling a certain pine tree. This thought occurred to me, I will go to that tree and pray for the last time. So I went, and as I stood by the tree, I threw my left arm around the tree, and felt as if the earth would open up and swallow me down, soul and body.

While in this state of feelings, it seemed I could not pray, all hope was utterly gone. I know not how long I was in this condition, but when consciousness returned I believe I had a view of the blessed Jesus hanging on the cross there, dying the just for the unjust, that he might bring them to God.

I left the place and began to feel easy in mind, and the precious promises contained in the Holy scriptures began to flow into my mind, and I felt as if I could embrace them as mine. These words seemed to be spoken, your sins are placed upon the head of the scape goat, and are gone into the wilderness never to return again.

Now for the time being I felt calm and easy, then I was returning home. I began to wonder, is this a change of heart, indeed have I met with a change, and have no hope of eternal life? These with many other thoughts passed through my mind. Then the church in all its beauty was presented, yet I had no

hope of a bright future. At this time I passed a neighbor's house. Some of the family were singing a song that had been familiar to me in my young days. The name of the song is, "When I Am Gone." For the first time in many weeks I felt like joining in singing that, to me a lovely piece of music.

I passed on my way home without further trouble except a desire to have a return of my burden that I might see next time how it felt. When all of a sudden under a thick clump of trees in the lonely woods I was seized with an irresistible desire. My eyes turned toward heaven, and as quick as thought I shouted, "Glory to God." I said "glory to God in the highest, peace on earth and good will toward men." My soul was filled with heavenly delight, and as the poet expresses it, "it was a heaven below, the Redeemer to know, and the angels could do nothing more than to fall at His feet and the story repeat, and the Savior of sinners adore."

Then it was I sang my first song with spirit and with the understanding. It was "praise God from whom all blessings flow, etc."

As I have now imperfectly described only in part the way wherein I have been led by that unerring hand to the time of my deliverance, I must of necessity make a short account of the remainder of my way wherein I have traveled for a period of about 28 years. I will make a brief statement that after two years of untold trials and difficulties, I was blessed to obtain fellowship with the church at Pine, and on the first

Sunday in June, 1879, was baptized by Elder Phillip Snider. My name is still on the church book, and I have been so blessed as to live with that little band of brothers and sisters that no complaint nor a charge has been preferred against me.

Most of the members that composed that church when I joined it have gone to their long sought rest. I am yet spared for a purpose unknown to me, but this I am well assured of that my time is drawing near when I must lay my armour by, and if I have fought a good fight, and have kept the faith there is a crown of righteousness laid up for me, which the Lord, the righteous judge, shall give to me at that day.

Brother Gold, after looking over this imperfectly written piece, if you can find in your heart to witness even in part, publish in your much loved Landmark for the sake of my five living children, all of whom have a good hope through grace of eternal life. But upon the contrary, if anything amiss, for the sake of Jesus, don't publish.

I remain your brother, I hope,
A. M. Williams.

(Note—Published in Zion's Landmark, May 1, 1904, and copied by J. Ashburn Williams, August 20, 1945.)

THE RESURRECTION

Elder R. H. Rhodes,
Lillie, La.

Dear Brother in Christ:

I have just read your article in September Signs and as you invite criticism, I am impressed to make

some comments on it, to the end, as I hope, that both of us may be edified, encouraged and built up in our most holy faith.

Do you not think it remarkable that while the resurrection of the dead, is nearly always written in the present tense, the majority of our brethren always speak or write of it as being in the future?

In 1st Cor. 15:42-43-44 it is all in the present tense. "It is sown" and it is raised." This means to me that the Spirit of Christ is now being sown in our bodies of flesh, here in time, if this were not so, we wouldn't know anything of it. The Spirit is sown in our corrupt bodies, and it, the very same spirit, is raised in the incorrupt body of Christ.

At the grave of Lazarus, Martha said to Jesus, "I know that he will rise again in the resurrection at the last day." He was a Pharisee, and all Pharisees believe they will rise at some future time, she was wrong about it. Lazarus rose from the dead that very day, in that very present time. And said to her at that time "he that liveth and believeth in me shall never die." This means to me that at natural death, the spirit goes to God who gave it" and the body returns to dust, AS IT WAS." How can we say that the spirit is in Heaven, and in the grave at the same time? Some claim this, and that the spirit and body are to be reunited some time in the future. We seem to forget that "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh." We seem to love the old man so much that we want to take him to Heaven with

us, this is impossible. Many try to prove by Job a resurrection of this old body, where he says "though after my skin worms destroy this body, yet in my flesh shall I see God." We must stop to think that Job also said "my flesh is clothed with worms, and clods of dust, my skin is broken and become loathsome," don't you see Elder, that worms were eating his flesh right then? It don't mean that he had to die for them to do it. Also he said in Job 7-9 he that goeth down to the grave, shall come up no more." This is the day I see it, but you have the majority with you, but you know it is the small minority who are right. "The very elect" are those who cannot be deceived.

I just read an old saying in part, "he was firm in the belief of the resurrection of these mortal bodies, his hope was that he would be one day raised in the likeness of Jesus, and carried to Heaven." Now if this brother had a good hope, I am sure **his spirit is in Glory now, for there is no waiting in eternity.** No body after it is dead, where it reads in Romans, of the quickening of our mortal bodies, this means to quicken us when we are dead in trespasses. The Scripture don't put resurrection way off in the future, why de we? It is usually written in the present tense.

Yours in Christian love,

Everett R. Kinney.

P. S., Dear Elder Rhodes:

I am wondering if you have read Elder Dodson's work on the resurrection of the dead? I hope that every old Baptist will read it with

an open mind, that is, all those who are not carried away by that old Roman tradition, by which that Church? fleeces their members by charging them to pray their loved ones out of purgatory, and many of us Old Baptists are full of that same old tradition. Where it reads of the just and the unjust, it means to me, Christ, the just and His people the unjust, and the resurrection here spoken of is in the present tense. Job says in 10-21 "Before I go whence I shall not return, even to the land of darkness and the shadow of death." I am sure that Job did not anticipate this old vessel ever to rise from the grave again, for after the treasure, the spirit has gone to the God who gave it, why do we speak of this old vessel ever coming up from the grave again, surely there can be no use for it.

I have written several articles on this subject, which have appeared in Zion's Landmark, that is the only paper fair enough to print both sides of this old question.

Perhaps you have read the excellent articles of Elder G. B. Bird, of Canada, Ky., in the Signs, he was excluded from the Church of his membership for his views on the resurrection, which are similar to mine. I am enjoying some correspondence with him.

Some claim that every son of Adam will rise from graves on earth, and then there will be a "general judgment, now if my hope is a good hope, if I have received pardon of my sins, must I be put on trial again where my life is in jeopardy? What a foolish idea, what God does

is done forever, do you think he will reverse His judgment in my case?

I don't think He will ever change His mind in regard to the forgiveness of my sins, it is my hope that He will not. To me all this is talk of "a coming up from the grave and a general judgment" is an old wives fable, nothing more.

I am hoping that I was chosen in Christ before the foundation of the world, if so, is the Lord to change His mind in regard to my case? If He is to do so, then "I in this life only have hope in Christ, I am of all men most miserable."

I am I hope, yours in faith, hope, charity, but the greatest of these is charity.

Kinney.

Dear Brother and Sister J. D. Hazen: I hope that you and all dear to you are well these fine fall days, I plan to see you at your Association, if the Lord will, I plan to leave so as to take in the yearly meeting in Wilmington, Delaware. I have September copy of Good Will, is it not excellent? May the Lord bless you in every good word and work,

Yours in Christian love,

Everett R. Kinney.
Cambridge, N. Y.

SOLDIER GETS HIS LANDMARK IN ICELAND

Dear Mr. Gold:

I have been planning to write to you for some time, but I have been busy and just did not get around to it. I am such a poor hand at writing anyway, until I hate to even try, but the Lord willing I

will try to write you a few lines.

The Landmark sure is a lot of comfort to me, especially in Iceland, and I don't want to miss a copy. That is all the preaching I get up here, and I enjoy reading each one. After I have finished with them, I send them to my mother, and she also gets a great comfort from them.

I am enclosing three dollars to cover my subscription for another year and you can use the other dollar for someone unable to pay.

I hope you and your family are all well. I am getting along fine, but sure will be glad when the time comes for me to return home to my dear wife and loved ones. They are all well except my mother whose health is not very good the past several years. Pray for me, a sinner saved by the grace of God, if saved at all. I have been an unworthy member of the Pee Dee S. C. church for a little over three years now, and have had the chance to be there to preaching only one time since I have been in the service, (31 months).

Thanking you in advance. May God bless and keep us all is my prayer for Christ's sake. Pray for me when at the Throne of Grace.

An unworthy Brother,
Sgt. MOSES B. PAUL

AN APPRECIATION

Mr. J. D. Gold,
Publisher Zion's Landmark
Wilson, N. C.

Dear Mr. Gold:

If you see fit to do so we will appreciate it very much if you will publish the following in Zion's Landmark :

First, I would like to say the family along with the writer desires to express our appreciation to all who attended the funeral of Elder Xure Lee, as well as all those who helped out in any way during his sickness, death and burial. Also especially the ministers who took a part, those who sang so beautifully, those who looked after the flowers, pall bearers, undertakers and all others who spoke a word of comfort or helped out in any way. May God bless you all.

As best I can I will give a description of the funeral. The funeral was conducted at the home on Tuesday, November 6, 1945 at 2 p. m. Elder Lester E. Lee was in charge, assisted by Elders L. A. Johnson, M. F. Westbrook, L. W. Turner, F. H. Nordan, T. F. Adams, C. L. Robbins, C. G. Trevathan, Shepherd Langdon and Brother B. L. Godwin. Each one spoke comforting words and seemed to be very much in sympathy. Prayer was offered by Elder L. A. Johnson. That and all the time taken up by all ten ministers was only one hour and four minutes. The writer along with the family appreciate their cooperation and words of comfort.

The pall bearers were six deacons: Brethren W. J. Tow, J. F. House, Galt West, J. W. Stanciil, Junius Barefoot and Eldredge McLamb. Those who sang were Sisters K. Belle Lee and Ludie McLamb, Mrs. Bertha Tart and Mrs. Ransom House; Brethren J. F. House, Eldridge McLamb, Junius Barefoot and Elder M. F. Westbrook. They sang: "Amazing Grace", "There Is A Fountain Filled With Blood",

"Rock Of Ages", "O Land Of Rest", "We shall Sleep But not Forever" and "Jesus Lover Of My Soul".

We especially want to thank Messrs. Harvey Hinson, J. T. Barefoot, Dalton Johnson, Malcolm Barefoot, Wilbert Altman and Robert E. Lee for parking so many cars. They did a wonderful job. It was the largest crowd of people that ever attended a funeral here—some said 1500 or more—they were so quiet and their behavior was unusually good during the funeral and at the grave. The body was laid to rest in the Lee cemetery in Johnson county. The grave, as well as his first wife's grave and around them was covered with beautiful flowers. We desire to thank each and everyone that gave flowers. We cannot express in words our appreciation for the love and respect shown. We want to remember those dear brethren and sisters down in the Mill Branch Association who were so kind. It would take so much space to write like we would like to so will close by saying I feel that all who viewed Brother Lee as a corpse would say that he looked like he was asleep.

Many thanks for publishing this, Mr. Gold, if you have the space to publish and may God bless you with plenty help to carry on your work in publishing and supply all other needed blessings. Written by request of the family.

Very truly yours,

Lester E. Lee

L.C. Draughton

Dunn, N. C., Rt. No. 5.

**CONTRIBUTIONS FOR THOSE
UNABLE TO PAY**

We acknowledge with thanks the following contributions for Zion's Landmark to be sent to someone unable to pay.

Oct. 23—Mrs. N. R. Corey, 411 Nash St., Rocky Mount -----	\$ 1.00
M. E. Fish, Angier -----	1.00
Nov. 27—Annie H. Benson, Fayetteville -----	1.00
Nov. 28—I. J. Horton, Wal- stonburg -----	4.00
Dec. 6—Eld. T. F. Adams Willow Springs -----	3.00
Dec. 13—Miss Ella Deans --	1.00
<hr/>	
Total -----	\$11.00

**HOPE YOU WILL
SOON BE BETTER**

Robersonville, N. C.

Dec. 22, 1945

P. D. Gold Pub. Co.

Enclosed you will find check to continue my Landmark another year which was due in Oct. I am still very feeble, been in all the year and not hardly able to get around. I was very, very sick in the spring and was left in such a weakened condition. Neuritis and arthritis both set in, which have caused me lots of pain and discomfort. Just stay with my children from one to another, mostly with my daughter in Wilson, Mrs. J. D. Smith.

I have 7 children all scattered, some too far I feel to ever visit anymore.

I am so thankful it's no worse than it is, for God has been with me and spared me to see my boy home from service from the Philippines. One grandson and one son-in-law are still over there. Son-in-law

is hoping to be home soon. Grandson has been sent to China. I haven't been able to go to church but three times this year. I see so little of my faith and order. So I really enjoy my Landmark. It is forwarded to me from my home postoffice, Robersonville, N. C., which I appreciate very much.

I ask the prayers of all who feel interested in the old and feeble.

May God bless us and strengthen us in every way he sees fit we need, and make us to be content with whatsoever our lot happens to be. May God bless us all. Much love.

Mrs. Effie Barnhill,
Robersonville, N. C.

A GOOD LETTER

Dec. 17, 1945

Dear Mr. Gold:

Enclosed find \$5.00 to pay for the Landmark this year, also until June, 1947. I am ashamed not sending this in before but have had so much sickness this year, I just put it off but I want the Landmark and please keep sending it and if I live I will try not let this happen again and in case this should be put in the Landmark, I want to say my dear son has at last got home from overseas after four years and seven months in service. He is well and all right, for which I feel thankful to my Blessed Lord for I am sure he took care of him. Oh, how kind and merciful he is to poor unworthy sinners as I feel to be.

So, as I can't write anything of interest, I will close. God bless God's people everywhere is my prayer now and forever.

Mrs. Timmie Pulliam.
Chatham, Va., Rt. No. 4.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B.S. Cowin, Williamston, N. C.

VOL. LXXVIII NO. 21

Entered at the postoffice at Wilson
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WILSON, N. C. SEPT. 15, 1945

THE BEGINNING WITH GOD

"In the beginning was the word,
and the word was with God, and
the word was God." (John 1:1.)

The above truth, is not taught or
understood by the wisdom of man.
But it is revealed through the Holy
Spirit of God, which compares
spiritual things with spiritual.

Paul said, "Eye hath not seen, nor
ear heard, neither have entered in-
to the heart of man, the things
which God hath prepared for them
that love him."

But God hath revealed them un-
to us, by his Spirit; for the Spirit
searcheth all things, yea, the deep
things of God!

"Now we have received, not the
spirit of the world, BUT THE SPIR-
IT WHICH IS OF GOD, that we
might know the things that are
freely given to us of God. Which
things we speak, not in words which
man's wisdom teacheth; BUT

WHICH THE HOLY GHOST
TEACHETH, comparing spiritual
with spiritual."

"But, the natural man receiveth
not the things of the Spirit of God;
for they are foolishness unto them,
BECAUSE THEY ARE SPIRITUAL-
LY DISCERNED." (I Cor. 2nd Chap-
ter.)

THE WORD OF GOD is a
name given to Christ. (John 1:1,14;
Rev. 19:13). And he was clothed
with a vesture dipped in blood;
AND HIS NAME WAS CALLED
THE WORD OF GOD."

It was JESUS, the Son of God,
who was in the beginning with
God, and the word, was one with
God.

For there are THREE that bear
record in HEAVEN, the Father,
the WORD, and the HOLY GHOST,
and THESE THREE ARE ONE.

"In the beginning God created
the heaven and the earth." (Gen.
1:1.) It was in his three fold char-
acter, in creation; for he said, let
us, make man in our image. So, God
created man in his image; in the
image of God created he him; male
and female created he them:"

"And God blessed them." He
gave them commands saying "Be
fruitful, and multiply and replenish
the earth, and subdue it, and have
dominion over the fowl of the air,
and over every living thing that
moveth upon the earth."

IN JESUS, THE LIVING WORD
OF GOD, was LIFE, and the LIFE
was the light of men." Jesus said,
I AM THE WAY, THE TRUTH
AND THE LIFE.

He ever existed with the Father,
in creation, therefore it is in Him

that we live, move and have being naturally, and so, it is in HIM THAT WE LIVE, MOVE AND HAVE BEING SPIRITUALLY.

In Jesus, and in union with the Father, we have the origin of life, natural, spiritual and eternal. Men, in a state of nature, are given eyes to see, ears to hear and hearts to enjoy the natural blessings of life. But in Grace those only see, hear and understand who are divinely taught of the Spirit of God.

Life must precede action, naturally, hence, the natural man sees, hears and understands natural things. But the natural man receiveth not the things of the SPIRIT, because they are SPIRITUALLY DISCERNED. And only so. THE LIFE OF JESUS, WAS AND IS THE LIGHT of men, who are recipients of the revelation of Grace, mercy and truth, that can come alone through Jesus, the mediator between a just and Holy God and sinful men.

"The natural man dwells in the regions and shadow of death. But, "They that dwell in the regions and shadow of death, hath this light shined." JESUS REVEALED. And the people that walked in darkness have seen a great light. Christ revealed, not to the natural eye; but divinely seen by faith which the Lord alone can give.

David, who lived long before Jesus was come in the flesh, was blessed by faith to say, "THE LORD IS MY LIGHT AND SALVATION." David said, "A seed shall serve HIM, and shall be accounted to the LORD for a generation." THEY SHALL COME, and declare HIS

RIGHTEOUSNESS, unto whom? UNTO A PEOPLE THAT SHALL BE BORN, BORN OF GOD, BORN OF LOVE, BORN FROM ABOVE. No wonder John heard them saying, "Not unto us, not unto us, but unto THY NAME BE GLORY FOREVER."

How born? Not of the flesh, not of natural blood, nor of the will of man; but BORN OF GOD. Jesus existed from all eternity, as the second in the trinity; but in due time HE BECAME FLESH, AND WE BEHELD HIS GLORY AS THE ONLY BEGOTTEN SON OF THE FATHER, FULL OF GRACE AND truth. And of his fullness have all we received and grace for grace. Therefore, "He is the life, light and salvation of all his people and will be their light and glory forever and forever."

In Hope

O. J. D.

C. C. REYNOLDS

Inasmuch as it has pleased our Heavenly Father to remove from our midst our most highly esteemed Brother C. C. Reynolds, who was born March 12, 1878, and departed this life July 7, 1945, at his home, Columbia, N. C., making his stay on earth 67 years, 4 months and 7 days.

Brother Reynolds was married to Miss Martha Louise Swain, June 9, 1897, and to that union 12 children were born, and at his death 8 were living.

He united with Bethlehem Primitive Baptist Church in Tyrrell County, June 21, 1914.

His funeral was preached by his pastor, Elder R. B. Denson of Rocky Mount, N. C., assisted by Rev. W. A. Hales. That closed the chapter of Brother Reynolds, so far as active service, but sweet memory of him still remains with us.

Brother Reynolds loved the dear old church at Bethlehem and loved so much to visit other churches, especially enjoyed attending associations.

We feel sure he has entered into that rest he hoped for so long. We feel sure his life was an inspiration to all who knew him, and to his dear wife who was so

faithful and to his children also. May they always have a sweet memory of such a life and may they grieve not, for one that had no hope, for we feel he has entered into that rest the Lord prepared before the foundation of the world.

May grace and mercy and love of God abide with the dear family, and may they be given an eye to see, and a heart of understanding.

1st. We, the church at Bethlehem bow in humble submission to God's holy will, and pray to be given grace and faith to ever look to Jesus, the Author and Finisher of our faith.

2nd. That in this sad bereavement we extend to each member of the family of our departed Brother, our heartfelt sympathy, and request that a copy of these resolutions be spread on our church book, a copy be sent to Zion's Landmark, and a copy sent to the family.

Done by order of conference Saturday before the 2nd Sunday in December, 1945.

Eld. R. B. Denson, Mod.

J. B. Holadia, C. C.

Written by Mrs. J. B. Holadia.

RESOLUTIONS OF RESPECT

On October 20, 1945, Our Heavenly Father saw fit to call from our midst our beloved brother, Robert L. Fish. He had been afflicted for many years, but was faithful to his family, his neighbors and friends and especially to the Dear Old Church which he prized so highly. He united with the Primitive Baptist Church at Angier, N. C., March 5, 1938, and baptized by his beloved pastor Elder J. T. Lewis whom he esteemed very highly. The Church will miss him very badly as he was always there when his health would permit. We pray God's mercy upon his lonely wife and little boy who are left to mourn his passing.

His funeral was conducted by his pastor, assisted by the Rev. Mr. Butler of Raleigh, a Presbyterian minister. His body was laid to rest in the Church Cemetery at Mt. Pleasant Presbyterian Church to await the Resurrection of our bodies.

Be it therefore Resolved, that, We, the Church at Angier, bow in humble submission to the Will of God who doeth all things well.

Be it further Resolved, that a copy of this Resolution be entered on our church records, one sent to the Primitive Baptist and Zion's Landmark for publication; also one sent to his family.

Done by order of the Church in Conference Saturday before the First Sunday in November, 1945.

Elder J. T. Lewis, Moderator

M. E. Fish, Clerk

DELLA WOODARD EARP

Sister Della Woodard Earp was born November 9, 1889, and passed away September 9, 1945, making her stay on earth 56 years. She united with the Primitive Baptist Church at Bethany, Pine Level, N. C., May 23, 1925, of which she was a faithful member until death.

First. We desire to bow in humble submission to His holy will, feeling that our loss is her eternal gain. The Church at Bethany extends its heartfelt sympathy to the family of our deceased sister, and commends the family to the Lord for He has promised to be a comforter.

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

Done by order of Bethany Church in conference November 24, 1945.

Elder E. C. Jones, Moderator.

W. H. Woodard, Clerk

RESOLUTIONS OF RESPECT

Through the request of the Church, I will attempt to write a Resolution of respect of our deceased Brother E. P. Weaver. The Church has lost a faithful member, the family a good husband and father.

Brother Weaver leaves a loving companion and six good children and some grandchildren.

Brother Weaver was always interested in the upkeep of his church and thoroughly enjoyed having his Brethern and Sisters to visit his home.

The subject of this sketch was born on September 1, 1872 and died July 2, 1945, making his stay on earth 72 years, 10 months and 1 day.

Brother Weaver joined the Church at Mill Branch the First Saturday in July, 1923. Baptized first Sunday in July, 1923, by Elder J. T. Williams, Brother Weaver was chosen Deacon Saturday before the first Sunday in August, 1923. Brother Weaver was chosen clerk Saturday before the first Sunday in November, 1926.

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 Archangel 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.

Therefore be it resolved:

First. That we the Church at Mill Branch bow in humble submission to God who doeth all things well, after the council of his own will.

Second. We extend to Sister Weaver and bereaved family our own heartfelt sympathy, who have been so faithful with him through his 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 his bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of conference on Saturday, November 3, 1945.

Committee on Resolution
 Johnnie Joyner
 A. B. Denson, Moderator

**SENDING LANDMARK TO
 SOMEONE UNABLE TO PAY**

201 Oakridge Ave.,
 Fayetteville, N. C.
 November 25, 1945

Zion's Landmark,
 Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find check for \$5.00 for which I would like for you to renew my Landmark subscription to March, 1947. The extra dollar is to apply on your fund to send the Landmark to someone who is unable to pay, and who enjoys so much reading of the dealings of the Lord with His precious children.

It seems to me there has never been a time we have had more reason to be thankful to our precious Saviour for His blessings to us as a nation. When we think retrospectively of the past few years, and the horrible war with its attendant suffering and misery, and remember that our cities and towns stand just as they did before the war, our homes are all intact, even the sorrows and bereavements have been known by many, we should want to bow in reverence and gratitude to

Him who doeth all things well, and remember we don't deserve such mercies.

I'm consuming too much of your valuable time so I'll close. My best regards.

Mrs. Amie H. Benson

THANKFUL TO THE LORD

Dear Mr. Gold:

Enclosed you will find two dollars for renewal for the Landmark, from Dec. 15, 1945, to Dec. 15, 1946.

I don't get to church often. Have been sick all this year. But I am so thankful to the good Lord it is as well with me as it is. For I know every good and perfect gift comes from Him and I know I can't do anything without His help. I am some better, and I know the good Lord will help me to get better.

I haven't been to my church since last Dec., 1944. I am planning to go this Dec., the Second Saturday and Sunday in Rocky Mount, if the Lord is willing.

Will close, hoping that the good Lord will keep you in good health, to keep the Landmark going. A Sister in Christ do truly hope.

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

PSALM 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.

Our Publications

ZION'S LANDMARK:

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

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

FEB 4 1945

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII

OCTOBER 1, 1945

NO. 22

GOD'S POWER REVEALED UNTO JOB

Moreover the Lord answered Job and said,
Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the Lord, and said,

Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth.

Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind, and said,

Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

Hast thou an arm like God? or canst thou thunder with a voice like him?

Deck thyself now with majesty and excellency: and array thyself with glory and beauty.

Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

Look on everyone that is proud, and bring him low; and tread down the wicked in their place.

Hide them in the dust together; and bind their faces in secret.

Then will I also confess unto thee that thine own right hand can save thee.—Job 40:1-14.

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

ASSOCIATE EDITORS

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

FAITH OF THE KEHUKEE ASSOCIATION

Dear Mr. Gold:

Please find enclosed some writings on a subject many of God's dear children are confused on. It will help many to understand what the church believed over one hundred and sixty years ago. I believe these now, and am sure you do too.

C. M. Mills.

Rt. 1, Box 124, Charlotte, N. C.

The Faith the Kehukee Association of N. C. was Founded On in 1765-1767

Item 4. See Hassell's History reads: 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. That has been the faith of the Primitive Baptists as history teaches.

The thought is, why is man (mankind) condemned. Those churches in 1765-67 believed it was by transgression of the law of God, the creator by the creature, (Adam). Having the ability to keep the law, and was accountable to his creator for his acts, doings. Violating the law was an act of Adam. Knowing better he was not deceived—I Tim-

othy 2:13-14. So man is justly condemned. If Adam did not have the ability to keep the law, he could not be accountable. Therefore no condemnation. Adam was not a failure to start with. If so, God made a failure. No, a thousand times no. God has never made a failure, and never will. The failure was on Adam's part, and not God's. Adam being able to keep the law, but not doing it; (man) Adam failed. Adam is to blame. That is why man is condemned. He became a transgressor, a sinner, corrupt, and all the offspring of Adam shares in his representation and partakes of his sinful nature by natural birth, and stands condemned before God. If Adam did not have the ability to keep the law, how and why was he condemned? Did God's justice demand more than Adam was able to do, and he being condemned for not doing it? Was it fixed for Adam to fall, if so, who fixed it? Was Adam's fall a sinful act? Who is to blame for his fall? If he had no ability, who is responsible for him not having it? Who is to blame for the fall, Adam or God?

Adam had the ability but failed (man) is to blame. The one justice blames, it is right for them to suffer. Either (man) Adam had the ability to keep the law or he stands unjustly condemned. Wherefore as by one man (Adam) sin entered into the world, and death

by sin, and so death passed upon all men, for that all have sinned, Romans 5:12. It was not necessary for Adam to fall, in order for the elect to be carried to heaven. God could have carried them, by his Son, to heaven from the garden of Eden, and left the balance of man with plenty and a good place to live in as His creatures. Any thing necessary cannot be dispensed with. If it can, then it was not necessary. God was not depending on Adam to fall, so He could save him. That would be salvation by wicked works. Salvation is not by good, or bad works. It is by grace.

Paul said, and not rather (as we be slanderously reported, and as some affirm that we say), let us do evil, that good may come, whose damnation is just. Evil, sinful works never brought salvation, it brought damnation. Adam was not corrupt, sinful, depraved, before the transgression. The corrupt, sinful, depraved state and condition was the result of the transgression. If Adam's condition and state had been such all the time since God made him, he has not fallen only where he has been all the time. (Man) Adam was active in the fall, it being his act. He fell into sin and ruin, guilty and condemned. He cannot fall back out. It takes something that can remove guilt, destroy death, give life, wash away sins, justify from all things man brought on himself. Christ Jesus only can do this. Salvation is of the Lord. Damnation and salvation did not come from the same place, they will never dwell together. Damnation is by

sin, and by man came sin. Salvation is of the Lord.

Written in love of the sweet truths, believed and held sacred. In hope of the resurrection of the dead from the grave to glory.

C. M. Mills.

Rt. 1, Box 124, Charlotte, N. C.

TWO RULING SPIRITS

There are only two ruling spirits in the world, the Spirit of God and the spirit of the devil. One believes in grace and the other believes in works. These two systems of salvation have been in the world ever since Abel and Cain. Abel made his offering by faith, which is a fruit of the Spirit, the gift of God and offered an innocent lamb, which was a type or shadow of the Lamb of God whose blood cleanses from all sin. Abel looked beyond the type to the ante-type, Jesus. The poor publican standing afar off, smote upon his breast and prayed, "God, be merciful to me, a sinner. He brought the Lamb of God in his heart.

Cain brought of the fruit of the earth, the work of his own hands what every man in nature brings as an offering for his sins. He looked to what he was, and boasted of the great things he was doing for the Lord.

One preaches an Almighty army of heaven and among the God that doeth His will in the inhabitants of the earth and none can stay His hand or say, "What doest thou?" And what his soul desireth, even that he doeth."

If God desires the salvation of His people in heathen lands, they will be saved. The blood of the

slain Lamb redeems all (who were chosen in Christ and given to Christ) to God out of every nation, kindred, tongue and people. Jesus says, "All the Father giveth Me shall come to Me, and him that cometh to Me, I will in nowise cast out." Old Baptists believe this sweet and sure doctrine that is not based upon uncertainties. The foundation of God standeth sure having this seal, "The Lord knoweth all that are His." (2 Tim. 2:19; Rom. 2:29, 30; John 10:14-16, 27-29; 6:37,38, 39-44; Heb. 7:25; 9:12-15; 10:14). Cain's religion glorifies the devil as being more powerful than God, that God wants to save the heathen, but cannot without preachers and money. He wants them saved, but He cannot—just too weak; but the devil can take all of the heathen down to hell without preachers or money. Doesn't that ascribe more honor and glory to the devil as being more powerful than God? Their doctrine is that God can't do His will, but the devil can do his will. They claim that God wants to save the sinner and take him to heaven and the devil wants to take him to hell. Both pulling at the sinner. The stronger one will get him, according to their doctrine. If their theory were true that the devil is taking seven tenths to hell (that God wanted saved) but can't save them for the lack of preachers and money.

Now if the devil can outdo God enough to take seven tenths of the human family to hell, cannot the devil outdo Him enough to take the rest of the three tenths to hell, and could not the devil take every infant to hell, according to that

theory and if the devil is so much stronger than God as that, could he not ascend the throne of God and take the Angels in heaven to the lower regions, according to that theory? This all-powerful devil-doctrine is taught in the Sunday School, it is taught in carnal theological schools, carnally minded unregenerate teachers, teaching natural unregenerate boys to preach law or work for salvation. The natural man can receive that teaching for they were all born into this world with a carnal mind which is enmity against God; for it is not subject to the law of God, neither indeed can be.

The Cain devil-pleasing and devil-extolling doctrine is of the flesh and it is popular and the world is obeying the devil today. Who is the author of these cruel wars, slaughtering our precious boys by the thousands, starvation, hatred, strife, destruction of property, theft, drunkenness, fornication, divorce and remarriage with a scriptural cause, indecent styles of dress, picture shows to allure the rising generation after their immoral and ungodly practices. Parents obeying their children instead of children obeying parents, midnight riding, mixed bathing pools without clothes. Surely we are living in the last days. Perilous times are upon us.

Men are lovers of pleasures more than lovers of God, covetous, boast-ers, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, having a form of godliness,

but denying the power thereof; from such turn away. . . yea, and all that will be godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:2-13.

Surely we are experiencing these things now. When will this cruel war end? I am fearful the three great powers nor the Pope of Rome can ever restore permanent peace. I am trusting in Him in whom David trusted. He said, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth spears in sunder; He burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."—Psal. 46:8, 9, 10. I am fearful we are trusting too much in men when we are taught, "Vain is the help of man." "Cursed be man that trusteth in man, or maketh flesh his arm."

I am fearful our liberties, politically and religiously, are fast passing from us. I fear we have not appreciated our golden privileges of free speech, free press and freedom of liberty to worship God after the dictates of our conscience as we should.

Brownson says: "It is the intention of the Pope to possess this country undoubtedly. In this intention he is aided by the Jesuits and all the Catholic priests and prelates undoubtedly, if they are faithful to their religion."

The Catholic World says: "There is, ere long, to be a State Religion in this country and that religion is

to be Roman Catholic. The Roman Catholic is to wield the vote for the purpose of securing Catholic ascendancy in this country."

In reply to McGee, editor of the Freeman's Journal, the bishop and priests said: "We are determined, like you, to take possession of the United States and rule them. Let us multiply our votes." Too witness by G. W. Stewart, Father Heckler said: "The day will come when the Roman Catholics will take this country and build their institutions over the grave protestantism, and then religious liberty is at an end."

"Pius IX says: "The church has the right to avail itself of force, and to the temporal power for that purpose."—(Pius Encyc. 24.)

Cardinal Manning says: "The church has the right in virtue of the divine commission, to require of every one to accept her doctrine."—Two witnesses. Doubtless the Pope is the first beast. Elder J. S. Newman said: "There is no doubt but what the Federation of Nations and Protestant Churches is the beast mentioned in Revelations." First Beast, Rev. 13:2; Second Beast (13:11-17). Two horns, signifying power politically and religiously.

Elder S. Hassell said: It is estimated that the Roman Catholic Church has murdered millions of the human family, and that their martyrs' blood would fill a channel ten feet deep, ten feet wide and twenty-five miles long."—Hassell's History. Years later, Elder J. H. Fisher of Graham, Texas, said: "The Roman Catholic Church has murdered sixty-eight millions of God's suffering saints, taught every

false and corrupt theory on earth, and is now fast plotting for authority over civil affairs."—Two witnesses by Elder G. W. Stewart.

I am fearful there is too close affinity between our government and the Pope. Baptists of every name, so far as I know, believe in religious liberty. All true orderly Primitive Baptists should be united. The future looks dark to me. Beware of the Federation of Churches. "Israel shall dwell alone and not be reckoned among the nations."

May God bless, unity and preserve the dear old church.

Submitted in love,

Lee Hanks

Cantonment, Fla.

P. S. Dear Mr. Gold: I am now in my 84th year. I am quite feeble. I have severe heart attacks. I shall soon go to my eternal home. I desire to leave in love the above as though it were my last and solemn warning to all the dear saints. You have my best wishes. In love,

Lee Hanks

MEDITATIONS

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

You will find enclosed check to pay renewal for the Landmark for Mrs. Flora Vickers, and she wants her address changed to 1712 Dean St., Durham, N. C.

Now I have a few thoughts and meditations that I would like to give the Landmark readers to have for their consideration. So many have asked me to write often but I can't feel like writing just any time.

First of all I feel so short of the knowledge of our God and His kingdom. As I sat down to write this letter I heard the announcement that Senator Hoey would address the Bible Class at Trinity Church, so I just stood and listened to his discourse as I always like to hear him speak. Well, of a truth, I liked what he read very much as it set forth what Old School-Baptists preach. His scripture lesson was Mat. 25:34. "Then shall the King say to them on his right hand, Come inherit the kingdom prepared for you from the foundation of the world." He also read the rest of this chapter and commented on this parable which was very good, yet friends, I just like to think of this preparation that was prepared for you from the foundation of the world, and the same preparation was made for the wicked the same time, because he said to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." So then brethren, how can we believe in any other than God's predestination, because of His foreknowledge and purpose?

I would not dare write anything to cause confusion or strife, but rather hope I might write something pleasant for my brethren to read, but would rather admonish those that do not believe in predestination to please not write things that would be hurtful for the cause, and will say, if those that dislike predestination so much could have forbearance with those that believe in predestination, and would like to remain with the dear

old church that stands today on God's eternal truths would refrain from writing bitter letters for publication. The one reason for writing as I have is I am agent for Mr. John Gold, a man I like very much, but how hurtful it is for me to represent a dear old Primitive Baptist Landmark that has been handed down for many years that found its way into the hearts of many thousands of Old Baptists that believe and love the truth, therefore, it gives me inward pain to think any one would turn on us with so much pressure in a public way, and I want to ask Mr. John Gold, a man I love, to please refrain from publishing things he might think would cause strife and confusion. I must confess that I am nothing but a poor ignorant being, full of mistakes and think oft times it would be better for me not to write, yet have these impressions, and for this very cause I am writing as I have the Primitive Baptist Faith and doctrine at heart and would defend it if God's eternal will.

May I say in conclusion that it matters not what might be said or done, the foundation of God standeth sure having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. This verse begins with the word nevertheless, and that means in spite of all opposition.

I oft' times find myself lost in meditation, wondering if I know anything, but I do believe if I have ever been born again I have a desire to live and do right, and hope I

love the brethren.

Yours in the bond of love,

J. J. Whitley.

Durham, N. C.,

November 25, 1945

THE RESURRECTION OF THE BODY

"And the graves were opened and many bodies of the saints which slept arose and came out of the graves, after his resurrection and went into the Holy City and appeared unto many." —Mat. 27:52.

Everett R. Kinney is very good at explaining away the scriptures that refer to the resurrection of the body. No doubt he has a good explanation of this scripture I have quoted. He says most scriptures referring to this doctrine are written in the present tense but writers generally seem to think it is something away off in the future. Well this is written in the past tense and refers to something that took place just after the resurrection of Jesus.

Did this event really occur, or is it just a slip of the writer. It is some of the plainest English one could possibly find. There is the word bodies and it says they came out of the graves. Well, if they were the bodies of the saints who slept in death where else could they have come from except out of the graves, for that was the place where they had been sleeping, we don't know how long. If this event did take place what was it for? Did the Lord of Heaven and earth ever do anything without a purpose? Is there nothing to learn from this scripture about the resurrection of the body? No one denies that Jesus came out of the grave. But why did he go into

the grave at all? Was not everything he did and suffered here below of the utmost importance to all his followers? I believe it was and is so now. Well we all shall soon follow Him into the grave and according to the non-resurrection theory that will be the last of this earthly man. But the Apostles say "Jesus became the first fruits of them that slept," in death of course. Now we know that the first fruits are exactly like all the rest of the crop. If Christ came out of the grave and we don't come out of it, can it be said that we are like Him. If he died for our sins and rose again for our justification we are complete in Him, aren't we? Oh yes, says the non-resurrectionist, all except the body. The Lord does not need this body anymore after death takes place. But Paul writing to the Corinthians, 1st Cor., 6 chapter, 20th verse, says it belongs to the Lord. The sinless body of the Lord Jesus Christ laid in the grave where his people will lay. One says, there, the dear flesh of Jesus lay and left a long perfume, that will remain 'til the last one is delivered from the power of the grave.

"Marvel not at this for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John 5th chapter, 28th verse.

So spoke Jesus of the resurrection of the righteous and the wicked too, and of course it is in the future.

I lived in England the first 32 years of my life among the people

called particular and strict Baptists. Some of my folks were members. I have heard and read of the different heresies that were brought in among them, but I never heard of any of them denying the resurrection of the body which seems to be so plainly taught in the scriptures.

E. C. Stone

AN APPRECIATION

Dear Friends and Kindred in Christ:

I am at long last enclosing my renewal to the good paper, Zion's Landmark" for another year. I feel quite neglectful of having delayed my remittance until after the date for renewal. Such a worthy cause should be more promptly attended to, and some encouragement given to those who have done so much to prepare and send out the good news to its readers. Perhaps but few of us realize the labor required in publishing and editing such a medium of exchange and teaching that goes into a magazine carrying food and instruction to the household of faith. We receive each issue, take our seats in a comfortable place in our home, and proceed to read the good things therein, without much, if any, thought of the time, labor, and thought it took in preparing the reading matter we so much enjoy.

I feel the Landmark has been unusually good the past year. The spirit manifested by those who write for its columns, has been demonstrative of love and fellowship for the brethren. The editors have been blest with an unction of the Holy Spirit and enabled to rightly divide the word, giving instruction,

and reproof, to guide and direct their readers in the way of all truth, and righteousness. Such laborers are to be highly commended for their faithfulness and untiring efforts for the benefit and welfare of Zion.

We have now entered upon the threshold of a New Year. The war has ended, and we earnestly look forward to a long and lasting peace among the nations of the world. May God so direct and imbue our leaders and lawmakers with wisdom and understanding that all peoples of all places may find peace and rest from wars, and liberties granted to the enslaved, so that they may worship God according to the dictates of their own conscience, and follow the pursuits of happiness in freedom, and without fear.

May the editors, the publishers, and all who write for, and read, Zion's Landmark, enjoy a most happy and prosperous New Year.

To each and all we extend our love and fellowship for the lovers of truth and peace among the Primitive Baptists everywhere, and in every place.

Most sincerely yours,

C. E. Benson

Clark Summitt, Pa.

SALAVATION BY GRACE ALONE

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

Dear Brother Gold:

I am glad that the dear Lord is still preserving you to continue the publication of the Landmark. I have been reading the Landmark ever since I met your sainted father

in 1882. I met and traveled with him a number of times and read his many able, instructive and comforting editorials many times, all of which I so much enjoyed. He was sound and safe and ever labored for peace. I never heard him in preaching or read his writings when he engaged in confusing his scriptural expressions. While he and Elder Hassell lived, there was general peace among the Old Baptists in the East. It is indeed sad to see God's precious children estranged from each other over some hobby, when the great body of our people are well agreed on the great fundamental principles of grace. All true Old Baptists are taught in their experience that salvation is wholly by grace. If all of our hearts were full of love, surely there would be much love and forbearance manifested among them. We will never arrive at a state of perfection in this life. The church is composed of imperfect beings. All make some mistakes. There is not a just man upon the earth that doest good and sinneth not. I have thought James made a good proposition for peace for all true Primitive Baptists, viz., "Confess your faults one to another, and pray with and for one another that all may be healed." If all would do that, I am sure there would be better times among us. It is said, once a church had a serious trouble and they did not know how to adjust it, and they asked an old colored brother for his advice. His reply, "Brethren all of you meet and tell your experience, and all who have forgotten their experience turn them out." That is good and I

think safe. We need more love one toward another. Even if some expressions sometimes occur in the Landmark with which you do not concur, don't condemn the Landmark in its entirety. The greater portion is so good, sound and comforting..

May God bless you and all readers of the Landmark.

Yours in hope,

Lee Hanks.

Cantonment, Fla.

P. S.: I am now in my 85th year. I have been a member of the Old Baptists going on 69 years and I have been trying to preach going on 67 years. I still love with all my heart the doctrine first found in the dear old church. With a heart full of love to all saints and in the sinner saved by grace if saved at all.

L. H.

This is splendid advice. If you love your brother you will overlook his shortcomings and endeavor to lead him in the right way. May Elder Hanks live a great many more years to give us his fatherly advice.

J. D. Gold

AN IMPRESSION TO WRITE

Dear Mr. Gold:

I hope you and family are well. Mr. Gold, I don't know why I have these impressions to write, I feel so little and insignificant. Nothing I would write would be worthy of space in your valuable paper. I want to mingle with God's people as long as He gives me strength.

I enjoyed brother F. D. Long's writing and many others. Brother Long is a wonderful character and a noble brother. He is our clerk at Roxboro church, of which I have

been a member since July 1900. My name bears the oldest record there, sometimes I wonder how they have borne with such a poor sinner as I feel to be, but as Ruth said, "entreat me not to leave thee, nor from following after thee." Where they live I want to live and be buried with them. If the Primitive Baptists were to turn me down I would not have anywhere to go. "Sometimes my hope is so little I think I will throw it by, sometimes it seems sufficient if I were called to die."

The older I get the less confidence I have in the flesh. I am glad that nothing can separate us from the love of God. Principalities, nor powers, things present, nor things to come, nor any of those things can separate us from the love of God. He speaks and it is done, commands and it stands fast. I am glad it is so, for without Him we can do nothing. Many times I have felt to be the chief of sinners and could rejoice that Christ came to save ungodly characters. Yes the dear soldier boys fighting and dying on the battlefield; if God has wrought this love of God in your hearts, no man, nor powers can take it away. They may take your life, and bury you in the briney deep, but that love is still there in their dying hour. I am glad no man can hinder His works. Their lives, no doubt, have been one of many conflicts and sad disappointments, and they are made to feel that the Lord has gone forever, and many times are made to cry out, "My God, my God, why hast thou forsaken me." I pray God will be with them through it all, as far as it can be His will

and comfort the hearts of their grief stricken fathers and mothers, that are so eagerly awaiting their return.

I know according to nature I am nearing my eternal home. I have nothing but the righteousness of Christ to present me blameless before the Father. "Grace has brought me safe thus far and grace will lead me home. A few more days on earth to spend, then all my toils and cares shall end." This sweet thought has gladdened my poor heart many times. May we rest sweetly in His love and patiently wait for His coming.

A sister in hope,
Mrs. Henry Fox.
Route 3, Roxboro, N. C.

LANDMARK A FEAST

Dear Mr. Gold:

Enclosed you will find money order to pay for my Landmark.

I love to go to church and hear the good news from different parts of the world and hear the brethren tell the story, saved by grace and not by works, lest any man should boast and have no riches of their own to plead, for it is by the goodness and mercy of God that men are brought to repentance and "kept by his power, ready to be revealed in the last day." I hope I believe in a God "that is able to save to the uttermost and none can stay his hand." The Lord knows them that are His. I hope the Lord will continue to bless you to write on and on and tell the good tidings God has blessed poor sinners with.

I see many that love the truth but will not confess. But God's

love can and will awaken them in time with His will and power. He has the power to make them to be willing, even if they are brought to the bed of affliction. God in His own good time will awaken them. But they miss getting the joys in this life when they do not reveal their hope.

Mr. Gold, I do love the Landmark and feel like I cannot give it up. I do like to read the experiences and the praise the brethren write. It is a feast to my hungry soul Mr Gold, I do want to thank you for sending the Landmark to me as you have. May the good Lord bless you in health and spirit is my prayer for Christ's sake.

Elder T. C. West.
809 James St., Tarboro, N. C.

ENJOYS THE LANDMARK

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

Dear Mr. Gold:

I'm enclosing three dollars by money order, to renew my Landmark subscription. I greatly enjoy reading the Landmark. Reading it is almost like going to church.

During the past autumn we have been blessed with visits from able ministers at our church (Oak Grove in Wake Co.) I can truthfully say I enjoyed and appreciated their visits and sermons. I hope we will have many more. Our faithful pastor gives us a cordial welcome to each.

Many wishes for a successful New Year, I am

Mrs. W. R. Olive.
Apex, N. C., Rt. 1,
January 10, 1946.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

As I have neglected to renew my subscription to the Landmark I am sending you check to renew my subscription for one year and what is over you may apply to someone unable to pay. It would seem that one who has been reading the paper for forty years and has thoroughly enjoyed reading its pages as I have would not neglect renewing as I have, nevertheless it is true.

I enjoy very much reading the paper and hope the editors may be blessed to continue their good editorials, and you and all the writers for the paper may continue to write so that it at least may hold its own to continue the grand and glorious truths of the gospel.

Desiring that God may bless Zion to the end that peace may abound, also the Landmark that it may be a source of comfort to its readers in the future for years to come.

My address remains the same, Elder L. A. Johnson, Rt. 2, Benson N. C.

With much love to all you brothers in hope.

L. A. Johnson.
Route 2, Benson, N. C.,
January 16, 1946.

WE ARE GLAD YOU ENJOY THE LANDMARK

Mr. J. D. Gold,

Dear Brother Gold:

Enclosed you will find \$2.00 for which please send me the Landmark for twelve months. I am a new subscriber of the Landmark but have right many of them that a

dear sister let me have and enjoyed them so very much. As I have moved away from this sister, I have missed the Landmark so much I decided to subscribe for it.

I will close with very good wishes to you and family from a poor little trembling sinner.

Mrs. Myrtle Beaver
Roxboro, N. C., Rt. 2

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

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

You will find enclosed check for \$3.00 to renew subscription to Zion's Landmark, one year from Oct. 1945 to Oct. 46 and \$1.00 to help someone unable to pay.

Yours truly,
William Keen
Four Oaks, N. C., Rt. 1.

MRS. NANCY E. GOODWIN

By request of the family I will attempt to write a few lines in memory of our beloved sister, Nancy Goodwin of Cedar Island Church. She was born on August 28, 1867, and died Nov. 12, 1944, making her sojourn on this earth 77 years, 2 months and 14 days.

She was married to Jackson Goodwin on Nov. 19, 1886 (who died in 1908). To this union 9 children were born, 5 boys and 4 girls. Three boys preceded her to the grave. Those now living are Mrs. Cleance Lupton and Mrs. Robert Lupton of New Bern, N. C., Mrs. George Hardy Merrimon, N. C., Mrs. Claude Day, Roe, N. C., Lieut. H. H. Goodwin, New Bern, N. C., and Mr. Elmer Goodwin, Portsmouth, Va.

It was not the writer's privilege to know sister Goodwin until about 12 years ago, she seemed kind and with a very lovely nature, enjoyed meeting with the brethren and sisters, especially in service of the Lord. Her funeral was attended by the humble writer after which she was laid to rest in the family cemetery to await the Resurrection of the dead.

While she was a widow, in nature we feel that she was married to her head and husband in the spirit of his love.

Written by her unworthy pastor, who loved her we hope for Christ's sake.

R. W. Gurganus

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B.S. Cowin, Williamston, N. C.

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WILSON, N. C.

OCT. 1, 1945

ETERNAL LIFE

"I give unto them eternal life,
and they shall never perish." (John
10:28.)

Jesus was pleased to call his people the sheep of His pasture. He said "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

It will be noted that I have left out the word man, which is a supplied word, for NONE IS ABLE TO PLUCK THEM OUT OF MY HAND, including man and devils.

The reason is given. "MY FATHER WHICH GAVE THEM ME is greater than all AND NONE is able to pluck them out of MY FATHER'S HAND!" The above is the reading of older translations of the scriptures.

Men often teach that God and Christ want to do this, that, and the

other thing; but man will not yield to, what they call, the overtures of the scriptures, therefore; because of man's unwillingness to yield they are lost, so says many ministers, of many modern church organizations.

Jesus says further: I AND MY FATHER ARE ONE. One in sovereignty, power and purpose.

As surely as Jesus said, "My sheep hear my voice, and I know them, and they follow me." He giveth the hearing ear and understanding heart, so His sheep, His children are enabled, through His Spirit, to hear the voice of Jesus in his word, in his promises, in his providences. They discern the truth, because Jesus himself is the WAY THE TRUTH AND THE LIFE.

They are enabled, through the Spirit, to discern the voice of Jesus, from the voice of hirelings, false teachers and false preachers. Jesus said no man knoweth the Father, but the Son and he to whom the Son will reveal him.

AND AS JESUS KNOWS HIS SHEEP, calleth them by name, speaketh to them through his word and by His word, for He said, "My words they are Spirit and they are life, so, His word shall not return unto him void; but it shall accomplish the things whereunto he sent it, it shall accomplish the things He pleaseth." He said, "My council shall stand, and I will do all my pleasure." (Isaiah 46:10.)

"I and my Father are one." Are one in nature, essence, willpower, and design. Therefore nothing in men or devils can counteract or set at naught the will and power of the Three one God, God the Father,

God the Son, and God the Holy Ghost.

"And they shall never perish." What will be the ultimate destiny of the Church of God? Jesus said, "All thine are mine and all mine are thine. And I will raise them up at the last day." Did he mean it? Surely so, for we hear him say. "He that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Christ became the resurrection and the life to all His seed; both in the spiritual resurrection, of Grace, here, and the eternal resurrection and glorification of His people in eternity. In both Christ is the resurrection and the life, being the only life giving source. IN HIMSELF, to all the members of his body and soul communicating life, both spiritual and eternal, from HIMSELF in them, for Grace here, and glory hereafter.

O. J. D.

LULA I. GARNER

The Church at Newport desires to express its feeling of sadness at the loss of our dear sister, Lula I. Garner, who was born July 28, 1875, and died Oct. 19, 1945, making her stay on earth 70 years, 2 months and 21 days.

She was married to Bro. A. A. Garner July 1, 1891. She leaves to mourn their loss her husband and eight children, Mrs. Charlie Gould of Newport, W. L. Garner of New Bern, Mrs. Barney Garner of New Bern, Mrs. John Lockey of Morehead City, with whom she made her home, Mrs. George Simmons of Rhems, N. C., Freddie Garner of New Bern, Mrs. Leslie Saunders of Morehead City and Sam Garner of Newport. She also leaves two brothers and three sisters, Bro. I. S. Garner of Newport, Sister E. F. Pollard, Jacksonville, N. C., Sister I. F. Prescott of Wilmington, Sister Lona Bell of Newport, and Bro. Lloyd Garner of Newport and a host of other relatives and friends.

She united with the church May 31, 1913, and was baptized the next day by Elder Isaac Jones, living like a faithful

and devoted member until death, always filling her seat unless providentially hindered. She enjoyed visiting among the churches, and so much enjoyed having the brethren and sisters visit in her home.

Her funeral was conducted at the graveside in the David B. Garner cemetery at Newport by her pastor, Elder R. W. Gurganus, assisted by Elder E. F. Pollard and Elder L. L. Yopp. Her body was laid to rest beneath a beautiful mound of flowers to await the Resurrection.

We shall ever cherish her memory as near and dear to us. We shall miss Sister Garner, even tho we know our loss is her eternal gain. "By their fruits ye shall know them."

Therefore, be it resolved:

First, that the Church at Newport has lost a faithful member, her companion a loving wife, and her children a devoted mother. We extend our love and sympathy to the bereaved ones, trusting that the God of all grace may comfort and sustain them in every trial.

Second, that we bow in humble submission to God, who doeth all things well.

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

Done by order of the Church in conference, Saturday, Dec. 15, 1945.

Elder R. W. Gurganus, Moderator.

Committee: Bro. W. R. Mann, Clerk; Sister Lona Bell, Sister Annie Higgins.

IN MEMORIAM

On the 10th day of October, 1945, the God of love and mercy reached down and removed from our midst our dearly beloved brother and deacon, J. J. Roberson, son of the late Harmon Thomas and Clementina Coltrain Roberson. He was born December 17th, 1868, making his stay 77 years, two months and twenty-three days.

About 51 years ago, he was married to Miss Sarah A. Hardison who survives with three children, Mr. David M. and Mr. Coy J. Roberson of Williamston, and Miss Ida F. Roberson of the home.

Brother Roberson joined the church Saturday before the second Sunday in May, 1929, and was baptized the next day by Elder John N. Rogerson. He was chosen deacon in May 1933, and filled the office lovingly and faithfully till death. He greatly enjoyed visiting churches and singing hymns of praise. His funeral was preached by his pastor, Elder J. L. Ross of Stokes, N. C., assisted by Elders W. W. Roberts and M. L. Simmons of Newport, N. C.; witnessed by a large crowd of neighbors and sympathetic friends. He believed in the Lord saving his people by the unmerited grace of God. Brother Roberson was buried in the Roberson

cemetery where his father and relatives were buried. He had no confidence in the flesh, but trusted in the Great I Am. May the Lord lead and guide his bereaved family while they live in this sinful world by his loving spirit. Whereas we believe it was God's holy will to call our much beloved brother from our midst to ever be with him in Glory.

Therefore, be it resolved:

First. We the church bow in humble submission to God and extend our heartfelt sympathy to the bereaved family and ask that God's richest blessings rest upon them.

Second. A copy be recorded in our minutes, a copy be sent to his bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of conference Saturday before the second Sunday in November, 1945.

Elder W. W. Roberts, Moderator

A. D. Griffin, Sr., Clerk

A. D. Griffin, Sr., and Sister Mary E. Roberson, Committee.

OBITUARY

Elder Leonard Raper of Wendell, N. C., was born in Wilson County, March 23, 1877, making his stay on earth 68 years, 8 months, 22 days. He is survived by his widow, Mrs. Lillie Raper and 6 sons, Joseph, Jerome, Willard, Osia, Roy and Russell Raper, all of Wendell, N. C., and daughter, Mrs. Rubie Smith of Nashville, Tenn.; two sisters, Mrs. Ellen Terry of Zebulon, N. C., and Mrs. Lina Lamm of Wilson, N. C. It was been my happy privilege to know our highly esteemed Elder Raper for the past 12 years. Our association together for the past several years has been very pleasant. Brother Raper was a very likeable man and to know him was to love him. Elder Raper united with the church at Scotts near Wilson, N. C., as far as the writer knows some over forty years ago. He moved his membership to Singleton Church at Washington, N. C. and was ordained to the full work of the ministry on June 9, 1929 by the following Elders: John Williams, W. M. Stubbs, R. H. Boswell and Tillman Sawyer in which office he served faithfully until he had a stroke of paralysis on November 1939, from which he was never able to preach publicly anymore. The past six years before his death which occurred on Saturday evening before the Third Sunday in December, 1945. He was pastor of Singleton Church at Washington 3 or 4 years, as far as the writer knows. He was pastor of Sparta Church for about sixteen years, and he was also pastor of North Creek Church for five years or longer. He also was pastor of the Primitive Church at Atlantic, N. C., for several years up until his death. After his stroke the writer was chosen to serve as active

pastor in his absence, but Elder Raper was held as pastor until his death.

Elder Raper was held in high esteem by the church he served. He seemed to have so much confidence in me, the writer, which I appreciated so much. He took part in the writer's ordination when he was ordained to the full work of the ministry. Elder Raper was sound in the faith of Salvation by Grace and earnestly contended for the faith once delivered unto the saints. Elder Raper's walk in life proved that he was a child of God, for we believe his steps were ordered by the Lord for the way of man is not in himself. It is not the man that walketh to direct his steps. He was a true husband and a loving father and a kind neighbor and had many friends. He loved his family for he raised as fine a family of children as the writer has ever known. Sometime after he was ordained to the full work of the ministry, he moved his membership from Singleton Church to Upper Black Creek Church in the Black Creek Association, in which God blessed him to live a devoted Christian life until his death. His funeral service was conducted from the home, Monday afternoon, 1:30, December 17, 1945, by Elders S. Gray of Kinston, N. C., W. R. Hines, Youngsville, N. C., and E. L. Cobb, Wilson, N. C. Songs sung were: "Amazing Grace," "O For A Closer Walk With God," "Nearer My God To Thee," and at the grave his favorite song, "Father I Stretch My Hand To Thee". His sons were the pallbearers. His body was laid to rest under a mound of beautiful flowers in the family cemetery near Lucama, N. C., to wait the morning of the resurrection when his body together with all the saints shall rise and be gathered round the throne of God, where there will be pleasure forevermore.

Dear Brother, how we miss thee. How we miss thee everywhere. We miss thee at the church. It was so hard to give him up. His life we could not save. The glorious hope we cherish most is a rest beyond the grave.

Sleep on Dear Brother and take thy rest; For we hope thou art supremely blest Until the day whe all shall rise;

We hope hope to meet you in the skies.

Written by the one who loved him.

S. Gray

Kinston, N. C., P. O. Box 81

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord's Will, with the Church at Pungo in Beaufort County, N. C., on Saturday and Fifth Sunday in March, 1946. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose

Union, Clerk.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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

This price applies to subscriptions in North Carolina only. Write for postage rates for other states.

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.

Prices for 12 months-----\$1.50

Prices for 6 months----- .75

Price for 4 months----- .50

Clubbed with the Landmark, both
papers sent for one year for----- 3.00

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

Address

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

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FEB 16

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII

OCTOBER 15, 1945

NO. 23

GOD'S POWER IN THE LEVIATHAN REVEALED TO JOB

Behold now behemoth, which I made with thee: he eateth grass as an ox.

Lo now, his strength is in his loins, and his force is in the navel of his belly.

He moved his tail like a cedar: the sinews of his stones are wrapped together.

His bones are as strong pieces of brass; his bones are like bars of iron.

He is the chief of the ways of God: he that made him can make his sword to approach unto him.

Surely the mountains bring him forth food, where all the beasts of the field play.

He lieth under the shady trees, in the covert of the reed, and fens.

The shady trees cover him with their shadow; the willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

He taketh it with his eyes: his nose pierceth through snares.

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

Canst thou put an hook into his nose? or bore its jaw through with a thorn?

Will he make many supplications unto thee? will he speak soft words unto thee?

Will he make a covenant with thee? wilt thou take him for a servant for ever?—Job 40:15-41:4.

ELDER O. J. DENNISON, Editor _____ Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT _____ Daue City, Fla.

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ENJOYED THE LANDMARK

Dear Mr. Gold:

I am enclosing renewal for another year to the Zion's Landmark and also wish to have as many copies of the July 1st issue as One Dollar, herein enclosed, will buy. I

have enjoyed the writings of those contributing to its columns during the recent months, as all have labored in love to set forth the Gospel of our Lord Jesus Christ, and have manifested an earnest desire for unity and peace among the Primitive Baptists of this present age. It is indeed most encouraging to find we still have peacemakers with us, and "Blessed are they, for they shall be called the children of God." Paul in his letter to the Ephesians gave good counsel to the Church of that day, which counsel is still to be respected by all those who are Baptized, believers in the same faith and doctrine as therein set forth. He states: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."

When walking in love, we will not be spreading discontent, jealousy and ill feeling among brethren. How much we need to put on "The whole armour of God, having on the breastplate of righteousness our feet shod with the prepar-

tion of the Gospel of peace; taking the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

I feel that Zion's Landmark has been bearing much of this teaching for sometime past, and earnestly pray the Holy Spirit may so fill the hearts, and direct the pen of those who contribute to its pages, that the fruit of the Spirit will be in abundance manifested, the readers edified and comforted thereby, and the Editors and Publishers share richly with them in having their labors rewarded by the joyous words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

We have much in the scriptures teaching love and forbearance toward one another. Why it is not more earnestly sought after, and more generously given unto others, is a most distressing question to me. Paul in writing the Corinthians made a strong plea for charity and ascribes to it the highest tributes. While there abideth faith, hope, charity, these three; but the greatest of these is charity. But few of us realize, and make manifest this great love herein recorded. "It does not behave itself unseemly, is not easily provoked, believeth all

things, hopeth all things, endureth all things." How often we, not among those who claim to love the brethren, take offense at a "word" and by it bring about strife, by using sharp and cutting words to defend their side of the issue, feeling this way better than losing face to the opposite. While we cannot sacrifice the truth in our efforts to keep the peace, there are many times when charity will clarify and smooth rough places along the way of our sojourn here in this time world, and if permitted to prevail will unify rather than separate.

We must be mindful of one great truth, "God is in all, and above all; the God of love, almighty and eternal, unto whom we shall all stand to give account of the deeds done in the body. We are not to judge lest we be judged, for with what judgment we mete to others shall be meted to us again, "Recompense is mine, I will repay sayeth the Lord."

With Paul let us labor: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may administer grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger, and 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."

The Lord bless and direct us all in the pathway of his righteousness and be with the Editors and Publishers of Zion's Landmark and all who contribute to its pages, that

the household of faith be edified and comforted in the mutual love and fellowship of the Gospel of Christ.

Devotedly and sincerely yours,

C. E. Benson

Clark's Summit, Pa.

P. S. In the first line on page 243 of July 1st issue it reads, "It is not" and should be "Is it not."

C. E. B.

REMARKS

We commend to all the readers of the Landmark the above splendid communication of Elder Benson. Certainly if whatever religion we possess does not make us humble, loving, kind, and considerate of our brethren, of what value is it?

With reference to the resurrection of the body, Christ who preceded the Saints to Heaven and knows all those who love Him and are kind and considerate of each other, will say to the Father, "These are those you gave me, and will claim them at the Great Appearing."

Christ's body, and all He had on earth in the flesh in my opinion (mind you) without sin, however, for He knew no sin, is in Heaven, sitting on the right hand of the Father for what purpose? To identify His children. I believe this with all my heart, for He appeared to Mary in the flesh on earth after the resurrection from the grave.

Now I did not write this to start an argument, but to express my belief. I trust that Elder Denny will continue as Senior Editor of the Landmark, and allow me to place a notice in its next issue, that all

communications be sent him for his consideration before publication, with the other notices such as obituaries, union meetings and associational notices be mailed to us.

The criticism and argument seems to me arises from the difference of opinion on whether the body is raised from the dead. If the body is not raised from the grave where would be the distinguishing features of the face to prove our identity from others. Certainly in the flesh John Smith does not look like Bill Jones. Who will John Smith resemble when he gets to heaven?

We hope to have the Landmark caught up as soon as possible. We are in some better shape with reference to help. The subscribers of the Landmark and the brethren and sisters have been so good and patient with us that we do not have the words at our command to express our love and appreciation for their kind consideration.

J. D. Gold

PREDESTINATION

P. D. Gold Publishing Co.,
Wilson, North Carolina
Dear Brethren in Christ:

I notice that my time for one year's subscription to the Landmark has expired. Please find enclosed one dollar currency for another year. I like the paper very much; although there are some things that we do not see alike, while I may differ with my brethren I assure you it is in love.

I wish to refer to Brother White's article on Predestination. He asks the following question: "Do you believe Stephen would have knelt

down and cried with a loud voice, 'Lord lay not this sin to their charge' if he had believed that God before the foundation of the world, had absolutely, unconditionally predestinated that these men should stone him to death?" Stephen evidently believed in absolute predestination for in his prayer he was fulfilling Christ's command: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Matt. 5:44. He could not help praying that prayer, because if it was true prayer God's spirit prompted it. Stephen like all the rest of us had to die. Did not God as a Sovereign have the right to say: "When, how and in what manner all men shall die?" As there is a time to be born and a time to die. Is it any worse for one to die at the hands of wicked men, which are God's hand and sword; than to die with cancer and suffer the agonies of death for months? Ps. 17:13-14. For better is the day of death than the day of birth, Ess. 7:1. Why do you object to God's method of executing the death sentence?

You ask: "Do you believe in absolute predestination?" Yes. When Pilate told him he had power to put him to death, Christ told him, "that he had no power except it was given him from above." Christ was a party to that eternal covenant in which all events were decreed, "Forever, O Lord, Thy word is settled in Heaven". "The God of Israel said: "The rock of Israel spake to me; thou hast made with me an everlasting covenant ordered in all things and sure." God is so infinite-

ly wise that He decreed all the events of time in one act of His eternal mind. But he is in one mind and who can turn Him? And whatsoever His Soul desireth that He doeth. Job 23:13. As I see it, Brother White opposes predestination and then preaches it. Your question: "Do you believe you would appreciate health if there was no sickness? Do you believe you would appreciate the goodness of God, if you did not have the devil to contend with?" Now, my brother, you should not fight the devil because you argue that our contention with him causes us to appreciate the Goodness of God. Therefore, the devil is a useful fellow after all; God formed him for some purpose and he is fulfilling that purpose. Job 26:13. I think the devil is God's Prison Keeper. In the fall man was alienated from God, legally transferred to Satan. While Satan holds him in bondage God controls, directs, and limits his work causing the wrath of man to praise him and the remainder He restrains. Job did not attribute his afflictions to Satan, but said, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

I have not space to answer all of your questions in detail, but will answer some of them. Your question: "Don't you feel sometimes like you want to pray, you just must try to pray?" What do you pray for? As I see it, there is but one thing you can pray for in reason, that is for God to change His predestination. Immutability is one of God's attributes. Have you ever read in the Bible where God says: "I am God and change not." Such a prayer

would not be in accordance with God's will and would not be answered. "Thou thinkest that I am altogether such a one as thyself." Have you ever observed that all the evil that is foretold with the same accuracy as the good? "The wicked shall do wickedly and none of the wicked shall understand." Prov. 16:4.

The Lord hath made all things for Himself, yes even the wicked for the day of evil. The Lord knows and controls all the thoughts of men both good and bad.

Thus saith the Lord God; it shall also come to pass, that at the same time shall things come into thy mind and thou shalt think an evil thought. Ezk. 38:10.

I believe Hitler (called Gog) is the one that had this evil thought, for God told the Prophet to set his face against Gog and tell him to prepare his armies to come against His people Israel. Hitler has tried his best to destroy the Jews. O, Lord, thou hast searched and known me. Thou knowest my downsitting and mine uprising. Thou understandeth my thought afar off. Thou compasseth my path and my lying down and art acquainted with all my ways. For there is not a word in my tongue but lo, O Lord, thou knowest it altogether. Ps. 139, 1:5. O, Lord, why hast thou made us to err from thy ways and hardened our hearts from thy fear. Esa. 63:17.

Now my brother read Rev. 5:13 and Ps. 148 and you will find that God is ruling this world in such a way that every thing praises him. "Precious in the sight of the Lord is the death of His Saints." Ps. 116: 15. My thoughts are turned to this

dreadful war as I think of the sufferings that our people have suffered, burned alive, killed in every cruel way the devil could invent and then I receive comfort from the Apostle's word, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. Wicked men can kill the body, but not the soul.

Back to Stephen, and they gnashed on him with their teeth, but he being full of the Holy Ghost, looked up steadfastly into Heaven and saw the glory of God and Jesus standing on the right hand of God and said, "Behold I see the Heavens opened and the Son of Man standing on the right hand of God." I pray if it is God's will that all of his dear Saints in all the earth when the last moment comes, may see the **Heavens opened** and Jesus standing on the right hand of God, they then will rejoice and be willing to leave this earthly house of clay for a better one, then let us firmly believe that all things are working together for good to them that love God to those who are called according to His purpose.

In love to all the Saints, pray for me.

Elder Lytle Burns

406 Viola St.
Florence, Ala.

MT. ZION NEEDS \$250.00

Zion's Landmark,
Wilson, N. C.

Brethren and Sisters, Greeting:

We, the Church of Mount Zion, desire to let you all know some of our deliberations today in conference. The Mount Zion Church re-

ported in Peace, Love, and Fellowship. We were highly favored to have with us our highly esteemed brother and Elder E. P. Gerrard.

While the conference was drawing to a close, Elder Gerrard arose in conference, and made the church a gift, paint enough to paint the house inside and out, also varnish for the seats, tables and the altar, and to put concrete doorsteps to the building.

Brother Gerrard has given us the paint, however we, the brethren of the church, are not financially able to pay for this painting, and work to be done, and we don't want to miss this offer, since the brother was gracious enough to make this gift.

We, the brethren, and Elder C. L. Robbins, the pastor is making this appeal through the Landmark and Old Faith Contender, to help us as much as you can have the mind to.

The estimated cost is \$250.00 for painting and work to be done.

You can send your gifts and communications to Bro. D. E. Mizell, Hobgood, N. C., Route 1, Box 12, Church Clerk. Thanking you beloved brethren. We are hoping to have the above work done by October 15, 1945.

Again thanking you, brethren, we are your brethren in Christ, we hope,

D. E. Mizell.

P. S.—Done by order of Conference.

DONATIONS TO LANDMARK FUND

We acknowledge with thanks the following donations for those unable to pay for Zion's Landmark:

Dec. 10—Mrs. Nannie Lewis, Farmville -----	\$3.00
Dec. 17—Eld. E. L. Cobb ----	1.00
Dec. 24—Eld. E. L. Cobb ----	.50
Dec. 29—Mrs. S. F. Buckley, Gordonsville, Va. -----	2.00
Jan. 17—L. A. Johnson, Ben- son -----	2.00
Jan. 21—Eld. E. L. Cobb ----	.50
Jan. 22—W. M. Green, Rober- sonville -----	3.00

THE GOSPEL CAKE

Elder O. J. Denny,

Dear Brother in Christ:

I would love to tell you the best I can of an experience, vision, I had last Sunday night, October 7th.

I was blessed to attend the Old Kehukee Association 3 days, Oct. 6, 7 and 8, 1945, and on Sunday night about 2 o'clock I saw the stand at our Association above mentioned and about 2 feet above the book board, where the Bible was laid, I saw the most beautiful cake I ever beheld, and I felt that it was seasoned so perfectly that it needed nothing added to it. And I was made to know that this wonderful cake was not being held up by any man, but was self existing, and a voice said to me, this is the Sweet Gospel of our Lord Jesus Christ. So it brings the Gospel, which is the power of God. Surely it was self existing, it did not need anybody to hold it up there in mid air, right above the Bible.

The introductory Sermon was preached by our much beloved Elder R. B. Denson, the son of our beloved Moderator, which to me, means the first and bottom layers of this precious cake, and each one that followed was another layer

(sermon) put on until the last layer (or sermon) was put on. Monday morning it was and still is a wonderful sight to behold, when I am blessed with spiritual eyes to behold it and at the close our beloved Moderator was blessed of our God, to say just those words, which iced the blessed Gospel cake all over, and I was shedding tears of joy.

Your brother in the Gospel,
Joseph D. Fly
Rocky Mount, N. C.

PAYING FOR HER PAPER

Mr. John D. Gold,
Publisher of Landmark,

Dear Brother Gold:

I am enclosing my check to pay for the Landmark for Mrs. Mary E. Justice of Sneeds Ferry, N. C. I appreciate this good old Angel of Mercy attitude and want to suggest that if others, who are in her condition, who are not in a condition to attend the preaching of the truth as we see it, or are in a position financially that are thereby deprived of the Landmark, or any of the other of our Denominational papers as to that, if they, as she has done, will kindly make it known, there are many of us, who are yet young, strong, hearty and healthy, who have a feeling for the aged, infirmed and old in the Faithfuls, who have worked, and borne the heat and toil of the day, that it might be as well with us as it is.

Or you might just put it in the fund for such people, if it is not needed for her, for some good old soul, who, as she says, she does enjoy the Landmark.

We all appreciate men like you,

and your efforts, and our prayers to the Heavenly Father is that He will strengthen your strong arm, and guide the hand of your Editors and Associate Editors and the pen of the ones that write their experiences and messages to the Landmark as thought and food for thought, to the cheer, comfort and entertainment and uplift of the household of faith and to God's believing little ones, and in thankfulness to the honor and glory of God for His goodness to men and the children of men.

I believe it was King David who said that he had yet to see the seed of the righteous begging bread, and I am persuaded that if those of our kind, who desire the bread as it is published in the Landmark will make it be known as this good lady did and do hunger and thirst after righteousness, by the help of God they shall be filled.

Such smiles and beams of sunshine, that sparkle from the good old Landmark and our denominational papers, are indeed a comfort—a word of good cheer and are as a Godsend to the people of God, and to the oppressed, down trodden, shut-ins and the shut-outs, convalescents, and are as a token to struggling mankind everywhere.

We had a wonderful good meeting at our regular preaching date, the 3rd Sunday and Saturday before, at the Old Norfolk Church, at Fairmont Park and 3032 Cottage Toll Road, Norfolk, Va. Our pastor, Elder R. B. Denson of Rocky Mount, N. C., was ably assisted by Elder W. E. Turner of Wilson, N. C., and the packed house appeared to enjoy all the preaching and services very much. It is gratifying to

note apparently that many are interested in the Gospel of our Lord and our Saviour Jesus Christ and turned out to praise and honor him.

There are more people that believe in God and the righteousness and blood atoning power of His Son Jesus Christ, and always have been, than make a great show about it. If ye pray unto me in secret I will reward you openly, and he that is ashamed of me before men, I will be ashamed of him before my Father. It is wonderful to have a secret friend like Him to pray to and worship in secret, but what a great enjoyment and pleasure to take your friend out for a walk in the open.

I desire to thank you for all past favors and again may I beg to remain as ever your friend, and with a hope in the promise of the Lord, we are pleased to have you and yours, and the stranger that is within our gates, whether you be a member of our Faith and order or not, or a member of any church or not, to come and visit us, and worship with us. You are welcome and your friends with you. We appreciate your interest and anticipate your presence among us.

He that is God's friend is my friend. Our Father Abraham never lost a thing by being God's friend.

Again I thank you and may I be your friend.

O. J. Nye

1264 Park Ave. (36)
So. Norfolk, Va.

AN EXPERIENCE

"The wind bloweth where it listeth; ye hear the sound thereof, but can not tell from whence it cometh nor whither it goeth; so is every

one who is born of the spirit."

In my nineteenth and twentieth years I became dejected, cast down, under a burden. Why, I could not understand. I had lived honestly, truthful, sober, and was respected by all who knew me, but felt myself to be an outcast and unworthy of the respect of my associates and acquaintances. When in company with my comrades and neighbors, who were cheerful and enjoying life, I was made to wonder why is it I can not be cheerful and enjoy life as my comrades do?

Among the older people of the neighborhood, I was regarded as one of the best young men of the community and when alone would wonder why is it that I am cast down. Why is it I cannot laugh and be merry with my comrades, girls and boys.

Dejected, I would seek loneliness, and a lonely spot and try to pray to God, and would try to smile when with my neighbors, but my burden was a weight upon me. For months I bore the burden and wondered why, and for what cause, I felt myself to be an outcast. It seemed that my prayers to God from these lonely spots were of no avail.

Until one Sunday night one of my neighbor boys, and I had called at the home of a neighbor and were walking along the road with two neighbor girls. I tried to be cheerful with my neighbor girl, but was cast down, dejected and felt unworthy of her friendship. The moon was shining in all its glory. Suddenly the burden left and went I know not where. The moon, the leaves on the trees, the stars and all creation seemed to be praising

God, but I said nothing to my young friends of my feelings then.

From then on I could understand the scripture, "The wind bloweth where it listeth; but ye can not tell from whence it cometh nor whither it goeth; so is every one who is born of the spirit."

My dejected, cast down condition came from where I knew not, and went to where I know not. Later on when I would hear Elders J. S. Hall, P. G. Lester, P. D. Gold, Taylor Turner, J. R. Martin and others preach, I felt as if they had singled me out and were preaching to me alone.

When as a boy I used to hear my grandfather, Luke Perdue, and others talk on the subject of religion, but their talk was meaningless to me then, so is the scripture referred to meaningless to the natural unregenerated man or woman. Before we can understand God's way of leading his people from nature to grace, as I see it, we must be born again.

A. J. McNeil

P. O. Cox 268,

Roanoke, Va.

SENDING LANDMARK TO TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed you will find a check for Three-fifty (\$3.50) for the renewal of my Landmark from July 15 1945 to Oct. 15, 1946.

You may use the balance of this check as you see best.

Your friend,

G. D. Gray

R. F. D. No. 2

Snow Hill, N. C.

MEDITATIONS

Dear Mr. Gold:

I have written some meditations of my mind and am sending them to you for your consideration.

I have been taking the Landmark for near forty years and enjoy it very much. I very much appreciate your effort in making it a success and sincerely hope it may continue on for the comfort of the many readers of its columns. May God bless you, the Editors and all the correspondents of the columns of the Landmark to continue on in the same faithful manner in the future as you have manifested in the past.

Yours in brotherly love,

L. A. Johnson

Route 2

Benson, N. C.

NOT BIBLE DOCTRINE

Mr. John D. Gold:

Dear Sir,

I feel that I must say that I do not believe that stuff, of which we read so much of late in the landmark about the nonresurrection of the dead. That is not bible doctrine. and I have never heard it taught in my life and I'll be seventy-two if I live 'til my next birthday. Your dear father and our dear brother, Elder P. D. Gold, did not believe that doctrine. He believed and preached what the Bible teaches, that the bodies of the saints will be raised first and then the wicked. There is nothing more plainly taught in the Scriptures than that these same bodies will be raised from the grave, and it is no "per-
version" of the scriptures to teach that they will be raised. They will

not be clothed in dull mortality, but they will be clothed in immortality—be raised in a happy, glorified state.

Jesus taught the resurrection when He was on earth. The Apostles preached it, hoped for it and looked forward to it. Truly our hope is in vain if there be no resurrection; there would be nothing for us to hope for.

There is no comfort in anything else—nothing else to rejoice in if it was possible to do away with the resurrection.

I just wanted to say this much in a firm, but friendly way.

Snceriely,

Mrs. Louise A. Coffey

Polkton, N. C.

**NINETY ONE YEARS OLD
AND READS LANDMARK**

Dear Mr. Gold:

Enclosed you will find check for Two Dollars to pay for my subscription to the Landmark another year.

I do hope and pray you can get more help so you can keep on publishing it as long as you and I live.

I'm able to go to preaching but can't hear well enough to understand the preaching so I don't often go now. I go once in awhile just to see the people. So you see the Landmark is all the preaching I get and I do miss it so bad when it doesn't come.

I'm not a member but a believer and sure do love to hear the Baptists preach and read the Landmark but I haven't but one eye. I can see all right to read good print. My general health is good for my age. I'm in my 91st year. I feel so thankful

to be able to get around and wait on myself. I don't often feel bad.

Excuse all mistakes for I'm full of them.

Your friend and well wisher,

Mrs. N. R. Corey

411 Nash Street,
Rocky Mount, N. C.

**ABLE TO ENJOY THE
LANDMARK**

Mr. J. D. Gold,
Kind Friend,

I feel sorry that I have neglected to send in my renewal to my old home state paper, Zion's Landmark. Really I did not intend to wait so long.

Yesterday when my Landmark came noticed on Nov. 1 my subscription was up. Hope this reaches you in time so it will still come to me. as I am able to read to some extent yet.

Elder Benson's article in the last issue was so good and comforting. Also Elder J. H. Oliphant's article sent in by Elder O. J. Denny and many more I would like to mention but my strength says no, no. My fingers are quite stiff and hands painful.

I would like to mention Dr. Will Crawford's letters, they were so good, and especially the one in which he mentioned Elder John Gardner. I once knew him and to me he was a wonderful preacher.

I am in bed and have been almost twelve months. Can't stand on my feet or sit in a chair; but I do have a hospital bed which raises me, without effort on my part. Also the table, the center of which acts as a writing desk.

The Lord has been so good to me

all these many years, I feel I haven't the right to complain but want to praise Him my few remaining days.

Sincerely

Mrs. S. L. Nelson

505 N. Third Ave.
Maywood, Ill.

ENJOYS THE LANDMARK

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

I have enjoyed the good sermons and letters in Zion's Landmark and also the good poems appearing from time to time. I am sure the Lord has inspired the writers. I am sending you a few lines of my composing and if you think worthy and will correct the mistakes you may give it a place in the dear old Landmark.

Asking the prayers of all the Saints, I am

Yours in hope,

Andrew J. Lancaster

Cuba, Ala.

**SENDING LANDMARK TO
SOMEONE UNABLE TO PAY**

Zion's Landmark

Wilson, N. C.

Gentlemen:

Please find enclosed check for \$5.00 for subscription to the Landmark for two years, and \$1.00 for those who are not able to pay.

Yours very truly,

C. M. Horner

**APPOINTMENTS FOR ELDER S. GRAY
OF KINSTON, N. C.**

Sandy Grove, 1st Sat. and Sun., April 6th and 7th.

Beulah, Monday, April 9th.

Pittman's Grove, Tuesday, April 9th.

Lower Black Creek, Wednesday, April 10th.

Aycocks, Thursday, April 11th.

E. L. COBB

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. LXXVIII NO. 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCT. 15, 1945

To The Readers of Zions Land-
mark:

Due to a number of complaints as to some of the contents of the Landmark for the "past several years, and I am being asked in person, and through the mails, as to whether or not I approved such and such articles before they were published.

In answer will say, due to circumstances over which I have had no control, I have seen very few of the letters, until I have seen them in published copies of the paper.

I take this opportunity to answer all at once. Due to my living about 165 miles from the Landmark Office, and to travel conditions for some years past, it has not been my privilege to see or confer with the publishers but a few times for several years.

The result has been just what it has been. I am willing to admit my weakness, and cannot change, or

edit any article which I do not see before it is published.

I have not approved some articles, in full, that have been published, but to air my disapproval through the Landmark would lead to more and more confusion.

We read, "God is not the author of confusion, BUT OF PEACE, as in all the churches." (1st. Cor. 14: 33).

Now to the point, I have accepted criticism (I hope in the right spirit) but cannot accept responsibility, for articles that I have not seen until they were published, but some of the brethren say, "It has been your duty to see, and pass on all articles before they are published."

Due to my age, now in my 75th year, and with poor eyesight, I feel that it is to the interest of the publishers, assistant editors, and to all the readers and friends of Zion's Landmark, that I should retire from the editorial staff of the paper.

May the blessings of the Lord rest upon and abide with you all, is my humble prayer.

In hope of life eternal,

O. J. Denny

REMARKS

The above from Elder Denny will be read with deep regret by all the readers of the Landmark. Of course we do not want him to resign, neither does any subscriber of the paper. His editorials and service to the paper is too necessary for its continuance and we cannot give him up. So we are going to insist on his serving as senior editor of the publication.

Elder Denny refers to his age at 75. He does not have anything on

us, for we are 78 years of age, regardless of the fact that our work is not perfect and should be done better than it is.

I have noticed frequently the complaints about some of the matter that appears in the Landmark, that it is not orthodox and not in line with the belief of the Primitive Baptists, and I realize that nothing should enter the portals of its sacred pages, without someone more competent than I should pass on its worthiness for publication.

However the situation with reference to the P. D. Gold Publishing is this: We are issuing two editions of a daily paper every day except Sunday, a twice a week, on Tuesdays and Fridays, a job department in which we publish the Landmark when we have the help to get it out, and do a great deal of general printing.

Father started the Landmark when I was two weeks old. To me it is a hallowed publication. Whenever I have anything to do with its copy or publication I feel like I am in contact with father, who I know is in the spirit land with God the Father, and His Son, who sits at His right hand, and methinks I see father on his knees at the foot of the throne. I feel also that they are discussing the Landmark and my shortcomings, which I find so difficult to eliminate and remove from this unprofitable servant.

I wish that someone more capable than I and more orthodox could pass on what enters into the sacred pages of the Landmark. I admit that I am not capable of doing it as it should be done, and I have thought of sending all the com-

munications before they are published to Elder Denny for his perusal and editing before publication, but the trouble there is that we must have sufficient copy at hand so that when one of our linotype machines and its operator, who works with the foreman of the job printing department in which the Landmark is printed, when in his spare moments is not setting type for the Daily Times, or job printing, takes the Landmark copy from the several hooks on which is placed communications, editorials, obituaries, appointments and associational and union meeting notices, which makes up an issue of the paper, and put them in type.

I am willing to do anything our brethren and editors desire, and if Elder Denny feels he has the time to handle this copy, and keep it coming to us, I will be pleased to insert a notice in the paper for our correspondents to send all their communications to him for consideration, and for our readers to send to us the obituaries and meeting notices, since it would not be fair to burden Elder Denny with all this work without remuneration which he does not receive.

Of course our editors will continue to send their editorials to us, so that we would be assured of ample copy in order to get out the paper, together with the editorials and the revised copy from our editors.

We appreciate so greatly the assistance and valued services that Elders Denny and Cowin have contributed to such an extent that we wish to keep from them as much of the drudgery as possible. We

have not inserted this explanation before. But now we feel that this notice should be published in the Landmark, but before doing so, we will await their valued consideration and consent. In other words, we appreciate so much the love and consideration of the Primitive Baptists that we want to please and serve them in every way possible.

Pardon me for saying this, but we are not publishing the Landmark for the money that is in it. We feel that the publication belongs to God and His Son and to the Church, and if we stopped its publication, or tried to sell it, in order get rid of it, that God in Heaven and His Son and father would never forgive us. God has blessed me far above my deserts, and I feel that if I should forget the days when father and I worked together and built our business, for we own and operate all the newspapers in Wilson county, and do most of the printing, they would all look down on me and say, "You have allowed the love of money to so obsess your mind and heart, that we must withdraw our presence and our love, and assistance from one so undeserving."

My article is submitted with love and consideration for every one of my friends who take and read the Landmark, which I feel has become the best part of my life.

J. D. Gold

"THE LORD IS MY SHEPHERD"

What a world of truth and beauty are contained in these few words. They show that the child of God has riches to which no earthly wealth can compare. They show he

has a God who possesses all things, even the earth and the fullness thereof; one who has been given to the Son of God and a sufficiency of grace to save everlastingly, to sustain in the hour of adversity, in the midst of fiery trials, when passing through the deep waters of afflictions, and in the hour of temptation and persecution.

It assures me that He watches over me when the storms of life are raging, and when He withdraws His smiling presence from me He has not forgotten me. "For though the woman may forget her suckling child, yet will I not forget thee."—Isaiah 49:15.

It means that I am His and He is mine, not for any stated season or limited time, but forever. Satan cannot decoy me from His fold or deceive to the extent that at some future time I will cease to be His sheep, or He will cease to be my Shepherd, for He is mine everlastingly, and the only possession I have on earth, and all I shall need in heaven.

I can say "He is my Shepherd," when He is nigh, and when by faith, I can behold Him. But when He withdraws His presence I become anxious for Him to draw near, but when He tarries long, I cry unto Him in the language of the Prophet, "As the hart panteth after the water brook so panteth my soul after Thee, O God."

He is very dear unto me, and has been my only strength and place of refuge for three score years, and I have no one that watches over me at all times but Him.

He has never failed me, although

when in deep despair and He seemed to be so far away, I found Him near with a bountiful supply of everything I needed. He has given me this scripture with all the sweetness my soul craved, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."— Psalm 91:7.

B. S. Cowin

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to send his death angel to remove from our midst our dear Sister Mittie Estelle Sawyer, who was born Jan. 29, 1884 and died February 24, 1945, making her stay on earth 61 years and 26 days.

She was the daughter of the late Solomon West and Sister Mollie West. She was married on January 24, 1904 to George Washington Sawyer who preceded her in death by two years and five months.

She united with the Primitive Church at Bethlehem about the year of 1924 and remained a faithful member until death, always filling her seat unless providentially hindered. She so lived that she left a good report behind her by all who knew her, being a kind and loving wife and mother, a good, kind neighbor and a Christian character, ever ready in her meek and humble way to administer to those around her.

She had been in very poor health for several years but the end came suddenly and unexpectedly.

She leaves two daughters, five grandchildren, two brothers and a host of relatives and friends to mourn their loss but their loss, we believe, is her eternal gain.

Therefore be it resolved

First. That the Church of Bethlehem has lost a faithful member whom we believe has been called from a world of sorrow to a Heavenly mansion on high.

Therefore we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, That we tender to the bereaved family our sincere heartfelt sympathy and commend them to the comforting spirit of Jesus.

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

By order of Conference on Saturday before the 2nd Sunday in December, 1945.

Elder R. B. Denson, Moderator
J. B. Hollidia, Clerk

Sadie V. Barnes, Com.

THOMAS MADISON CLAYTON

By request I will try to write an obituary of Thomas Madison Clayton, of Timberlake, N. C., who was born May 7, 1877 and died September 21, 1945, making his stay on earth 78 years, 4 months and 14 days. He was the son of David and Nancy Mooney Clayton. His father was Deacon of Surrels Primitive Baptist Church and was a Deacon indeed.

Tom leaves to mourn their great loss, his wife, Mrs. Laura Thomas Tinger Clayton; one son, Harold; and one daughter, Claris; and several brothers and sisters, and a host of relatives and friends. But they sorrow not as others who have no hope, for Tom had a good hope of eternal life, and immortal glory, and all who knew him feel that his soul and spirit is now enjoying the sweet presence of his Saviour, in that beautiful mansion in the Heaven of Heavens, prepared for all who love and serve Him who prepared it.

By his request, Elders Spangler and Martin conducted his funeral before a large concourse of relatives and friends, after which his body was taken back to the family plot, and buried beneath a bank of beautiful flowers, and I think there must have been at the least, one hundred designs, which of themselves, show the high esteem and love in which he was held by those who knew him.

Tom was a good man and will be greatly missed in the community, but most by his dear family. May his son and daughter follow his good life and example.

"Sleep on beloved, Sleep and take thy rest;

Lay down thy head upon thy Saviour's breast;

We loved thee well, but Jesus loved thee best,

Good night, good night, good night."

Written by one who knew and loved him.

Obe Tinger

THE MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pleasant Hill, Horry County, S. C., Saturday and 5th Sunday in March, 1946.

Pleasant Hill is located one mile north of Myrtle Beach, side of paved road leading from Myrtle Beach to Conway, S. C.

E. L. VAUGHT, Clerk

UNION NOTICE

The next session of the Skewarkey Union is appointed to be held with the Church at Hagie Swamp, Martin County, Fifth Sunday in March, Friday and Saturday before.

Elder B. S. Cowin is appointed to preach the Introductory Sermon. Elder A. B. Denson is his alternate.

All lovers of Truth are invited and especially ministering brethren.

A. B. AYERS, Union Clerk

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Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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

This price applies to subscriptions in North Carolina only. Write for postage rates for other states.

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Published Tuesday and Friday, carries summary of the news of the country and the world, local news, country correspondence and market reports.

Prices for 12 months-----	\$1.50
Prices for 6 months-----	.75
Price for 4 months-----	.50
Clubbed with the Landmark, both papers sent for one year for-----	3.00

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXVIII

NOVEMBER 1, 1945

NO. 24

JOB REVEALS THE HAPPINESS OF THE GODLY

Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

Shall the companions make a banquet of him? shall they part him among the merchants?

Canst thou fill his skin with barbed irons? or his head with fish spears?

Lay thine hand upon him, remember the battle, do no more.

Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up; who then is able to stand before me?

Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

I will not conceal his parts, nor his power, nor his comely proportion.

Who can discover the face of his garment? or who can come to him with his double bridle?

Who can open the doors of his face? his teeth are terrible round about.

His scales are his pride, shut up together as with a close seal.

One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be sundered.

By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

Out of his mouth go burning lamps, and sparks of fire leap out.

Out of his nostrils goeth smoke, as out of a seething pot or caldron.—Job 41:5-20.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"THOUGHTS FOR THE NEW YEAR" (1946)

Dear Mr. Gold, Editors and Readers of Zion's Landmark All:

Upon the eve of this New Year, nineteen hundred and forty six, I feel to address you again with greetings and best wishes for added joys and blessings throughout the year now free of war and fighting among the nations of the world. This of itself is great cause for rejoicing; but let us not forget to whom belongs the glory. We owe to our God who has so directed and blessed our high command with wisdom to order the battle so as to bring us victory all the praise and all the honor. Christ said: "without me ye can do nothing." His words were all truth. Paul said, "With Christ I can do all things." Yes, my beloved He is our all, and by him were all things made that were made.

This New Year, therefore, seems a most fitting season for us to seriously meditate upon these things and especially all Primitive Baptists, who have thou saith; that God rules all things, and sent his own dear Son to bring peace on earth, and good will toward men. Such was the faith of the prophets of old. In the fulfilling of prophecy Jesus suffered the agonies of death upon the cross as a lamb without blemish and spot. In Isaiah we read: "All we like sheep have gone astray; we have turned every

one to his own way. And the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; He hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great and shall divide the spoils with the strong; because he hath poured out his soul unto death; And he was numbered with the transgressors; And he bore the sins of many and made intercessions for the transgressors."

What a glorious gift and sacrifice was here prophesied for us, in the Lamb that was slain before

the foundation of the world? Jesus the son of God, made of a woman, made under the law to redeem them that were under the law, and offering himself upon the cross, as a lamb to the slaughter, he openeth not his mouth. While he had done no violence, nor any deceit was found in his mouth, it pleased the Lord to bruise him, and put him to grief; for our transgressions was he cut off out of the land of the living. Should not this cause us all, who have a hope that we are embraced in his love whereby he gave himself in our behalf and took upon himself our iniquities and poured out his righteous blood to cleanse and make us pure as he is pure, holy and accepted unto God: to love and esteem him as never before, and to remember: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, loveth his brother also. Whosoever believeth that Christ is born of God; and every one that loveth him that beget loveth him also that is begotten of him."

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. This is sufficient to show every one seeking to know the way of peace and good will among the people of God, that such is found not by selfish and hard set rules after the rudiments

of men but through and by sacrifice, humbleness, patience, forgiveness and charity. Love is the foundation of lasting and enduring peace. Charity, of which Paul writes the Corinthians, is much needed in the world today. If our hearts and minds could be activated and stirred to freely express the fullness of Charity; dissensions, strife and ill will would be consumed as dross in the fire, and that which is gold (love) would remain, and Zion made to rejoice.

As the New Year dawns upon us, let us all humbly beseech our heavenly Father for divine guidance that we may walk as becometh saints. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Those scriptures being given by inspiration are for the people of God, and are profitable for correction, for instruction in righteousness that the man of God, may be perfect, thoroughly furnished unto all good works. There is nothing lacking in the working of the Holy Spirit. When we are moved by it in our walk, our acts, our deeds, we will manifest love and fellowship for the Brethren. Christ said: "The tree is known by its fruit," and how

true this is, even in human beings.

Every one who is born again, as taught by Jesus, in third Chapter of John becomes as a dual person, one life after the flesh, and another after the spirit. These two are not in agreement with each other, but enemies, hence the warfare, "The flesh against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would. But if ye be led of the spirit ye are not under the law." How are we to discern between that which is of the flesh and that of the Spirit? Paul gives us the answer. The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: And any who do such things Paul affirms, shall not inherit the Kingdom of God. The fruits of this tree (the flesh) is corrupt (because the tree is corrupt, but of the tree after the spirit he says its fruit is: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. What a contrast is here presented in such plain and understandable language. One is after the flesh, unto death, the other after the Spirit unto eternal life. Again Paul says: "So then they that are in the flesh cannot please God."

Brethren can we do not well to take stock, as it were, of our ourselves by trying the spirits, whether they are of God; for every spirit that confesseth that Jesus Christ is come into the flesh is of God, and every spirit that confesseth

not that Jesus Christ is come in the flesh is not of God; and is now in the world. In this New Year that has dawned upon us, "Let us put on the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." If our stand bears fruit of the spirit there will be no condemnation, for against such there is no law. If we have aught against a brother go tell him his fault between thee and him alone; if he shall hear thee, thou hast gained a brother. This is a command of the household of faith. It may hurt our pride, and cause us to hesitate to approach our brother with some grievance we hold against him for we all like sheep have gone astray; so said the prophet, yet Christ bids us to do it. Is it not far better to make known to the brother our feelings (if hurt) than to keep it from him, and we suffering enmity and hatred. If the love of Christ is in active measure in our hearts, we will go, not in a spirit to condemn, but to save. Our children may disobey our discipline in our homes, but we do not admonish, and cast them out from our fellowship in the home (until all efforts in love have labored to recover and restore them to their rightful place in the family circle. In like manner should be the order in our Church relationship. Many times, and I feel to say: Most always our differences could be peaceably settled if the rule laid down by Jesus himself in Matt. 18. Chapter, 15, 16 and 17th verses were followed: "For none of us liveth unto himself, and no man dieth to himself. For whether we live we live unto the Lord; and

whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and the living. But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgement seat of Christ. For it is written as I live, saith the Lord, every knee shall bow unto me, and every tongue confess to God. So then every one of us shall give account of himself to God .

In view of the foregoing scriptures, and upon the advent of the New Year Nineteen Hundred, Forty Six, amid our many blessings bestowed so generously upon us by the ending of hostilities with our enemies at war, and peace once more being restored, should be cause for much rejoicing, and a loving, forgiving spirit manifested not only in the world at large but especially so among the Churches of Jesus Christ, by whose spirit of love and sacrifice they have been redeemed, and made to be joint heirs with him in glory. "Let us therefore lay aside every weight, and the sin that doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set down before him endured the cross, despising the shame, and sat down at the right hand of the throne of God." "Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in

honor preferring one another, not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. To condescend to men of low estate. of the same mind one toward another. Mind not high things, but Be not wise in your own conceits. 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 peaceable 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 upon his head. Be not overcome of evil, but overcome evil with good.

Now to him that is of power to establish you according to the Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen.

Dear beloved and kindred, these scattered thoughts give expression to the inner feelings that burden

my heart and mind at this time. I trust they are of the spirit, and have been written in the spirit of true love and fellowship for the cause of Christ and his bride, the Church. I ask the prayers of all who may read this sketch, that I may be kept in the straight and narrow way, that leadeth to life everlasting. All honor, praise and glory be to him who loved us and gave himself for us, is the prayer of one, the least of all, among the followers of our Lord Jesus Christ.

Most humbly yours,

C. B. Benson

Clark's Summit, Pa.

O FOOLISH GALATIANS

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you."—Gal. 3:1.

Paul has heard that there is some "Judaizing" going on among the brethren in the Galatian church, they were trying to "mix" law with grace. The Galatian error had two forms, both of which are refuted by Paul. The first was the teaching that obedience to the law is mingled with faith, as the ground of the sinner's justification; second, that the justified believer is made perfect by keeping the law, Paul tells the brethren, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. Then he tells them, but after "faith is come," we are no longer "under a schoolmaster." Gal. 3:25.

The law was to the Jews what the "pedagogue" was in a Greek household, a ruler of "children" in

their "minority", that is, until "the law was our "schoolmaster" to bring us unto Christ, that we might be justified by faith. Christ having come the believer is no longer under a "pedagogue" or "schoolmaster." We read, "But after that faith is come, we are no longer under a schoolmaster." No doubt that many of the brethren in the Galatian church were still in contact with their old "law teachers" or "schoolmasters", who were trying to persuade their former teaching and turn to their reformer teaching and practice, partially at least. This seemed to be the trouble in the church. They seemed to be weak in the faith, and therefore, more easily persuaded by their former "legalizing" friends. It is however, very comforting to read of how Paul was endeavoring, through the Spirit, to teach them the difference between the "truth" and an "error." Paul loved these brethren, and he was very much disturbed about the way they were being "bewitched" by their former "law teachers", "schoolmasters", those who were well versed in the law, but seemingly having very little knowledge of "salvation by grace", and grace alone, without works. His desire was, that they might become more enlightened as to the truth as it is in Christ Jesus. For Christ has redeemed us from the curse of the law, and from the dominion and power of the law. For we read, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. Under the new covenant of grace the principle of obedience to the divine will is "inwrought", for we read in Hebrews, "This is

the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more." Now where remission of these is, there is no more offering for sin. Hebrews 10:16-18.

If we are to be justified according to the law, then our future is uncertain! Even if partially law, and partially faith. The law demands "perfect obedience". Every child of grace, with that knowledge and hope in his heart, knows that he has not, and he cannot keep God's law perfectly, no matter how much he may desire to do so. This is the character who is being taught that the law makes of him a 'slave,' rather than setting him 'free'. Our freedom is in Christ. For it was Him that hath paid the "price" that we might be set free. This being true; our "obedience" is in Him. Romans 7:9, For I was alive without the law once; but when the commandment came, sin revived, and I died." I understand that Paul is here telling the brethren—That there is no delivering power in the law, for under the law, the real master continues to be sin in his nature. The end was death. The law could not give being crucified with Christ sets the life. As natural death frees a wife from the law of her husband, so of the law. Hear him telling the child of God free from the curse brethren, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Gal. 3:23.

Let's listen to what Paul says

in his letter to the Romans: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the "knowledge of sin." But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is "by faith" of "Jesus Christ" unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God." Romans 3:19-23.

Here again these "Judaizing" teachers "schoolmasters" have been trying to hold their old following among their former students of the law. They have been telling them that in seeking to be justified by faith in Christ, you are mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? Paul says by no means. Paul is saying—It is by putting ourselves again under the law after being justified through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. Read (Gal. 5:1-4—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled 'again' with the yoke of bondage." Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ

is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Let me say right here: I believe that many of God's "little ones" need to be instructed, in a loving and brotherly way, along the lines of the differences between "law and grace," and the relations the one bears to the other. Just to speak in mere "injunctions" will not suffice. I have in mind "many" of our Primitive Baptist children whom the writer has had the privilege to talk with along these lines. They seem to have been left in the dark about so many matters in which they should have been instructed, consequently they are scattered here-and-there. Now I may be wrong about this, if so please forgive me, and instruct me in the way that is right, for it is my desire, with God's help, and by His grace to walk and to talk in a way that is pleasing to him. I do not feel that there is a "building-up" in the way of enlightening the "little ones" when they are left with confused minds.

Paul was blessed to "unravel many things that had had been a mystery" to the satisfaction and to the comfort and to the edification of many of the saint's hearts and minds. Things that had been confusing to them, Paul, by the grace of God was explained so that it could be understood by the "subjects of grace". That was his calling. We hear him saying in Gal. 5:17—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

Paul is saying, The things that "I" would do, are the things that would gratify the flesh. But I am in communion with God, through his Son, Jesus Christ, "I" the "new man" in Christ Jesus, cannot do the things that are gratifying to the lusts of the flesh. The consciousness of His displeasure, to which a soul walking in the Spirit becomes more and more sensitive, is a cause of much grief and unhappiness that, above all things, we shall dread the being overcome by sin; and in this communion with God we shall be kept by Him from the power of sin (For sin shall not have dominion over you; for ye are not under the law, but under grace. (Romans 6: 14). "For ye are the children of God by faith in Christ Jesus. Standing fast in our liberty in Christ, no matter what the world, or the devil, or the flesh may say. For Christ has made us free, and be not "entangled again with the yoke of bondage."

Paul speaks of the "new law of Christ" (Galatians 6:2—"Bear ye one another's burdens, and so fulfil the law of Christ.") And in II John 5 we read: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." This is the Christian's delight; when, through and by the in dwelling Spirit of God, the righteousness of the law is fulfilled in him (Romans 8:2-4. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, "condemn-

ed sin in the flesh: That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.")

We read in (Galatians 6:15—For in Christ Jesus neither circumcision availeth anything nor uncircumcision, "but a new creature"). It is a new life that God has called us; not to some new steps in life, some new habits or ways or motives or prospects, but to "A NEW LIFE." for the working out of this the Holy Spirit of God came down in power, entering the hearts and lives of God's subjects of grace and dwelling there, that out of the old He might bring forth the new. That which God calls "new" must be so indeed. Great then and authentic must be that "new thing in the earth" which God "creates", to which he has called us, and which he brings about by such stupendous means and at such great cost. Most hateful also must be that old life of ours to him, when, in order to abolish it, he delivers up his Son; and most dear must be in his sight when, in order to rescue us from the old life, and "make" us "partakers of the new."

The one from whom the "old life" has gone out, and into whom the "new life" has come, is still the same individual. The same being that was once "under law" is now "under grace." But yet old things have passed away; "all things have become "new". The "old man" is slain, the "new man lives".

A Christian is one who has been "crucified with Christ," who has died with him, been buried with

him, risen with him, ascended with him, and is seated "in heavenly places" with him, as in (Galatians 2:20—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.) Again in (Ephesians 2:5-6—Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; And hath raised us up together, and "made us sit together" in heavenly places in Christ Jesus). As such characters as these—Paul reckons himself dead unto sin, but alive unto God. (Romans 6:11—Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord). As such a child of God does not yield his members as instruments of unrighteousness unto sin; but he through Christ, "yields himself unto God, as alive from the dead, and his members as instruments of righteousness unto God." As such he "seeks the things which are above", and sets his affection on things above, "mortifying his members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry" (Col. 3:1).

Paul says, "we are HIS WORKMANSHIP". Eph. 2:10. Of him, and through him, and to him, are all things pertaining to us. Chosen, called, quickened, washed, sanctified, and justified by God himself, we are, in no sense, our own deliverers. "We are His workmanship," says the apostle. But this

is not all. We are, he adds, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The plan, the selection, the model, the workman, the workmanship, are all divine; and though it doth not yet appear what we shall be, we know that we shall be "like him"; for we are "renewed after the image of him that created us." We read: "And have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:10.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6:1.

Paul leaves no room for the Galatian brethren to believe that he was in any way "puffed up" by his own knowledge, by saying: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a "new creature." And as many as walk according to this rule, peace be unto them, and mercy, and upon the Israel of God." Gal. 6:14-16.

Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen. Gal. 6:18.

Posie W. Ashworth

P. O. Box 917,
Danville, Va.

SENDING LANDMARK TO SOME- ONE UNABLE TO PAY

Pine Hall, N. C.,
February 7, 1946.

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Kindly acknowledge receipt.

I am 87 years of age and the Landmark means so much to me.

Yours truly,
Mrs. Mary P. Smith
2514 Clark Ave.,
Raleigh, N. C.

ENJOYED VISIT

Brother Gold:

I often think of the little visit I made to your good home. Bro. R. F. Smith and myself, back in October of last year. I thoroughly enjoyed every moment of the time we spent with you and your good wife. I was made to feel that both of you are children of God. Would appreciate very much if you could come to our meeting at Smithfield sometime. Our services are on the First Sunday and Saturday before in each month. Please remember me and my family in your prayers.

Yours in hope,
J. D. Stancil
Smithfield, 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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ABOVE EVERY NAME

If it seems evil to serve the Lord, any other way being false is open to the unbeliever, but Paul said, "Wherefore God hath exalted him (Jesus) above every name, 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 on earth, and things which are under the earth; and that every tongue should confess that JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER." "For it is GOD THAT WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE." "If God be for us who can be against us."

Of Him and to Him be all the glory and praise here and hereafter.

Jesus knew whereof he spake when he said: "Of myself I can do nothing, My Father worketh and I work hitherto, and that "All the

Father hath given me shall come unto me, and he that cometh to me, I will in nowise cast out."

And too, He said "I know my sheep, and they shall come unto me." I love the WILLS and SHALLS of JEHOVAH, and while I am as nothing in his sight, yet, in Him and to Him be all the glory and praise forever and forever.

I am of the opinion that there is much more peace, GOD GIVEN PEACE, in the world than many of the organizations of men would admit.

May His Spirit be the guiding principle in the hearts of all His people, for we read, "ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD, AND GREAT SHALL BE THE PEACE OF THY CHILDREN". And that "NO WEAPON that is formed against thee shall prosper; and every tongue that shall rise against thee IN JUDGMENT; THOU SHALT CONDEMN. This is the HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD." (Isaiah 5th Ch.).

This is the last article I expect to write this year. My best wishes to all lovers of Gospel truth, in or out of organizations, save the KINGDOM which the Lord came to set up, which is to break in pieces all other kingdoms, and will live forever.

Yours in hope,
O. J. Denny

ELDER ISAAC JONES

By the request of Sister Jones, and others of the family, I will attempt to write a brief sketch of the life and death of Elder Isaac Jones. He was born Feb. 17th, 1847. The son of Riley Jones and his wife Mary (Rochelle)

Jones. Departed this mortal life at his residence in Pender County, North Carolina, May the 4th, 6:30 P. M., 1930. He joined the church at Cypress Creek, Duplin County, N. C., May 7th, 1870. He was baptized by Elder Aaron Davis, who was at that time pastor of Cypress Creek Church. His membership remained with this church for fifty years. On May the 7th, 1920, he joined by letter, the newly constituted church at Maple Hill, which church is in one-half mile of his home. His membership was with this church at the time of his death.

He was licensed to exercise in public on Saturday before the second Sunday in November, 1874. Ordained to the full work of the Gospel Ministry, November 13th, 1875. The Presbytery called by Cypress Creek Church to ordain him, were Elders Aaron Davis and James Cavanaugh. He had the pastoral care of the following five churches, at the time of his death, and had served in that capacity, the length of time stated; Cypress Creek 44 years, Newport 22 years, Muddy Creek 11 years, Sand Hill 18 years, Maple Hill from the time of its organization 10 years. During his ministerial life of nearly 55 years, he had at different times served as pastor, in addition to the above named churches, the following: South West, North East, Wilmington, Stump Sound, Yopps, Bay and the church at Durham.

A little over 42 years ago, the White Oak Association called him to serve them as moderator, which place he occupied until his Lord called for his spirit to come Home. He was married three times. His first wife was Miss Eliza Jones, whom he married in early manhood. To this union were born nine children, only four now living: Riley, John, Catherine, and Louie. His first wife was born March 27, 1840. She died Oct. 1, 1896. On August 28, 1900, he was married to Miss Nora P. O'Briant of Roxboro, Person County, North Carolina. To this union were born three children, all living: Posie D. of Durham, N. C., Pernelle May and Isaac Hassell, who live at the old home place in Pender County, N. C. His second wife was born Feb. 26, 1870. She died June 23, 1906. On January 14, 1909, he was married (by Elder P. D. Gold) to Miss Sallie A. Bennett of Reidsville, N. C., who survives him and mourns her loss. All three of his wives were members of the Old School Baptist Church.

Elder Isaac Jones was a very remarkable man in many respects. I am satisfied more people have heard him preach the Gospel of Christ Jesus than any other minister who ever lived in the United States. He made a greater sacrifice for the cause of the church than any other man we have ever known. Having traveled extensively among the churches in the

Eastern and Southern part of the United States, and also making a few trips west of the Mississippi River. He had a greater number of friends and admirers than any other preacher of his day. We remembered when we were just a lad of a boy, he would stop at our father's home on his appointments in the mountain country where we lived, and the people would go forty and fifty miles on horseback and in buggies to hear him preach. He was a gifted orator, had a good delivery and a pleasant voice, these natural gifts, with the wonderful spiritual gift, and deep insight in the scriptures that God blessed him with, made room for him wherever he went, and caused him to be recognized as the ablest minister among the Baptists.

He was kind and genteel, yet firm and unwavering in his belief. He had the gift of both doctrine and experience in his preaching, combining sweet experimental with deep doctrinal truths. His counsel was sought far and near, when trouble arose among brethren. In him the churches have lost an able, humble and bold defender of Bible doctrine. He was in perfect accord with the doctrine of Predestination as set forth in the London Confession of Faith. In these last days, when perilous times have come upon us, and so many have departed from the faith, we hardly ever heard Elder Isaac Jones speak in public and especially at the Associations, but what he boldly declared his adherence to the doctrine of Absolute Predestination. He had a wonderful way of expressing his belief in a Sovereign God, and this made his preaching God-Honoring, Soul-Cheering and Church-Edifying. To us he was a Father in the Ministry, having been intimately associated with him, especially for the last eleven years. It having been our pleasure to have him visit us, and we visited him often during that time, and having the pleasure and privilege of carrying him to several Associations and appointments, we miss him more than we could have missed any other ministers of our acquaintance. Elder Jones had many tokens of his call to the Ministry, and of the watch care of His Heavenly Father over him. One especially, we have heard him relate many times, with tears in his eyes: He had been away from home a long time filling appointments in the Blue Ridge Mountain country. After preaching at his last appointment, and being more than two hundred miles from home, he counted his money and found he lacked 25 cents having enough money to purchase a railroad ticket to his home station. He said he felt like as if his going was of the Lord, the Lord would have put it in the minds of his brethren to provide him with enough money to get back home, and while he was looking at the congregation depart for home,

and feeling like he was forsaken of the Lord, and utterly cast down in his feelings, a little seven year old boy came to him and said, "Mr. Jones, here is a quarter I want you to have it, it is all I have, but something told me to give it to you." Elder Jones said, "My eyes filled with tears, and I was made to know God was still mindful of me."

The last time I saw him was the first day of April, 1930. I came to his home the evening before, on my way back from attending the funeral of Elder L. H. Hardy. Sister Jones met me in the yard, and after a few minutes I went into his room. He recognized me and spoke, and that night and next morning, he talked with as bright a mind as I ever heard him. He spoke to me at length about the departure of some preachers among us from the faith, and about the condition of Zion, and said indications were, that we were living in the last days. He asked me about the death and funeral of Elder L. H. Hardy, and shed tears while speaking of the faithfulness of Elder Hardy. He said he wanted his brethren and friends to know after his death, that he had died believing in the doctrine he had preached for more than fifty-five years.

I am informed that he preached his last sermon at Maple Hill the first Sunday in March, 1930, from the following text: The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.—Psalms 19:1-2.

He had been in declining health for several months, gradually getting worse, until the time of his departure. The time of his stay on earth was eighty-three years, two months, and seventeen days. Truly "A Great Man in Israel is fallen." Sister Jones sent me a telegram to come and attend the funeral. I did not attend the funeral, as I was away from home very much to my regret, and did not arrive at home in time to get to the funeral. He was buried in the cemetery near Maple Hill Church, Monday, May 5, 1930. The following Elders of the White Oak Association spoke briefly and tenderly on the occasion: C. C. Brown, E. F. Pollard, W. W. Roberts, R. W. Gurganus, and Licentiate Hill Edwards. We would say to dear Sister Jones, and the bereaved family, weep not after him, but look forward to the time when you will quit the conflicts of this life, and sleep with him, that blessed sleep, from which none ever wake to weep.

Written by one who loved him,

H. F. Hutchens

**MRS. W. A. HALL, ESTEEMED LADY,
CLAIMED BY DEATH**

Mrs. Isabelle Williams Hall, 69, prominent Yadkinville lady, died at Baptist Hospital, Winston-Salem, about 7 o'clock Saturday morning, only a few hours after entering the hospital. She was the wife of W. A. Hall, president of the Bank of Yadkin. Mrs. Hall had been in declining health for several months, but had been confined to her home only a week. She was taken ill Saturday afternoon, October 6.

Mrs. Hall was born in Yadkin county, near King Knobs old school, July 24, 1876, a daughter of the late Ellis and Alice Wooten Williams. She was married to Mr. Hall on Nov. 29, 1894, and they moved to Yadkinville where Mr. Hall was inducted as Clerk of Court on Dec. 1, 1894. The couple celebrated their golden wedding anniversary last November 29, when hundreds of friends called at their home to congratulate them.

Mrs. Hall joined [Forbush] Friends church in early girlhood and had remained a member there since, being a member for well over 50 years. She took an active part in the church and Sunday school work there and at Yadkinville, until her health failed. She was a charter member of the Yadkinville Woman's Club and was always interested in civic and church affairs. The club suspended all social activities on the week end in respect to her.

She is survived by her husband, W. A. Hall, president of the Bank of Yadkin; five children, Ellis F. Hall and Miss Anne Hall, of the office staff of P. H. Hanes Knitting Co., Winston-Salem; Mrs. J. A. Rousseau, wife of Judge Rousseau of North Wilkesboro; Clinton W. Hall, of the Bank of Yadkin, Yadkinville; one brother, John E. Williams of Chicago, the only remaining one of a large family; seven grandchildren; and a foster brother, Frank Kirk, of Union Cross.

Funeral services were held from the home here and at 2 o'clock Monday afternoon at Harmony Grove Friends church. Services were in charge of Elder O. J. Denny, of Winston-Salem, Prof. Z. H. Dixon of Elkin, Rev. Chas. H. Hutchens and Rev. H. D. Garmon. Burial was in the family plot in the church cemetery.

Pallbearers were Homer Williams, Joshua Williams, Carl Hutchens, Ezra Hutchens, Everett Hutchens, nephews of the deceased, and Lon H. West, a neighbor.

Among out of town people attending the funeral here Monday were Mrs. Hall's brother, Mr. and Mrs. John E. Williams of Chicago; from Winston-Salem were J. T. Benbow, S. E. Hall, Mrs. J. P. Rousseau, Mrs. K. W. Lacy, Mrs. W. J. Payne, Mrs. D. S. Reid, Mrs. C. F. Benbow, Miss Mary McBride, (Miss Anne Hall's roommate), Walter Cantrell and Earl Wintz

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of the P. H. Hanes Co., Mr. and Mrs. J. A. Mackie, Evan Hall, Sid Gough; from Mt. Airy: Mrs. Lelia Welch, Mrs. Minnie Davis, Mrs. Carrie Hutchens, Mrs. A. B. Somerville, Miss Bessie Warner; from Greensboro: Mrs. Lucy Hinshaw Crater, Mrs. J. P. Norman, Mrs. Mabel Nelson Holden, Mrs. Roger Couch. Also Dr. and Mrs. Joe Allen of Sanford; J. R. Rousseau, North Wilkesboro; Miss Lorena Wooten of Atlanta; Mrs. Frances Nelson and Mr. and Mrs. Ernest Hall of High Point; Mrs. E. C. Mackie, Guilford College.

RESOLUTIONS OF RESPECT

In loving remembrance of our dearly beloved sister, Katie Barbour Lassiter, we attempt to write her obituary. She was the daughter of the late Wright and Adelaide Barbour, of Elevation township, N. C. Born January 15, 1878, and died December 1, 1945, making her stay on earth 67 years, 10 months, 15 days. She married James H. Lassiter in 1897. He died in 1936. To this union was born 6 children; 4 boys and 2 girls. One girl preceded her to the grave by several years. Her boys are Bert, Blake, Jesse and Russell Lassiter, one daughter, Mrs. Grover Langdon, all of Four Oaks, N. C. She leaves 11 grandchildren and one adopted grandson, 2 sisters and a host of relatives and friends to mourn her departure. The funeral was held at Clement Church, conducted by Elder T. F. Adams, assisted by Shepard Langdon.

May the Lord keep her children in the straight and narrow way, and they can say, "the Lord's will be done, not ours, blest be his holy name." She went before the church the third Saturday in June 1938. Was gladly received and baptized the following day by the pastor, Elder T. F. Adams, and was faithful to her church, always present if not Providentially hindered and always ready to help with any expense that came up in the church. To know her was to love her. It was the writer's privilege to know her from girlhood and was a precious friend of ours, and more dearly as a sister in Christ. I was by her bedside when the summons to go came. It was sad to see one that was so near and dear go, but I felt like she was going to meet her Lord in peace, so my desire was to try to be reconciled to the will of the Lord.

We truly believe she was a faithful wife, a loving mother. I never saw any one who loved her church, brethren and sisters, any more. She enjoyed having them visit at her home and prepare for their comfort and pleasure. She will be greatly missed by her church, family and friends. May the good Lord give us strength, courage and guidance, and keep us in the straight and narrow way, and when He is done with us here

on earth, may we meet sister Katie in a brighter and better world where we can sing God's praises forever more.

Therefore, be it Resolved, first that we, the Church at Clement, bow in submission to our Heavenly Father, who doeth all things well after the counsel of His own will, and that our loss is her eternal gain.

Second, that we extend to her beloved family our heartfelt sympathy. May the Lord of all love comfort and console them in their bereavement and sorrows.

Third, Resolved further, that a copy of these Resolutions be spread upon our church book, a copy sent to the family, and a copy to Zion's Landmark for publication.

Done by order of Clement Church in conference Saturday before the third Sunday, January 1946.

Elder Shepard Langdon, Moderator,
W. A. Langdon, Clerk,
Nettie Dupree,
Rebecca Langdon
W. A. Langdon, Committee.

IN MEMORIAM

In memory of our beloved Sister, Sarah Margaret Faircloth Dupree, known as Maggie, we contribute the following:

Sister Dupree was born November 28, 1877 and died November 14, 1945, lacking only fourteen days being sixty-eight years of age. She united with the Primitive Baptist Church of Angier on Saturday before the first Sunday in September 1943, and was baptized the Sunday following by Elder T. F. Adams, pastor of the church.

Sister Dupree was married twice. Her first husband, W. P. Faircloth, a lover of the truth, but not a member of the church, departed this life June 6, 1943. They had no children.

Her second marriage of only a few months, was to Warren Young Dupree, who survives.

Sister Maggie was a devoted and faithful member. We shall miss her, but we do believe she is at rest.

Therefore, be it resolved: 1st, That we be enabled to submit to the will of One who doeth all things well and worketh all things after the counsel of His own will.

2nd, That a copy of this obituary notice be sent her family, a copy sent Zion's Landmark for publication and a copy entered into the record of our church book.

Done by order of the church in conference, Saturday, December 1, 1945.

D. T. Adcock,
A. H. Dupree, Committee

Read and adopted in church conference January 5, 1946.

Elder T. F. Adams, Moderator,
W. F. Young, Clerk.

MRS. SARAH RYALS

It has pleased the dear Lord on November 29, 1945, to call our beloved Sister Sarah Ryals from this world of sin and sorrow to a home where there is no sorrow, pain or death. Sister Ryals was born on November 4, 1859, and has been one of the most kind and faithful members of Mt. Zion Primitive Baptist Church for more than 30 years. Therefore, be it

Resolved, That we have sustained a great loss in the passing of this dear sister, who was so faithful to do her duty as long as she was able. Be it further

Resolved, That Mt. Zion Church bow in humble submission to the will of our heavenly Father who doeth all things well, and that we extend our heartfelt sympathy to the bereaved family and pray God that He will bless and comfort them in their loss.

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

Done by order of Mt. Zion Church while in conference December 7, 1945.

Ella Whittenton
Clida Langdon
Florence Massengill
Committee

Elder L. W. Turner, Mod.

RESOLUTIONS OF RESPECT

We, the undersigned, do humbly bow in submission to the will of God in memory of our dear sister, Ava Stephenson Ogburn, who departed this life Friday, November 23, 1945.

Sister Ogburn joined this church on Sunday, May 23, 1926, and was baptized a month later, to which she was a faithful attendant until she moved away.

She was the daughter of L. H. Stephenson. Left to mourn her loss is a husband, one child, a father, several half brothers and sisters, besides a host of friends and other relatives.

Be it resolved, that a copy of these Resolutions be spread on our church record, one sent to Zion's Landmark, and one to her bereaved family.

Done by order of Clement Church in conference Saturday before the third Sunday in January, 1946.

Elder Shepard Langdon, Moderator,
W. A. Langdon, Clerk,
Vonnie Massingill,
Bertha Lassiter,
W. A. A. Langdon,

Committee.

UNION MEETING

The fifth Sunday Union Meeting will be held with the Wilson Primitive Baptist Church March the 30th and 31st. Mem-

bers and friends are invited to attend this meeting.

S. B. Denny, Pastor

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is appointed to be held with the Church at Hancock's, Pitt County, N. C., the fifth Saturday and Sunday in March, 1946. The Church is situated about three miles East of Ayden, N. C., 1-2 mile North of highway leading from Ayden to Vanceboro, N. C.

J. E. Mewborn
Union Clerk

BLACK CREEK UNION MEETING

The next session of the Black Creek Union will be held the Lord willing with the church at Hickory Grove on the 5th Sunday and Saturday before in March, 1946.

The church is located at Peacock's Cross Roads. All lovers of the truth are invited to attend.

Elder L. A. Johnson, Moderator
Yours truly,

Bro. W. V. Blackman,
Honorary Clerk,

Alonzo Barefoot, Asst. Clerk.
Many thanks for publishing same.

LITTLE RIVER UNION MEETING

The Little River Primitive Baptist Union meeting will be held, the Lord willing, with the church at Rehoboth, 13 miles west of Smithfield, N. C., the fifth Sunday and Saturday before, in March 1946. All lovers of truth are invited especially ministers.

J. D. Stancil, Clerk

UNION MEETING AT HANNAH CREEK

The next session of the Angier union meeting is appointed to be held with the church at Hannah Creek, Johnston County, Saturday and fifth Sunday in March, 1946. Elder F. H. Nordon is chosen to preach the Introductory Sermon, and Elder T. F. Adams is alternate. Hannah Creek church is located about 3 miles north of Benson on highway No. 301

All lovers of the truth of same faith and order are invited to meet with us.

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

APPOINTMENTS FOR ELDER S. GRAY FROM KINSTON, N. C.

Fellowship Church—Tuesday, April 2nd, 1946, 11:00 A. M.

Angier Church—Wednesday, April 3rd, 1946, 7:30 P. M.

Willow Springs—Thursday, April 4, 1946, 7:30 P. M.

Submitted by,
T. F. Adams

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Our Publications

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

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIX

NOVEMBER 15, 1945

NO. 1

SORROW TURNED INTO JOY

His breath kindleth coals, and a flame goeth out of his mouth.

In his neck remaineth strength, and sorrow is turned into joy before him.

The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.

The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon.

He esteemeth iron as straw, and brass as rotten wood.

The arrow cannot make him flee: slingstones are turned with him into stubble.

Darts are counted as stubble; he laugheth at the shaking of a spear.

Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment.

He maketh a path to shine after him: one would think the deep to be hoary.

Upon earth there is not his like, who is made without fear.

He beholdeth all high things: he is a king over all the children of pride. Job 41:21-34.

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

ASSOCIATE EDITORS

F. J. GILBERT -----Dade City, Fla.

C. H. COWIN -----Williamston, N. C.

\$2.00 PER YEAR

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE RESURRECTION

No. 4

May it please God for us to continue our investigation of this grand, glorious and sublime subject and to do it in love and fellowship. I just cannot bring myself to understand how any man can declare "that everybody is wrong but me." God forbid that I ever erect a straw man in the pulpit or at my desk and then proceed to give him a good shellacking. Every man that has an impression to preach has something to say. But I am afraid of the man that has so much to say about his views. The way I have heard men express themselves in the pulpit and on the printed page, they are bordering on the field of sanctification. Unless I have studied the scriptures and history wrong, we are going to see the result of the spirit in our churches today in regard to the spirit of strife. The doctrine of the resurrection of the dead is vital, important and essential, but I know but one thing in regard to it. That one thing, I hope to my Maker.

I learned in the furnace, if I am not deceived in my teacher, I learned the same thing about some other points of doctrine. I'll be censored, ridiculed, and, who knows, publicly criticized and cross-examined, for making the statement, but I have found out that I do not know enough, to tear asunder and prize

apart, brethren, churches and friends, over some point of doctrine. I am leaving this on record for all who run to read. In my future writing I hope to contend just as earnestly, tenaciously and firmly for every point that I have yet advocated, but to leave off my fighting.

I hope to fight the good fight of faith to be a true soldier of my Captain but only of the Cross. Let me again beg of you that we speak of this in a brotherly way. There is nothing to be lost in this procedure. This is the last I shall say in regard to this. I am now ready to carry my defense to the scriptures. Do not expect them to be sandpapered, nor sugar-coated. I want to know the truth and I believe every child of God does. To me they are emphatic, cutting and particular. They are plain and simple in their very wording. They mean what they say. If they do not mean what they say, what do they mean? If they do not mean what they say, who, among men, is to say what they do mean? Since they are the writing of inspired men, if they do not mean what they say, why do they not?

History tells us that the book of Job is the oldest of the scriptures. Let us see what Job thought about this matter. One comforting thought is found in all Job said. That is the power and wisdom of God.

For instance, child of God, let us ever be found lingering around

those comforting passages, viz., "Oh that I knew where I might find him."

Oh, you say, how many times have I been in such a place! Many the times have we felt that this experience is ours. And, "He knoweth the way I take. When he hath tried me, I shall come forth as gold."

Every sin-smitten and storm-tossed child has found a rich treasure and refuge in this passage. None of us have the least bit of inclination to "explain" that consoling portion of the Bible, and, "He is of one mind, and who can turn him, and what his soul desireth even that he doeth."

If a vile, needy, sinner like the writer is included in these things, then this is the one oasis in our travels in the kingdom that we all rest at. This is so delightful, precious and enduring to us. It is so hard to be understood at times. Sometimes we look for consistency and find none, but, sooner or later, we all come into that unity of experience and we rest in what Job told us. Let us now read together, "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dry up, so man lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep. O, that thou wouldst hide me in the grave, that thou wouldst keep me secret, till thy wrath is past, that thou wouldst appoint me a set time, and remember me.

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thy hands." (Job 14.)

He did not say nor hint that man (I want to emphasize that word man.) would never rise. He did say that he would not until the heavens be no more.

My dear reader, notice the extremity of his case! Desiring to be hid in the grave. Ah, my reader, what a serene, yet complex scene are we looking on. If it is true that the body does not rise, why, oh why, does inspiration move Job to implore God to do that, that he does to every man? Now he asks that all important, all absorbing question if a man die shall he (the man, Job, men and women, sinners, me and you) live again? The answer is my answer. My soul leaps forward and upward in praise and adoration of, and to, God for such a prospect. All the shifting and changing vicissitudes of life can never, never, NEVER, undo, nor do over this answer that Job gave, "All the days of my appointed time will I wait, till my change comes."

Job has been lifted up and the despair of a moment ago is gone. Time surging, unceasing, never changing time will not make any difference.

Some have said that Job meant the appointed time to die. But let remember that God used good grammar in his Book.

Job is not talking of dying but of living! He has the sentence of death (2nd Cor. 1:9) in him and he knows that death is coming! But instead of being downcast by it, he is looking forward to his change. "Thou shall call., Job looked for-

ward to it. A certain calling, a calling that is spoken of in the New Testament by the Son of God (which, God willing, we will notice later). We as a people, do not believe in conditional salvation and Job knew about that long before our day. Please read 7:1; 9:10,11; 14:5; 23:13; 42:5 This all teaches about a kingdom that cannot be removed (Heb. 12:28).

Now must that end at death? No sir. Job said, "Thou shall call and I will answer." This call comes after death—after this appointed waiting. It is not in death nor at death. It is 'living again' that is under consideration.

In love and fellowship,
W. D. Griffin
Covin, Ala.

OUR BOYS ARE COMING HOME

Dear Mr. Gold,

I will try and write you a few lines this lovely Sunday afternoon, if it is the will of God.

Monday, Dec. 10, 1945, aboard the USS Bon Homme Richard we departed from San Francisco, Calif. enroute to the Philippine Islands for the return of boys waiting for discharge. We hope to have all our boys back home soon with their loved ones, With the help of God; for without his help we can do nothing.

Two days at sea we ran into very bad weather. We were tossed and rolled, and made little headway for four days, because of large under-swells and waves, which at times would cover most of our ship. But by the wonderful mercies of God, we are still on our way to our des-

tinuation, thanks to the all mighty God for the safety He has given us.

Sometime ago I was reading in the New Testament where in the days of old, on the high seas, men saw the wonderful works of the power of God and my mind for some reason wandered back to this scripture in the past four days. Being at sea and seeing the works of the power of God in the same manner I believe that was spoken of by the writer.

The sea is very big and what power could or does control it but the power of God.

But yet we find some one now and then that thinks they have power within themselves to do as they please. But as time goes on they are made to realize by the power of God that they are helpless and need the help and mercies of our blessed Lord. And without the wonderful mercies of God toward us all where would we all be today. Could some one tell me of another way he could help himself in any way if the Lord wasn't merciful?

There are also people today that think you must give your heart to God to be saved. But if its not by the grace of God through faith and long sufferings, what manner of man would one be to say he saved or lives free from sin, and why must a man give his heart to God when God gives a heart to man that he might live speaking of the old Adam flush of prose. But to live life eternal you must be born again, born of the spirit of God, forgetting worldly cares, proving yourself acceptable in the eyes of God. A man must be born again having this change of heart, loving God in all

his walk of life. For whosoever shall call upon the name of the Lord shall be saved. And it takes that change of heart before a man will humble himself to call up God for help.

There are also men that call themselves teachers of God but in reality they are anti Christ. Because they speak false and believe they have power within themselves to save, or so they say. But I don't think anyone really believes it. And if he can save a lost soul now is the time he should be at work preparing a place for them. Because the children of God will need no part of man's work. Christ has long gone before to prepare a place for his little ones. A man's soul is saved by the grace of God through faith. And if by grace then it is no more of works, otherwise grace is no more grace; but if it be of works then is it no more grace, otherwise work is no more work.

We often hear people say we did this or we did that not stopping to think of where his breath of life came from or who gave him breath to speak. Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God, And if there is anyone that may think he can do things without the help of God, just try it sometime and see where you stand.

Sometime ago I was talking with one of my friends and the subject came up about people uniting with the church. I don't know of anything I love to talk about or see any more than some one coming to the church in bonds of love and fellowship and finding they have been re-

leased of their heavy burden and as we talked he told me of their preacher, what a good man he was and that he had saved a number of souls that day. And I said to him, he did. The man was surprised and wondered why I said this, and asked me, do you think the Lord would let our church prosper so if we were going wrong?. The answer he got was, Why does the old devil's works prosper so in man?. Because he is loose for a little season and the shape the world's in today he seems to be doing all right for himself.

I love the Old Primitive Baptist doctrine and have all my life from the first time I heard it preached. They believe only in the doctrine laid down in the scriptures by the prophets inspired by God to write. I believe there are still inspired writers for I have read some wonderful letters in Zion's Landmark and wish that some of them would write more, for their letters are dear to me. I am not a member of the Old Baptists but have been and hope I can soon be at home and go hear the good old preaching and singing again. I don't feel worthy of being among such good people but its sweet to me to see them gathered together. About the happiest time of my life was when my Dad and Mother united with the church several years ago. I went to preaching with them lots when I was at home but I haven't been for a long time now for it has been quite a while since I was at home. But my wife sends the Landmark to me every month and I enjoy reading it then for I find them comforting to me. And I hope its the will of God that I can return home soon and go

to preaching the way I would love to go now.

D. W. Coly, S 1-c USNR
USS Bon Homme Richard CV-31
c-o APO San Fransico, Calif.

IN MEMORIAM

In the hushed silence of the late evening hours of December 17, 1945, the spirit of our dearly beloved husband, father and grandfather heard the heavenly call, "Well done, good and faithful servant, enter into the joys of the Lord," then quietly and peacefully it winged its sacred flight to the celestial realms of heaven.

We, his wife, children and grandchildren, realize most keenly what the passing of our dear loved one means to us; therefore, we wish to submit the following as a tribute of love, highest esteem and greatest respect for him:

Grandfather had been in declining health for several months, but on December 11, 1945, he was suddenly taken seriously ill and suffered a stroke, after which he contracted pneumonia. His faithful wife and children, doctor, friends and neighbors stayed with him during his severe suffering and did everything that lay in their power to save him so he could stay with us. When all was done at home that could possibly be done, it seemed best to remove him to a Wilson hospital, which was done, but even then he loving hands of us all, the doctors and nurses could not stay the icy hand of death. It breaks our hearts to think of that dreary night when Jesus came and we had to part, but the work was in the hands of one greater than us—and we hope we will soon be with him on that golden

shore where death can part us no more.

Grandfather was a good man, a devoted husband, a loving father and grandfather. He was a prominent farmer and was held in high esteem by all who knew him. He was ever ready to lend a helping hand in time of need and will be greatly missed throughout his community.

We did love him so much, and we miss him so much. We are so lonesome without him, but sleep on dear one and take your rest. The sound of his footsteps, the humming of his sweet voice, his kind words, his tender voice and sweet smile will never be forgotten. In the corner of his room is a vacant chair that can never be filled because no one can take his place. We shall mourn not as those without hope, for we feel that God knew best and called him to live with him and to fill a special place he had reserved all for him.

Twenty-eight years ago he became a member of Old Memorial Primitive Baptist Church. He served his church faithfully and was one who was always willing, always ready to do with his talents, his time, his money and his prayers. His place was never vacant as long as he was able to attend and there, too, in his church is a vacant seat that can never be filled. Grandfather's efforts extended beyond his home church into other churches, his association, and throughout the entire scope of his denomination.

Funeral services were conducted at the home by Elder S. B. Denny of Wilson, N. C. Burial took place in the Radford cemetery near his home. He was laid to rest beneath a

beautiful mound of flowers in the presence of a large crowd of sorrowing friends and relatives.

Grandfather was born March 10, 1868, and died Dec. 17, 1945, making his stay on earth 77 years, nine months and seven days. He was married Feb. 27, 1895, to Miss Bethany Aycock, who survives him. To this union were born nine children all of whom survive him: Mrs. John Rowe, Pikeville, N. C., R.F.D. 2; Lawrence, Clarence, Ben and Brantley Cuddington, and Mrs. Aran Holland, all of Kenly, N. C., R.F.D. 1; Herbert Cuddington of Portsmouth, Va., and Miss Annie Cuddington and Mrs. Robert Ricks, both of the home. Also to mourn his loss is a nephew, Fred Cuddington of Selma, N. C., whom Grandfather raised from an infant and felt as near to him as one of his own children. Besides his children and nephew, he leaves 28 grandchildren and two great-grandchildren, and also a host of relatives and friends.

"We cannot say, and we will not say
That he is dead. He is just away!
With a cheery smile and a wave of
the hand,
He has wandered into an unknown
land."

"And left us dreaming how very fair
It needs must be, since he lingers
there,
And you—oh you, who the wildest
yearn
For the old-time step and the glad
return."

"Think of him faring on, as dear
In the love of there as the love of
here.
Think of him still as the same, we
say,
He is not dead—he is just away!"

Written as a special request of the family, by his grand-daughter-in-law,

Mrs. Bud Rowe.

BLESSED TO RECEIVE A PRECIOUS HOPE

Zion's Landmark,

Wilson, N. C.

Dear Bro. Gold:

Enclosed you will find two dollars for renewal of the Landmark from Feb. 2nd, 1946 to Feb. 2nd, 1947, as I see, it was out on the second day of February, this month.

All my life I have read the Landmark or at least some of them, but since the death of my mother, Sallie B. Holland, 2 years ago this last January 2nd, I have been blessed of God to receive a precious hope in Christ, as I hope I have the witness in myself, and the dear letters and experiences of the brothers and sisters have become so much more precious than they were in earlier days. Now I miss my dear sainted mother's heavenly conversation and words of heavenly comfort, but I do thank God that at last I have hope and confidence in the dear Savior whom she adored, in whom her life was hid, and that I have no confidence in the flesh.

She left a lot of old Landmarks which were printed 25 years ago or more. Some of which your father had written, whose words of comfort in the scripture and advice I read over and over, and received much joy and am built up and strengthened in this glorious hope that some day we will reach that happy land, the home that He has prepared for those that love Him.

Then we will be entirely free from the sins of the flesh that doth so easily beset us in this life, forever to praise our Lord and Savior for what He has done for us, for we have no merit of our own. I am so glad I have learned to love this doctrine of salvation by grace, and have been baptized in His name as He has taught us to do, that we may have the answer of a good conscience toward God.

Mr. Gold, after reading your remarks in the Landmark I feel that you would receive a blessing by coming into the fold set up here on earth, as you are surely a believer.

Sometimes I have seasons of rejoicing in my Savior, and sometimes I go in sadness looking at self and the things pertaining to this natural life, but it is so precious that we can go in and out and find pasture, and when we see our own weakness then are we strong in the Lord, and we learn that He doeth all things well.

I fear I have written too long a letter.

May God bless you in your work, and all the household of faith.

Your sister in hope of eternal life.

Mrs. Russell D. Davis
Axton, Va.

Your letter is not too long. It is very comforting and reassuring.

J. D. G.

**ELDER GILBERT 89 YEARS
OF AGE**

Mr. John D. Gold:

Mrs. Denny and I attended El

Bethel Primitive Baptist Church in Tampa, Florida, yesterday and found Elder and Sister M. L. Gilbert in very good shape and the Elder preached a fine sermon though he is 89 years of age.

He said he had spoken to that church 200 times in about 50 years, where he has served since and before it was completed.

He looks fine and has a very fine following.

Very Truly,
O. J. Denny
Daytona Beach, Fla.

**READING LANDMARK
FOR MANY YEARS**

Mr. John D. Gold,

Wilson, N. C.

Dear friend:

As my subscription is four days out, March 4, 1946, please find money order attached for two dollars to pay for the Landmark March 1, 1946, to March 1, 1947. I have been reading the Landmark about sixty years, and I want to read it as long as I can pay for it. It seems to get better all the time. I have a lot of them on hand that your dear old father sent to me long years ago, and they never get old. Also many other good letters written by the brethren and sisters and friends long years ago, of which have passed away to the great beyond, where trouble is no more.

Please pray for this old sinner when it goes well with you. Hope you and family are all well.

Yours truly,

D. E. Mizell,

Hobgood, N. C.

WANTS YOU TO WRITE HIM

Elder O. J. Denny,
Dear Brother in Christ:

This letter as it comes to you from one you have never seen and can't expect to ever see, will no doubt be a surprise.

The reason for my writing may be more surprising:

First, I will say that I am an old man. Was born March 11th, 1861, and joined the Primitive Baptist Church in 1888. Was ordained to the ministry in 1903. If I am not deceived the Lord began teaching me the things He would have me know at the age of 19 years.

Since then has been a long stretch of time, in which we as Primitive Baptists have been brought through times of deep troubles. In these I have shared a part.

The worst trouble as I see it has been caused by an attempt of some to remove the ancient Landmarks which our fathers have set. These Landmarks, Brother Denny, are very dear to me and some of us know exactly where they have been set.

Moving these landmarks, has brought trouble to us, thus far in all cases. He that moves the landmarks, sets them at a new place and will try to hold his possessions according to the new set stakes. His brother who has legal holdings with him, cannot conscientiously abide by the new lines, and "a house divided against itself cannot stand," but the trouble comes from moving the ancient landmarks.

To further explain, Brother Denny, if you hold the truths written in your heart and mind, that salvation is by grace, both for time

and eternity, that is of great influence among the brethren, but yet there is a remnant that says, "no, that is not the doctrine that feeds me." So I want to speak of another point of doctrine which seems to be the most critical of any confronting us, and that is the doctrine of the new or second birth. Now regarding the man born, not of corruptible seed by the word of God which liveth and abideth forever! When my brethren teach that there is some invisible something in man, that we do not and cannot see or feel by contact with him, then I feel that means moving the ancient landmarks set by our fathers.

Now my dear brethren, I feel that I have made it plain where I stand, and my object in writing this letter is to see whether the staff of Editors on the Landmark have a faith which is in harmony with mine. This I feel is something that you should be able to answer easily. I know of no paper that claims to defend the Baptist cause but what stands for the Baptist truths.

Please write me a line in answer, as it may please you. This will bring comfort to one who feels that he is the least deserving of all who know the truth.

John Neal,

210 Douglas St.,
Anna, Ill.

OUR APPRECIATION

We have received a great many requests to move the date of the Landmark up to the present time, in order not to have it so far behind and out of date.

We appreciate this offer very much, but we do not feel that is fair to our subscribers, and have been hoping to be able to get our plant in such shape that we could publish a Landmark once every week. By this way we hope eventually to get it up on time. We deeply appreciate the kindly way in which our troubles have been received and the many expressions of sympathy and regret. Give us a little while longer to get our plant in the right shape and if we cannot do so we will take advantage of the kindly offer of our subscribers to move the date up to the present time.

JOHN D. GOLD

PRIDE HUMBLED

Mrs. W. S. Craig, companion of Elder W. S. Craig, Cozad, Nebraska, P. O. Box 114.

Dear Sister:

The article "Pride Humbled" in re the late Elder Leeland's visit to the home of the rich widow, received and forwarded to the publishers of Zions Landmark, The P. D. Gold Publishing Company, Wilson, N. C.

The Leeland incident has been published and republished several times through the Landmark columns. I am leaving it to the discretion of Mr. John D. Gold, publisher, as to its disposal.

Allow me to say that some of our people regard your husband, Elder W. S. Craig, as one of the ablest and best informed writers and ministers of our day, and generation. I have personally read, with interest, a number of his booklets and regard him highly. I would be glad of an opportunity to hear him preach before I go hence; but the distance is

too great, for me, at my age to hope to visit your home section.

With kind regards to Elder Craig and yourself, I am as ever,

Yours in hope,

O. J. Denny.

P. O. Box 1245,
Winston-Salem, N. C.

CONTRIBUTIONS

We acknowledge with thanks the following contributions for Zions Landmark fund for those unable to pay:

Jan. 28—Elder E. L. Cobb, Wilson, 50c.

Feb. 1—Elder E. L. Cobb, Wilson, 50c.

Feb. 8—J. A. Dalton, Pine Hall, N. C., \$1.00.

Feb. 14—Mrs. S. A. Lassiter, Four Oaks, N. C., \$1.00.

Feb. 16—S. M. Aiken, Durham, R. 2, \$1.00.

Feb. 28—W. J. Collier, Wilmington, \$2.00.

MANY THANKS

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

Dear Brother Gold:

You will find check inclosed to renew my subscription to the Landmark for one year, also Mr. S. M. Aiken, Route 2, Box 97, Durham, N. C., and he is sending one dollar extra for some one not able to pay.

I will also contribute my commission to the same cause.

Yours as ever,

J. J. Whitley

February 14, 1946.

Durham, N. C.,

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B.S. Cowin, Williamston, N. C.

VOL. LXXIX NO. 1

Entered at the postoffice at Wilson
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WILSON, N. C. NOV. 15, 1945

**LET GOD BE TRUE, AND
EVERY MAN A LIAR**
(Romans 3:4)

Paul in speaking of FAITH THAT GOD ACCEPTS as righteousness, said "For what if some (of the Jews) did not believe? Shall their unbelief make the FAITH OF GOD WITHOUT EFFECT? GOD FORBID; yea, let God be true and every man a liar; as it is written; That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

For many years, I have known of controversial opinions among men, in regard to the RESURRECTION of JESUS AND OF HIS CHILDREN, for whom he prayed, and to whom He preached HIS FAREWELL SERMON, JOHN 14:1 etc., when he said, "Let not your heart be troubled: Ye believe in God, believe also in me." "In my Father's house are many mansions;

if it were not so, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU. And if I go and prepare a place for you, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO." (John 14:1to 3.)

Doubting Thomas said unto him, "Lord, we know not whither thou goest, and how can we know the way?" Jesus saith unto him, "I AM THE WAY, the truth, and the life. NO MAN COMETH UNTO THE FATHER BUT BY ME."

All the sinful men on earth cannot improve on what Jesus said. I am so fully conscious of my infirmities, that it is with fear, that I attempt to write on such a sublime scriptural theme, as the resurrection of believers in Jesus.

Since, it is clearly taught that no man can come to the Father except through JESUS the Mediator between an offended God and offending men, we cannot add to nor dare we attempt to take from THUS SAITH THE LORD.

Having been connected with Zion's Landmark for many years, I have been asked different times to write on the subject of the Resurrection.

The reason I have written little on the subject, has been due to a desire that it be not a subject for differences and contentions to be aired through its columns, and too, I feel incompetent to write on such a sublime subject.

Dear Readers, in the place of writing and giving an opinion let me suggest that with your Bible in hand, you are interested in seeing what "its teachings are:

THE SADDUCEES did not believe there was to be a resurrection. Read Mark 12th Chap. 18th verse and the succeeding verses which gives the answer of Jesus as to them.

JESUS SAID, "MARVEL NOT AT THIS, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection; and they that have done evil unto the resurrection of damnation. (John 5: 25,26).

When Paul was under arrest, IN HIS DEFENSE, HE SAID: "But this I confess unto you, that after the way which they call heresy, SO I WORSHIPPED THE GOD OF MY FATHERS, BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND THE PROPHETS: AND HAVE HOPE TOWARD GOD, which they themselves also allow, that THERE SHALL BE A RESURRECTION OF THE DEAD, both of the just and the unjust." (Acts 24:14,15).

Paul to the Romans said, "For we have been planted together in the likeness of HIS DEATH, WE SHALL BE ALSO IN THE LIKENESS OF HIS RESURRECTION. Now if we be dead with Christ; we believe that we shall also live with Him. Knowing that Christ being raised from the dead dieth no more; DEATH HATH NO MORE DOMINION OVER HIM." (Romans 5:5-10)

Timothy said: "SOME have erred, concerning the truth, THAT THE RESURRECTION IS PASSED ALREADY, and overthrew the faith of some." He says SHUN profane and vain babblings; for they

will increase unto more ungodliness, and their word will eat as a canker, etc. (2 Tim. 2:15,16) What a fearful thing to fall into the hands of the living God as a disputer of His Word.

Peter and John were imprisoned for preaching the resurrection. The Sadducees, "Being grieved that they taught the people and preached through Jesus, THE RESURRECTION OF THE DEAD AND they laid hands on Peter and John, casting them in prison. Howbeit, many believed, and the number of those who believed was about five thousand." (Acts 4:1-4).

The enemies of the truth said concerning Paul, "He seemeth to be a setter forth of strange gods; because he preached unto them JESUS, AND THE RESURRECTION. (Acts 17:18).

Paul, when before Agrippa and Festus, said unto them, "WHY SHOULD IT BE THOUGHT A THING INCREDIBLE WITH YOU, THAT GOD SHOULD RAISE THE DEAD? (Acts 26:8). Paul said unto the Romans: "So then, they that are in the flesh cannot please God, but ye are not of the flesh, but in the Spirit, AND IF CHRIST BE IN YOU the body is dead, because of sin; but the Spirit is life because of righteousness. (Romans 8th Chap.). Paul to the Corinthians said: "For we which live are always delivered unto death for Jesus sake, that the life of Jesus might be made manifest in our mortal flesh. So then, death worketh in us; BUT LIFE IN YOU, we having the same Spirit of faith, according as it is written, I BELIEVE AND THEREFORE HAVE I SPOKEN; KNOWING that

HE WHICH RAISED UP THE LORD JESUS, SHALL RAISE UP ALSO BY JESUS and shall present us with you." (2nd Cor. 4th Chapter).

The entire 15th chapter of First Corinthians is so full and complete in teaching the doctrine of the resurrection that it is eminently proper to read every line of it.

"FOR YE ARE DEAD, AND YOUR LIFE IS HID WITH CHRIST IN GOD, when Christ, who is your life shall appear, then shall ye also appear with him in glory." (Cor. 3:3.)

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; AND THE DEAD IN CHRIST shall rise first; THEN, WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR, SO SHALL WE EVER BE WITH THE LORD.. "Wherefore comfort ye one another with these words." (1st Thes.)

"Wherefore; then rather, brethren, give diligence to make your calling and election sure; FOR IF YE DO THESE THINGS, YE SHALL NEVER FALL; FOR SO AN ENTRANCE SHALL BE MINISTERED UNTO ABUNDANTLY INTO THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST. (1st Peter 1:11)

"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.

"Jesus when he had cried again with a loud voice, yielded up the Ghost; AND THE GRAVES WERE OPENED; AND MANY BODIES OF THE SAINTS which slept arose, and came out of the graves after HIS RESURRECTION, and went into the City, and appeared unto many." (Matt. 27:51-52)

How shall all this be fully brought to pass? Paul said to the Phillipians: "For our conversation is in heaven; from whence we also 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 EVEN TO SUBDUE ALL THINGS UNTO HIMSELF." (Phil. 3:20.)

Jesus, as the head of the family of God, showed the nail prints in his hands and feet and bared his riven side, as proof that he was the RISEN LORD AND SAID, "AS I LIVE YE SHALL LIVE ALSO." Amen.

O. J. Denny

JOHN L. TAYLOR

John L. Taylor, son of Deacon Eli Taylor and wife, Virginia Mobley Taylor, was born January 7th, 1885.

He was married May 22, 1905, to Mamie Riddick; to this union was born two children: Jeffrey Taylor

and Mrs. Nancy Everett, both of Robersonville.

He united with the church at Skewarkey Saturday before the 2nd Sunday in September, 1938, and was baptized the following day by the writer. He died November 9th, 1945.

Brother Taylor, during the last few years of his life, was a great sufferer, but bore his afflictions with cheerfulness and in sweet resignation to the will of Him who does all things well and makes no mistakes.

In defiance of his sore afflictions, he was exceedingly faithful in attending the church; while his afflictions were grievous, yet were not a hindrance to his visiting the church, and while he could not sing, pray, nor exhort by word, still he let his light shine so men could see his zeal, his holy desire to show forth the praise of Him who called him to glory and virtue.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call from us our dear aged Sister Sarah West, who was born November 10, 1859 and died February 1, 1945, making her stay on earth 85 years, 2 months and 22 days.

She united with the Primitive Baptist Church at Bethlehem, Tyrrell County, N. C., several years ago and remained a faithful member until her health was such that for several years prior to her death she was unable to attend her church meetings. She was practically a shut in most of the time and suffered a great deal during the last few years of her life.

She leaves one son, one daughter, three brothers, one sister, seven grandchildren and several great grandchildren together with a host of friends to mourn their loss, but we believe their loss is her gain.

Therefore, be it resolved

First. That the church bow in humble submission to the will of the Father who worketh all things after the counsel of his own will.

Second. That we tender to the bereaved our sincere sympathies in their hours of sorrow and commend them to Jesus who

is able to heal the brokenhearted.

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

Done by order of Conference on Saturday before the 2nd Sunday in December, 1945.

Elder R. B. Denson, Mod.
J. B. Hallidia, Clerk
Sadie V. Barnes, Com.

OBITUARY NOTICE OF ELDER J. W. WYATT

Elder J. W. Wyatt was born in Alleghany County, North Carolina, April 17, 1877, and departed this life December 16, 1945; making his stay on earth 68 years and eight months. His body was laid to rest in the cemetery at Willow Springs Primitive Baptist Church, where his membership had been for about three months.

On Wednesday, December 19th when his funeral was held the ground was partially covered with ice and snow, but regardless of the disagreeable weather ministers of his faith and order were well represented, those attending were namely, Elders, John P. Helm, Roanoke, Va., E. L. Cobb, Wilson, N. C., F. W. Rhodes, Durham, N. C., E. P. Gerard Rocky Mount, N. C., E. C. Jones, Varina, N. C., L. P. Martin, Roxboro, N. C., and T. F. Adams, Willow Springs, N. C. Each of them spoke of the fearless and faithful service rendered by Elder Wyatt in declaring the sacred truths and in defending the doctrine of election and predestination, which he so firmly believed.

Elder Wyatt was married three times. The first time to Elizabeth Brown. Four sons and daughters now survive this union: Monroe of Konna Rock, Va.; J. D. of Tarboro, N. C.; Mrs. Sarah Tart, Fayetteville, N. C.; and Mary Lucy Cates of Durham, N. C. His second wife was Mrs. Liza Giles, Martinsville, Va., and his third wife was Mrs. Lillie Moore Brown, Rocky Mount, N. C., who survives him.

Elder Wyatt was called to the ministry in his early teens. He traveled and preached for more than fifty years. He visited churches and associations in thirty-eight states in the union and in Canada, however, most of his labors were in North Carolina and Virginia.

Elder Wyatt possessed but little of this world's goods, but he was rich in faith and believed in following the injunction of his Master, "Go without money, without price and without script." He depended on his bank of faith and his needs, both spiritual and natural, were always supplied. During the last years of his ministry, much of which was spent in bodily pain, the writer recalls several occasions when substantial contributions were made to him by brethren, sisters and friends of the Baptist. The attending physicians and the supervisor of Rex Hospital, Raleigh,

N. C., where he was a patient several times, made no charge for their untiring efforts in his behalf. His precious wife was almost constantly by his side to administer to his needs and speak a word of comfort.

The unworthy writer was standing by his bedside on Saturday evening before he passed away on Sunday night following, and heard him whisper these words in low tone, which I penned down, "When I awake with His likeness I shall be satisfied," "We wait for the adoption, to wit, the redemption of our body," "We will be so perfect in knowledge, we will know Him for ourselves," and "All of my appointed days will I wait until my change comes." These quotations were spoken at intervals, not consecutively.

Elder Wyatt was a firm believer in the resurrection of these vile bodies and the Sovereignty of God. He often said "God rules in Heaven, in the earth, on the earth and all deep places." He served as co-editor of the Old Faith Contender several years, with Elder W. J. Berry of Elon College as editor.

We believe that his spirit has now returned to God who gave it and on the morning of the resurrection, his body which is sown in corruption will be changed (not exchanged) and fashioned like unto the glorious body of our blessed Redeemer.

Written by:

T. F. Adams
 Mamie Adams
 Pauline Adams
 Committee,

RESOLUTIONS OF RESPECT

In as much as it has pleased our heavenly Father to remove from our midst Sister Retta Clayton, December 16, 1945, the church at Angier agreed to prepare resolutions of respect to her memory.

Sister Clayton united with Angier Primitive Baptist Church May 6, 1933 and lived a loyal and faithful member until death. She will be greatly missed by us. When she could not attend she would often write to let us hear from her; always expressing a desire to be with her brethren and sisters.

Be it Resolved: First, that we bow in humble submission to our heavenly Father, who doeth all thing well. We further desire to express our sympathy to her husband, who is also a devoted member with us, and also to her precious children.

Be it further Resolved: that we send a copy of these resolutions to the family; one also to the Primitive Baptist and Zion's Landmark for publication and also recorded upon our Church Records.

Ordered by the Church in Conference before the First Sunday in January, 1946.

Elder J. T. Lewis, Moderator
 M. E. Fish, Clerk

RESOLUTIONS OF RESPECT

The Church at Sapponie desires to express its feeling of sadness in the death of our dear Brother James Alford Ward, who was born December 25, 1889 and died December 25, 1944.

He was married to Rosabel Viverett, June 29, 1910. Born to this union were three sons and three daughters; and eleven grandchildren.

Brother Ward joined the Church at Spring Green in 1918. He was united with the Church at Sapponie by letter from the Church at Flat Swamp. He remained there a faithful member unto death.

He was carried to a hospital where all was done that could be done for him by his family and doctors, but God's call had come and took his spirit home to rest.

Dear Brother Ward was a true believer, by the grace of God. He proved he loved truth and he was blest with a gift of public speaking, and he set forth the doctrine of salvation by the grace of God.

We feel the Church at Sapponie has lost a faithful member, his companion a loving husband and his children, a devoted father. We extend our true love and sympathy to the bereaved ones trusting that the God of all grace may comfort and sustain them in every trial

His funeral was conducted by the writer, his pastor and some others, and laid away under a profusion of flowers. We hope to bow in humble submission to God who doeth all things well and that a copy of these Resolutions be rocorded on our Church Book; one sent to the family and one to Zion's Landmark for publication.

Done by order of the Church in conference Saturday in September, before the 3rd Sunday, 1945.

Eld. J. T. Williams, Moderator
 J. B. Williams, Church Clerk.

THE BEAR CREEK ASSOCIATION

Dear Mr. Gold:

Please publish Association meeting below in the good old Landmark and thanks a lot.

Troy A. Williams, Assoc. Clerk.

The Spring Session of the Bear Creek Primitive Baptist Association is to convene with the church at Mountain Creek in Stanley County, N. C., beginning on Friday before the first Sunday in May, 1946, and closing Sunday thereafter.

Mountain Creek Church is located about four and one-half miles Northeast of Albemarle, N. C., on the Palestine Road.

A cordial invitation is given to ministers, brethren, sisters and friends to attend. Those needing further information address Bro. C. C. Hall, Route No. 2, New London, N. C., or the undersigned.

Troy A. Williams, Assoc. Clerk.
 Route 2, Box 278, Monroe, N. C.

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Our Publications

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. LXXIX

DECEMBER 1, 1945

NO. 2

THEY GAVE HIM MONEY

Then Job answered the Lord, and said:

2. I know that thou canst do every thing, and that no thought can be withholden from thee.

3. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6. Wherefore I abhor myself, and repent in dust and ashes.

7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamthite, went and did according as the Lord commanded them: the Lord also accepted Job.

10. And the Lord turned the captivity of Job when he prayed for his friends; also the Lord gave Job twice as much as he had before.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold.

Job 42:1-11.

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

HEAVEN

We speak of the glories of heaven,
Which soon we are hoping to see,
It is to be the home of the Christian
Then how wonderful a Christian
must be.

He is just as dependent as children
Who stand at their mother's knee
Ever asking for bread and water.
Then how poor the Christian must
be.

But he has a mansion in heaven
Which by faith he is enabled to see,
And that his Savior has given
Then how rich the Christian must
be.

Sometimes he is down in the valley,
Sometimes he is happy and free,
But he's always trusting in Jesus,
Then how beautiful the Christian
must be.

He is clothed in the righteousness
of Jesus,
He is fashioned like unto a tree,
That is planted by the rivers of
water,
Then how beautiful the Christian
must be.

B. S. COWIN.

LANDMARK POLICY

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

Dear Elder Denny:

As to the troubles about the editorial policy of the Landmark, I feel to write you freely what I think. I have been writing for publication since before I came to the church in 1927. Much of this has been to the

Landmark since 1935. I have been officially connected with two papers and am yet on the staff of the Signs. I am trying to pastor five churches, hold a job in a grocery house, carry the mail as a substitute, carry on my library service to the Primitive Baptists. I have a load, not only for my physical powers but for my nervous system. But I am only forty-two. Although I feel like I know what work is, I do not know what it means to be 75 and still at work. I believe with you that you have been at the post long enough. Yet if necessary, I think you should continue remembering this promise, "As thy days so shall thy strength be."

I have criticized the editorial policy of the Landmark but I have done it to Mr. Gold. I have been, at times, too severe. Yet, in my severity, I have said what I had to say to him and not another. I have thought that surely, in business, a man should have a policy and go by it, yet be flexible enough to not lean backward. So it is in our religious activities. I think the Landmark, as every other paper by our people, should have a policy and go by it, but not to the extent of setting ourselves or paper up as a standard and forcing all others in line by coercion and threats.

In the long run, I think it would be better for our people, as a whole, and more especially in your section, if the Landmark had a firm editorial policy—all matter for the paper

going through the editor's hands and having his approval. I do not mean by that that he should be in agreement with all ideas advanced but that they should be approved as being fit for publication. If a young man, representative among the Baptists of North Carolina and Virginia, could be induced to take the responsibility, I think it would be fine. It would be better if he could work in the plant of the publishing house, but if not, then to be close enough to be in contact with Mr. Gold. If this could not be arranged I think you should continue. Could you not get some young brother to come to your home or work at his and assist you?

I am merely suggesting and trying to help. I think the Landmark is worthy of our support. We cannot do too much writing the truth.

Trusting that the Just One may sweetly guide you in all your undertakings and begging an interest in your petitions at the throne of grace, I am,

Yours in a sweet hope,

W. D. GRIFFIN.

Covin, Ala.

Answering Elder Griffin, whose article appears above, we appreciate his interest and suggestions as to the Landmark having a policy, and as to his suggestions as to my continuing as editor of the paper. Some months ago, I said to one of our deacons of Reidsville, N. C., church where I am blessed to serve now in my 33d year, that I felt it was about time that I should give way to some younger man. He answered, "That God was just as able to bless me with health and strength

to continue with them as he was to call another. Of course all we are or hope to be is in the hands of the living God.

I sincerely desire the peace and welfare of the church of the living God above my personal welfare. One of the last sermons I heard Elder P. D. Gold preach at an Association in this city, I well recall his statement, that said he, "I have no quarrel with my brethren, they have been good to me!" So he grew old gracefully. It is not my wish to be a stickler, as to what appears in the Landmark columns; but as we have said many times, we want to be charitable; but as Elder Griffin and others know, there are many shades of thought among men, and unless the Spirit of our God rest upon those who write and preach, there will be different opinions and interpretations of what the scriptures really teach.

Jesus asked of his disciples, saying "Whom do men say, I the Son of Man am? Were all agreed? No. "And they said, some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered Thou art the Christ, the Son of the living God! Jesus assured him that he was divinely blessed of the Father, for said Jesus, Flesh and blood hath not revealed this unto thee; but my Father which is in heaven (hath revealed it is what he taught) and said: Upon this rock shall my church be built and the gates of hell shall not prevail against it." As surely as God lives, Christ, and the redeemed of the Lord shall also live with Him to

all eternity.

As to the editorial policy. It should be, comfort believers in the Lord. "Isaiah said. In his vision, by faith, of the coming of the Lord to redeem his people, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the hands of the Lord double for all her sins. (Isaiah 40: 1-2). This should be the policy of all that write or preach, a full and complete salvation.

As to my responsibility as editor, I am going to say that many complaints have come to me from time to time about much space having been given to the publication of articles from men who have either been excluded from the Primitive Baptist churches or who have drawn from the fellowship of our churches. Now as I have had little opportunity to see such writings, I am not saying that such writers are not children of God. God only knows who his children are; nor am I condemning what they have written; but perhaps it is my duty to say that many who are members of our churches, say, the man or men who have separated themselves from our fellowship, should not be given space to continue to tell Primitive Baptists what to believe and teach; but rather, if they are believers in Christ they should go back to their respective churches, from whence they came out, and be reconciled to their brethren.

Noting that Elder Griffin says he was writing for the Landmark before he united with the church and

this is permissible and often timely, but with the people, who for any cause are separated, perhaps by preference, and are not connected with any church, there rests a remedy by recantation and I believe many broken fellowships could be healed by a proper orderly restoration of some who love the truth and must be miserable separated from the brethren whom they love.

Excuse length, but will say I want the publishers of Zion's Landmark, the writers to its columns, to do a man's part in trying to set the paper and the churches on the gospel order and as to my service, let it be known to all that I still hope that the publishers may find a man or men to help them far better than I have done or can do at my age. I will ask that the Lord's will be done.

Yours in help,

O. J. DENNY.

Winston-Salem, N. C.

Remarks: I would like to add to what Elder Denny and Elder Griffin say, that I am perfectly willing for any or all of the brethren they select to lay down any policy or select the matter that should go in the Landmark. But that for Elder Denny to quit after so many years of useful service and good advice in our opinion would not do the paper any good, and I trust he will keep on. Not being a member of the church and short on experience and wisdom (I don't feel I am capable of being the judge, either as to its policy or contents). Besides, I am a very busy man with our other publications and general business, and do not feel competent of taking

care of the Landmark as it should be done.

The brethren and sisters have been very kind, gracious and forbearing with me, for which I am exceedingly grateful. May God bless us all and direct us in the right way.—John D. Gold.

CONTINUE TO WRITE

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

I am simply writing to say that I have been writing for papers,—Medical Journals, Farm and Religious periodicals, since 1896. In all that long period I have never had knowledge of being more thankful of what I had written benefitting others, as the letter I read today from Mrs. S. L. Wilson, from far away Maywood, Illinois. Its coming too from her bed of affliction to which she has been confined for a year, causes me to appreciate it that much more. If all I have ever written was of no profit to any one this letter would justify my attempt to be of some benefit to mankind.

I trust Mrs. Nelson may be spared to recover, and also see the obituary I wrote of my late beloved friend and brother, Elder Jno. W. Gardner, as she speaks so kindly of him. I was very much delayed getting it completed even with the help of Mr. Frank Taylor, sending me the Gardner history copied from the family Bible, and saying he wanted a copy of the article, to go in the records of the church in Goldsboro, and also published in Zion's Landmark. I read the Landmark through as soon as it comes, and find it very comforting.

The article "Not Bible Doctrine" by Mrs. Coffey strikes a responsive chord in my heart. Wasn't Lazarus brought to life in the same body in which buried? Did not the angels say on the day of ascension Christ would return in same body in which He ascended to Heaven? "This mortal will have put on immortality, and this corruptible will have put on incorruption." But still, each will be easily recognized as we are today. This is as plain to us as anything I read in Holy writ.

Hope you are well and enjoying life. I cannot complain, considering my advanced years. God bless you.

Very sincerely,

Dr. Will Crawford

P. S. Wife and I have just passed our 54th anniversary. Had no celebration. Only thankful that we were not a burden to others. March 12th I will be 85. Born in 1861. Civil War ruined my life.

OLD BAPTIST LIBRARY

Dear Mr. Gold and Landmark Readers:

As many of you know I have been working for a number of years to build up and get together a library of Old Baptist literature. By the mercy of a kind Heavenly Father I have been able to get together many valuable things concerning the history of the church in ancient days as well as in our New World. I have, I hope, done this with the glory of God in view and for the use of my brethren, sisters and friends. I am now announcing to any and all Old Baptists interested in our history that if they

need any information concerning any old articles or any historical event that I will be glad to furnish it without any cost except a stamped envelope. Better still if they come through this section, come by, spend time with us and use the library. I want this to include all.

At the same time I am seeking other material. Some of our publications are lost and cannot be recovered. Some of our associational minutes cannot be located. If you remember when Elder Hassel was busy writing the church history, he could not locate many minutes he needed. Please help me to get them together. I will, God willing, keep them on file and accessible to our people at all times.

I am offering this library to our people and want them to use it. I am asking you that read this to please hunt out any of our publications, old pamphlets, books and minutes and let me have them so our people may use them. Will you please do that?

Your assistance is appreciated, your criticism and suggestions invited, and you are welcome to use the library.

W. D. Griffin

Covin, Ala.

It is a very fine thing for Brother Griffin to desire to thus promote Primitive Baptist literature. Encourage him by helping him.

J. D. Gold

W. H. WORSLEY CELEBRATES 83RD BIRTHDAY

March 11th, 1946, I celebrated my 83rd birthday at home, 1119

Hargrove street, Rocky Mount, N. C. At 7:30 o'clock p.m. about 24 of my neighbors, relatives and friends with our pastor, Elder A. B. Denson and wife, came in and began to sing.

The first song was No. 339, "How sweet the name of Jesus sounds in a believer's ears." This song was selected by me. We sang many sweet songs in praise to the good Lord that had blessed me to live this long. I could not thank Him enough if I thanked Him a thousand times. I had prayed all during the war that He would let me and my dear companion live to see my boys back alive and well. He has answered my prayers and both of them are out, and the last one who is the only single one, Guilford C. Worsley, a first lieutenant, is now back with us and in his shoe store at work.

I received many nice gifts, a nice, fine rocker given by the children; socks, handkerchiefs and so on. Sister Emma Brake brought a box of nice dressed chicken and a piece of fresh backbone. My daughter, Mrs. R. J. Williams, brought the birthday cake with "Happy Birthday" stamped on it. It was very beautiful. They could not put 83 candles on it, but put 41. I blew them all out at one breath. All said that was fine.

After singing so sweetly, Bro. Denson spoke very sweetly about what the Jews said to Christ, "If thou be the Christ, tell us plainly." He was so interested in the subject he said he did not know when to quit. He then made a very sweet prayer for me and the world over, for peace and good will to men. He closed and they sang the song, "In the land where we never grow old."

May the good Lord let me go to this land sometime.

W. H. WORSLEY.

BOTH THE SAME AGE

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

Dear Mr. Gold:

You will find enclosed one dollar to renew my subscription to the Landmark. Owing to uncontrollable conditions during these troublesome times, you have gotten behind in your publication of the Landmark and as faithful as you have served your patrons, I am sure your subscribers to the Landmark would not object to your skinning this back time and go on with the even date. I am only making this suggestion.

Very truly yours,
ELDER F. P. STONE.

Dobson, N. C.

This is very kind and we duly appreciate what Elder Stone and others have said about skipping the issues, but we do not feel that is right, for they have paid for their copies and it would not be right not to supply them. We are doing the best we can and appreciate more than we can express the patience and consideration our Landmark readers have shown us.

The Landmark and I are the same age. Father began its publication when I was two weeks old. I feel it is the foundation of our business. We have seen many ups and downs together. God and the brethren and sisters have been far kinder to us than we deserve and we want to continue to deserve their love and consideration.—John D. Gold.

MORE ENCOURAGING

We are pleased to state that everything is more encouraging than it has been, for the reason that we have more help, and we sincerely hope and trust we will be able to publish the Landmark more frequently and eventually have it up on time, the Lord willing.

We deeply appreciate the patience that our subscribers have shown and the interest they have manifested in our troubles and trials.

Yours to serve,
J. D. GOLD.

EXPERIENCE

Dear Sister Lankford:

As your daughter wrote me you wanted me to write my experience. I don't know whether I have an experience of grace or not, but at times I feel like I know the Lord has been with me. If I am ever saved, it will be by the grace of God above, for I don't know how to save myself or any one else. I hear people say they can get saved if they want to. I can't see why they don't start right now. I have been worried about my condition. I would have done anything if I only could; but I was helpless, and all I could do was beg the Lord to save my poor soul. I don't know why people ask me to write my experience, for it seems to me I have such a little to write about, and I don't know hardly how to start. I tried once before to write part of my feelings as my dear mother asked me to. It seems that when I am asked to write I can't be still unless I try. When I was nine years old, father and mother were gone to church and we

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kids were playing and we killed a little dove, and that's the first time I ever felt to be a sinner.

Such a heavy burden came over me, I couldn't get rid of it. I thought I would be lost. I couldn't rest. The other children, it seemed to me, could have so much fun playing and I was afraid to play. I thought old Satan would get me if I played on Sunday. I would stop playing and go in the house and listen to mother read the Bible. She would read it out to father. I didn't want them to know how I felt. I would slip off to myself and try to beg the Lord to forgive me, a ruined sinner. I went for several years in this condition.

I would go to church every time I could. I loved the preaching so much. When they told their experience in their preaching it helped me so much, but their experiences were so much better, for it seemed they had gone through some of what I had.

I can't tell just how that awful burden left me. I dreamed one night I was being carried to heaven and I was so happy. I have had several good dreams. I can't write all I've been through with. I wanted to be baptized so much when I was very young, but I didn't feel like I was fit for the Primitive Baptists, and I didn't want to be with any others, for I couldn't love their ways and preaching the way I did the Primitive Baptists.

I have loved them ever since I was a little girl. I was raised in a Primitive Baptist home, but if I hadn't been I believe I would love them anyway. It seemed like I got to a place I couldn't go on without asking for a home in the church. I

couldn't talk much, but I offered to the Primitive Baptist Church at Welch, W. Va., and they received me. I felt so much better, and Bro. I. W. Kelley baptized me in Browns Creek Sept. 24, 1944. I was so happy. I still don't feel fit to be with them. We sure do have good preaching there. I don't get to go as often as I want to.

Well, I will stop. I don't know whether this will be worth anything to any one or not, but I couldn't rest until I tried to write same. I used to hear Elders J. W. Tuttle, J. A. Fagg, Bass Brown and a lot of others preach. So I wish I could hear them again, but it seems like I won't ever get to go to Wilson church in North Carolina any more. Anyone who reads this that cares for a poor sinner like me, please pray for me and my family.

MRS. JAMES WHITE.

Maytown, W. Va.

FELLOWSHIP

In justice to Elder J. W. Fairchild, whose article appeared in August the first issue of Zion's Landmark, with my reply to same, the following letter is from Elder Fairchild replying to me; therefore, I ask that the same be published in an early issue of the Landmark. His answer is self-explanatory.

In answer to his request, That "If you have a better plan for extending the fellowship and unity of our people than the one I presented, please let me have it. I assure you it will have my support."—G|W.F.

Permit me to admit that I do not know any formula or plan among men that will bring unity, unless it is God given. Men are prone to err,

and the children of God are like others, infallible, unless divinely taught and wrought upon. I have been asked several times to join with some other ministers in an effort to bring about general fellowship and unity among the people of the Primitive Baptists, of various separate groups.

In order to try to be understood, let me quote a few scriptures that will show our dependence on God and His Christ. We read "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth (forth) good tidings of good; that publisheth salvation; that sayeth unto Zion, thy God reigneth!

What a blessing to be so taught of the Lord that one can do as set forth.

And we read, "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see, eye to eye, when the Lord shall bring again Zion."

"The Lord hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."

Not all people shall see the salvation of God, for to some the prophet said, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." The command was only to the Lord's people, to go ye out from unbelievers, to be a separate people; but one says how shall we go? The answer, "Ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be

your reward."

Joshua, speaking to all the tribes of Israel, said, "Now therefore fear the Lord, and serve Him in sincerity, and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." But this did not apply to all, for all were not Israel, indeed, who were of Israel; so he said, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." (Joshua 24th Ch.)

O. J. DENNY.

Dear Bro. Denny:

Your letter received some days since, and after a careful reading I see no difference in your view and mine. When I suggested the fellowship among the readers of the Landmark and through other papers, I meant, of course, only readers who are members of the Primitive Baptist Church.

Certainly fellowship cannot be based on what any religious paper publishes. It must be based on spiritual relationship and love, but in order to have harmony, there must be agreement on fundamental principles, and I claim there is that agreement in the teachings of the four papers named. That is why I suggest church fellowship among Primitive Baptists who support these four papers.

The very fact that our religious magazines are uninspired, and all

the members of our churches fallible, makes it necessary that we do not demand perfection in order to fellowship.

The recognition of the sovereignty of our churches in disciplining their members is the surest way to prevent local trouble from spreading through the body.

I am sure on all these things we are agreed, and that we both want to see our people in fellowship and harmony. If you have a better plan for extending the fellowship and unity of our people than the one I presented, please let us have it. I assure you it will have my support.

In love and fellowship,
Brock, Ky. J. W. FAIRCHILD.

**"THE MEEK SHALL INHERIT
THE EARTH"**

Mr. John D. Gold and the Household of Faith.

I enclose check to renew my subscription to the Landmark. I regret I was careless when I sent in to the Landmark the letter from Capt. Eunice Paul. Having the Landmark of July 1st with the name and address of Capt. Macie E. Paul near by where I began to write was the cause of the mistake.

Will say if Elder Lytle Burns had given his views on predestination by correcting all instead of part of Elder J. White's views on absolute predestination, the readers could have received better understanding of the difference.

Years ago this absolute predestination became a debate until it brought confusion, which resulted in the division of some of the churches. Please may I beg all to not dig that up again. What is gain-

ed by the asking it out? The resurrection of the debate now? What can we gain by it? I would suppose there are others like I am. Would be glad to have others interpret different portions of the scripture as they have been given Divine inspiration, or either their views on it.

Will someone interpret or give their views on Psalms 37-11, "The meek shall inherit the earth and shall delight themselves in the abundance of peace." The Landmark is a source of comfort to me. I appreciate the interpretation or views on any portions of scripture, any one chosen to express on its pages. From one of the poorest,
AZUBAH LEE.

Dunn, N. C.

I desire an interest in the prayers of all who sympathize with the poor and afflicted. Bro. Gold, please pray for me.

**SENDING LANDMARK TO SOME-
ONE UNABLE TO PAY**

P. D. Gold Publishing Co.,

Enclosed you will find a money order for \$3.00 to renew subscription to Zion's Landmark, one year from October 1945 to Oct. 1946, and one dollar (\$1.00) to help some one unable to pay.

Mrs. S. A. Lassiter
Four Oaks, N. C.,

**SENDING LANDMARK TO SOME-
ONE UNABLE TO PAY**

Enclosed find check for five dollars, for which please renew my subscription for 1946 to the Landmark, and the rest to help some one unable to pay.

W. M. Green
Box 183, 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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Elder M. L. Gilbert, Dade City, Fla.

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WILSON, N. C.

DEC. 1, 1945

"WHAT IS MAN THAT THOU ART MINDFUL OF HIM."

(Psalms 8:4)

Man from a standpoint of creation is the greatest creature God ever made.

He created all things before He did man, even the tiniest gnat or fly, as well as the giant animals on land or sea, the great birds that fly in the air were all made before man. His bride had no separate creation, but was created in him. The man is a type of Christ, the woman is a type of the church. She was created in him even as Paul tells us that the church is created in Christ unto good works, which God has ordained that it should walk in them. Not that it should walk in good works one or two days to the week, but that it should walk in them every day in order to let its light shine at home unto our wives and children as well as to the world and our brethren.

From a point of creation man is a most wonderful creature; I fail to comprehend his greatness, being set over all the creatures God had made, he was without sin, the proof of which is seen in his ability to come in the presence of his Maker and talk with Him face to face, which Moses could not do.

Both he and his wife were naked and were not ashamed, neither had they any lust in their hearts, being pure within and without, they both bore the stamp of the perfect God, who made them, who pronounced all things He had made to not only be good but very good.

There is no doubt but that they were the most beautiful human beings the world has ever known, without a blemish or defect, they were in a garden which God made for them, and we; nor can the brush of the artist picture it as it was in its original beauty.

This is a beautiful picture, but the whole scene was changed when they disobeyed their Maker and only Benefactor.

Instead of answering as usual when God visited the garden, they both hid themselves, because of their disobedience they could see they were naked, and their shame was manifest. Adam was not deceived but went with his wife whom he loved so much he was willing to go down into death with her. A beautiful type of Christ who knew no sin came into the world, took on Himself a sinful body, lived a pure and spotless life, and finally offered up Himself as a sacrifice which was the only offering that could take away sin. The bodies of beasts offered on Jewish altars could never

take away or atone for sin, but were types or shadows of good things to come. It must be a body like our own sinful bodies, but must be without sin to forever perfect them that are sanctified.

It was the beginning of wars on earth when Adam and Eve disobeyed God, it was by the disobedience of man that sin entered into the world; man cannot put the blame on another, as there was no man on earth but the man who had disobeyed God. For since by man came death, by man came also the resurrection of the dead. (I Cor. 15:21).

The first man ever born in the world murdered his brother because his brother was a better man than he was.

All wars, famine, pestilence, hatred, jealousies, covetousness, blasphemies, lying, malice, envying, all distress, sorrow, pain and distresses of every kind is the fruit of man's loathsome sin which sprang from his own disobedience.

Ulrich Twingli, the great Swiss reformer, said, "Our sins are our own, our salvation is of the Lord."

Ever since history has been written, the history of mankind is the history of wars, each nation trying to arm its soldiers with more destructive weapons than its enemy could produce, and they have grown no better but worse, and much boasted science has outrun man's Christianity and he can destroy a city with a bomb and hundreds of thousand people, men, women and children, which proves that man is still a brute, a savage, and his piety is as morning cloud or the early dew.

The world is now engaged in try-

ing to make peace that will prevent future wars; they have all of them largely repudiated their promise to the weak nations long held in bondage by the stronger ones, and now each one is trying to grab the rich oil fields, mineral land, seaports and everything that will give them an advantage over every nation concerned. Sinful nations are only an aggregation of sinful individuals who are moved only by love of gain, jealousy and covetousness, who want all the best things for themselves, leaving just a scanty existence for those who produce the wealth.

The saddest thought is that the leaders in these ungodly things are church members and claim to be Christians—a Christianity without love, which is something that never has been and never will be.

Such is not Christianity but religion, and is no better than the Japanese who worship their emperor, the Hindoo who worship his cow, or the Burmese who worships his elephants.

The world could have peace if it wanted it, but it does not want it. If it wanted peace as bad as it wants gain and earthly glory it would be easy to obtain it.

If one nation was permitted to have all it wants, all the other nations would not have anything, so there is a never-ending strife among them as to which of them shall be greatest. May God be merciful to poor sinful man.

In the beginning we see all things put under the man, but Paul says now we see not all things put under him, but Jesus who was made a little lower than the angels crowned

with glory and honor that He by the grace of God should taste death for every man. Heb. 2:9. Man, like the dog, has turned to his vomit again, and the sow that was washed to her wallowing in the mire. 2 Peter 2:22.

There is a peace that passes all understanding, which is known and felt by all who have tasted that the Lord is gracious, a peace which Jesus said He would leave with His disciples, and is so great that it can exist in the midst of the greatest trials we meet with in life. Paul and Silas prayed and sang praises to God while locked in prison. Stephen could rejoice in the midst of death and say, "I see Jesus standing on the right hand of God." Paul could say, "We are exceedingly joyful in all our tribulations." Job could say, "Though he slay me, yet will I trust Him." David says, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

B. S. COWIN.

GOD'S WORK WILL NOT LIE

Dear readers of Zion's Landmark:

While I am so nearly blind that I can scarcely see to read or write, I am glad to know that the paper still contends steadfastly for the apostolic principles and order as it has all along from its first issue. It has been my pleasure to hear hundreds of Primitive Baptist preachers, in many places in the United States, and while there have been some expressions in some localities that were not used in other pulpits, yet the sentiment expressed was virtually the same, God-given truth. Their dialect did not differ any

more than did the inspired prophets and apostles when they spoke of Jesus and His word. Each spoke in his own idiom, according to the gift and direction of the Holy Spirit, and according to the oracles of God. Not like either the Catholic or Protestant preachers.

It is a burning shame that some members of the church, when visiting preachers proclaim the truth with perhaps a different word, will suspicion that he is not sound, especially one that watches and hopes to discover a difference.

In the main I really believe that all the truly called and qualified servants of the Lord ever taught in the church and sound in the doctrine of Christ and the apostles will unquestionably, to the end of time, find that God's word will not lie.

I fear and believe that some of our gifted preachers have so often admonished against hobbies that they have made the admonitions a hobby. I once read what each side of what each writer viewed what was known of the Holiness doctrine of Texas. It was the vain assumption that made the difference. All any one needs to know is what the Bible teaches concerning the new birth, for if any man be in Christ he is a new creature.

In hope of eternal life,

M. L. GILBERT.

In MEMORIAM

In memory of Dear Sister Nanie Killensworth. She was born July 18, 1861, and died December 21, 1945. Her stay on earth was 84 years, 7 months and 16 days. During this time she was first married to Steven Taylor and they lived together for many years and he died, and then she was married to Brother Killensworth and to her family there were no children born. They lived together 10 years more or less and he passed away and left her alone at their little farm in Jones County where

she had always lived.

About 15 years ago she came before the Church at Northeast and asked those good people for a home with them. They accepted her experience for the Church felt it was by the grace of God. Her membership was at White Oak Church, composed of the White Oak Association. She was a good, loyal member, always speaking of the goodness and mercy of God; for she often said that He had done all things for her. She always extended a helping hand in sickness and time of need.

In her declining days she fell and broke her leg and her remaining days she had to do all of her traveling on crutches. But she never complained about her condition, for she often said she hoped it was for her good and that her Creator's will shall be done on earth as it is in heaven.

We believe that she is an heir of the Kingdom of Heaven and we believe that our loss is her eternal gain. We believe that in the final consummation of all things, the God of Heaven will resurrect her body and fashion it like thine own glorious body of the son of God, and there to sing endless praise unto thy great name.

This is done by order of conference the 26th day of January, 1946, at White Oak Church.

Written by an unprofitable sinner, your brother in hope,

Edward D. Morton,
Jacksonville, N. C.

BETTIE HOLLAND

On December 3, 1945, our heavenly Father saw fit to remove from our midst and her family, Sister Bettie Holland, who was born April 14, 1859, making her stay on earth 86 years, 11 months and 19 days. She was baptized into Fellowship Church, Johnston County, the First Sunday in September, 1941, by the pastor, Elder Shepard Langdon, and was faithful to the last, often going to church when she was feeble, but loved to meet with the brethren and sisters and hear the songs of Zion and the glorious truth proclaimed.

We shall greatly miss her but feel that her spirit is gently resting with Christ our Lord.

Therefore, be it Resolved, that we bow in humble submission to God who doeth all things well, and may her loved ones follow in her footsteps and the teachings of the Lord.

Resolved further, that a copy be sent to Zion's Landmark for publication, one to the family and one put on our Church Records.

Done by order of the Church in conference Saturday before the First Sunday in January.

Elder Shepard Langdon, Mod.
J. C. and Mayme Langdon, Com.

GEORGE H. ROBERTS

Whereas, God in His great wisdom and power has seen fit to remove from our midst our oldest member, Brother G. H. Roberts, who was born Jan. 24, 1866 and died Nov. 14, 1945, making his stay on earth 79 years, 10 months and 20 days. He was baptized in May 1892, by Elder Jimmie Johnson. He was a strong advocate of the doctrine and would sit for hours telling what he hoped the Lord had done for him, and his views on the scriptures. He delighted in visiting the different associations and his brethren's homes.

We shall miss him, but hope that our loss is his eternal gain.

Therefore, be it resolved that we bow in humble submission to God's will and extend our sympathy to the bereaved family. May God comfort and reconcile and enable them to believe that Jesus Christ is the Son of God.

Resolved further, that a copy be sent to Zion's Landmark for publication, one to the family and one put on our Church Records.

Done by order of the Church in conference on Saturday before the First Sunday in January, 1946.

Elder Shepard Langdon, Mod.
J. C. and Mayme Langdon, Com.

RESOLUTIONS OF RESPECT

The Church at Bethany, Pine Level, N. C., desires to express its feelings of sadness at the loss of our dear Sister, Etta Braswell, who was born October 12, 1889, and died January 17, 1946, making her stay on earth 57 years. She united with the Church April 26 1919. She was a faithful and devoted member until death. We believe our loss is her eternal gain. The funeral was conducted by her pastor Eld. E. C. Jones.

First. The Church at Bethany has lost a faithful member. We extend our love and sympathy to the bereaved ones, trusting that the God of all grace may comfort them in their trial.

Second. That we bow in humble submission to God who doeth all things well.

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

Done by order of the Church in conference Saturday, February 23, 1946.

Elder E. C. Jones, Moderator.
W. H. Woodard, Clerk.

RESOLUTIONS OF RESPECT

Sister Geo. W. Thomas passed away on Saturday, June 16, 1945. Her funeral was held from the Wilson Primitive Baptist Church by Elder J. C. Moore of Whitakers, North Carolina. Her local pastor, Elder S. B. Denny, being out of town. She had been a partial invalid since October, 1942.

Sister Thomas was born November 2,

1866; was twice married, on March 18, 1885, she married Thomas Wiggins, who passed away three years later.

On January 6, 1892, she was married to Geo. W. Thomas. She is survived by her husband, one daughter, two granddaughters, one grandson and two great-grandsons, several sisters and brothers.

Our Sister united with the Wilson Primitive Baptist on March 26, 1899, and was baptized by the late Elder P. D. Gold. She had been a member of this church for more than forty-six years, and faithfully attended its meetings as long as her health would permit.

She now sleeps until that final day when the righteous shall awake and enter into a blessed eternity with Jesus. May we bow in humble submission to His great and Holy will and realize the loss to the church, friends, and loved ones is her eternal gain.

Therefore, be it resolved:

1. That we extend our sympathy to her relatives and friends.

2. That a copy of the resolutions be sent to the family, a copy to Zion's Landmark for publication, and a copy spread on our church book.

Done by order of conference, October 13, 1945.

RESOLUTIONS OF RESPECT

On October 9, 1945, our Heavenly Father removed from us our dearly beloved Sister, Mrs. Rebecca Rose Finch.

She was born February 1, 1873, and was the wife of the late Archibald G. Finch of Wilson County.

Sister Finch had been a member of the Primitive Baptist Church about forty years and was a faithful and devoted member, always filling her seat unless providentially hindered.

She was critically ill for sometime and suffered much, but she bore it with great patience, never murmured or complained. She was so gentle and kind to everyone. Her sweet, gentle disposition won her many friends, for to know her was to love her. She was firm in her belief of the doctrine of salvation by grace and grace alone. She was faithful to her pastor and to the support of her church, she was indeed a true mother in Israel.

When we realize the beautiful life she lived, we know our loss is great, but we know our loss is her eternal gain, for we have every reason to believe she is now resting in the presence of her Lord and Master.

May God bless, guide, and protect each of her dear children, and comfort them in their great sorrow. They were so sweet and kind to her in her last days.

Therefore, be it resolved:

1. That we, the members of Wilson church, bow in humble submission to Him that doeth all things well.

2. We extend our deepest sympathy to her family.

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

Done by order of conference, Saturday, December 8, 1945.

ELDER S. B. DENNY, Moderator
TRECY B. HIGH, Clerk.

**RESOLUTIONS OF RESPECT FOR
SISTER IDA McLAMB**

Whereas it has pleased our heavenly Father to remove from our midst our beloved sister Ida McLamb, who was born September 16, 1891, and died Dec. 19, 1945, making her stay on earth fifty-four years, three months and three days. Sister McLamb united with the Church at Bethsaida on Saturday before the first Sunday in July 1924, and was a faithful and devoted sister as long as she lived, making her home with the Church twenty one years, five months and nineteen days. She was loved by all that knew her and was a faithful sister as long as she lived. The Church has lost one of its faithful and devoted sisters.

We, the Church at Bethsaida, first bow in humble submission to the will of Him who doeth all things well and after the council of His own will, we feel that our loss is her eternal gain.

Second, that we extend our heartfelt sympathy to the bereaved 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 Book and one sent to the family and one sent to Zion's Landmark for publication.

This is done by order of Bethsaida Church and approved on the Saturday in January, 1946.

Eld Lester E. Lee, Moderator.

L. D. Reaves
Mrs. L. D. Reaves
Bro. W. J. Tew
Committee

NOTICE

Since I am 165 miles from the Landmark office, please make all payments direct to the P. D. Gold Publishing Company, Wilson, N. C. It will save time, and, if at any time the paper should not come, in due course, write direct to the said company, and they will have the records of all subscriptions, and will give your letter attention.

Sincerely,

O. J. DENNY.

Winston-Salem, N. C.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. LXXIX DECEMBER 15, 1945 NO. 3

THE LORD BLESSED JOB

12. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13. He had also seven sons and three daughters.

14. And he called the name of the first Jemima: and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

16. After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17. So Job died, being old and full of days.
Job 42:12-17.

PSALM 1.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Psalm 1:1-6.

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

ASSOCIATE EDITORS

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

To the readers of Zion's Landmark:

Just a hint of my experience. The God of the universe created the heavens and the earth in six days and rested the seventh and hallowed it, so God is a living God in whom I hope quickened me into divine life when I was the age of seventeen years. A voice spoke to me and said I was saved and my heart was overflowed with joy for the time being, but yet I have doubted since that time, but that voice spoke to me just as plain as if someone had spoken it. Still it was not a natural voice. I believe and hope it was the voice of God signifying that I would be housed in Heaven I hope in the resurrection of this body. I hope I am not deceived in this, but as John, I oft-times doubt. I went before the church at Durham at the age of twenty years and related my experience and told about the cloud I saw that I thought the Lord was in signifying to me he would be coming after his elect in the last day of time and to my surprise was gladly received by the church and was baptized by Elder P. D. Gold.

After a few years I asked for my name to be dropped from the church list at Goldsboro after moving my membership from Durham to Kinston and from Kinston to Goldsboro, and remained out of the Primitive Baptist ranks for several

years, and lived in hell on earth and suffered severely during that time and was made willing to say, as the prodigal son, I go to my Father, I am no more worthy to be called thy son, make me as one of thy hired servants. Yes, I became willing to be God's anything, yes, even a door keeper in the house of God, and I became dead to all Armenian principles and false doctrine, and was impressed to go back to the church at Goldsboro and ask a home back with them in the year 1932, if I am not mistaken, and to my great surprise they loved me so well and seemed to have so much confidence in me that they gladly received me back in full fellowship with them again. I felt so unworthy and so unfit and do up to this night, December 25, 1945, and can say this night of a truth from the heart that if a saint the least of all, and had been deeply impressed to preach the Gospel since I was 21 years old and was burdened and suffered real anguish until I became willing to preach the Gospel after I said I would die before I would do it, and my nature fighting against it so hard and yet a voice or words continued coming and speaking in my mind, confer not with flesh and blood but straightway preach Christ the Lord and I felt like it was more than I could do in which it was so. I began to beg the Lord to show me in a dream if I

was called to preach the Gospel for I could not believe it was even so. So that same night I asked him I saw in a dream or a vision, I do not know whether I was asleep or awake, but I saw a great throng of people as plain as I ever saw any congregation at church, and I was preaching to them and a man sitting just in front of me as I was moving my hand down near his face as I was preaching and he smiled the prettiest smile I have ever seen and I came to myself immediately and I was still in great trouble and I said, Lord show me again if I am called and I fell asleep or in a trance immediately and saw people coming from different directions and it was said to me, we will have preaching, so when I came to myself again I was believing I was called to preach the Gospel of the Son of God. I never will forget that feeling I had that night from that night until now. I have been afraid not to go and preach or present my body. I had a lot of trouble in various ways, but the Lord delivered me out of them all, for the Gospel's sake I hope, and prepared me to preach the Gospel to his humble poor, though I feel to be an unworthy sinner, still I believe I have seen this manifested among the three churches I serve as pastor.

I moved my membership from the church at Goldsboro to Sand Hill Primitive Baptist Church in the White Oak Association Saturday before the second Sunday in June, 1934, and was ordained to the full work of the ministry at Sand Hill Primitive Baptist Church

in Duplin County by Elder L. E. Bryan and Elder Leonard Raper, who was called as a presbytery for that purpose on the second Sunday morning in September, 1936, and have been trying to serve churches practically ever since and still do not feel worthy nor fit for the task. And I have a strong desire to continue for the faith once delivered to the saints and to continue for peace among our brethren. I rejoice in seeing God's people live in peace having fellowship one with another, bless the Lord oh my soul. Now may the saving grace of our Lord and Savior, Jesus Christ the love of God, the fellowship and communion of the Holy Spirit rest and abide with all the true Israel of God for evermore.

Sylvannus Gray.

P. O. Box 81, Kinston, N. C.

THE RESURRECTION

Dear Mr. Gold:

You will find enclosed \$1.00 to pay on my subscription to the Landmark. Please credit me with same. I am also sending you a letter on the resurrection. If you see fit you may publish it and make corrections when needed, and if you don't see fit to publish it ok. I have been trying to serve Indian Creek Association as moderator for about 10 years. We have 23 churches, 25 ordained Elders and a membership of 813.

May God bless you and yours is my prayer.

U. G. Nichols.

Sophia, West Va.

I notice in July 15th copy of the Landmark on pages 264 and

265 an article entitled, "The Resurrection," written by one, Mr. Everett R. Kinney, and he states that there is no scripture that proves the resurrection of the dead. Mr. Kinney says that the spirit returns to God who gave it. Well, Mr. Kinney, if it returns to God who gave it, it does not die. So the spirit doesn't die. Keep that in mind. The thing that dies is what is resurrected "Lazarus was stinking" Martha said. His spirit had returned to God. Mr. Kinney, did Christ bring his spirit to life? or was it his body? Was the spirit dead or was it his body? The thing that dies is what is resurrected. So the spirit returns to God and our body dies and the body is the thing that is resurrected. Proof text is as follows:

"And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another. Though my reins be consumed within me," Job 19:26-27. As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Psalm 17:15.

"Thy dead men shall live together, with my dead body shall they arise. Awake and sing, ye that dwell in dust, for the dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. "Therefore prophesy and say unto them thus saith the Lord God, behold, O my people I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your

graves O my people and brought you up out of your graves." Ezekiel 37:1-4.

The spirit does not sleep in the grave. And at that time shall Michael stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble such as never was since there was a nation, even to that same time and at that time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Daniel 12:13. "One does not sleep in the dust of the earth. The sadducees denied the resurrection of the dead. Matthew 22:23-32. "Marvel not at this, for the hour is coming, (not in present tense but future tense) in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." John 5:28-29. And as they spake unto the people the priests and the captain of the temple and the sadducees came upon them being grieved that they taught the people and preached through Jesus the resurrection of the dead. Acts 4:1-2. The people preached the resurrection of the dead. Or better say Paul and those with him preached the resurrection of the dead. And the ones that did not believe it were Sadducees then and are in this day. And have hope toward God which they themselves also allow that there shall be a resurrection of the

dead both of the just and unjust. Acts 24:15. Notice this is in the future tense not in the present tense.

Why should it be thought a thing incredible with you that God should raise the dead? Acts 26-8. If after the manner of men I have fought with beasts of Ephesus what advantageth it me if the dead rise not? Let us eat and drink for tomorrow we die. I Cor. 12:29-32. But I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words. Thess. 4:17-18. You notice the above scriptures that he will bring some with him in the spirit, and then we notice that the dead in Christ shall rise first before the living are changed. If this does not teach the resurrection of the body pray tell me what it does teach?

So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption. Not the

spirit. I Cor 15:35-50:56. And not only they but ourselves also which have the first fruits of the spirit even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body. Romans 8:23. Who shall change our vile body that it may be fashioned like unto his glorious body. Phil. 3:21. Not here while we live but at the end of this world. But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Romans 8:11.

So Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation. Hebrews 9:28.

He appears the first time when he awakens us into divine life and the second time is when this old body comes out of the grave. Joseph believed that this old body would rise again, if not why did he give command concerning his bones? Joseph took an oath of the children of Israel saying God will surely visit you and ye shall carry up my bones from hence. So Joseph died being an hundred and ten years old and they embalmed him and he was put in a coffin in Egypt. Gen. 50:25-26. So Joseph looked for him to come back after his bones. So there isn't any promise to those that don't look for him. Heb. 9:25-26. My humble hope is after this body sleeps in the dust of the earth that Christ will call it and glorify it and permit me to be with him forever.

Submitted in love and for the

good of God's little children.

Elder U. G. Nichols.
Sophia, West Va.

A MESSAGE FROM OVERSEAS

P. D. Gold Publishing Company,
Wilson, North Carolina.

Dear Mr. Gold:

I am enclosing the copy of a very good letter I received March 15th from my dear brother, who is in the armed service. Though he may have felt it was only a hint, I am glad to say I have read it with much interest and enjoyment. I have received several good and enjoyable letters from him. But I feel that this one is too good to withhold from others, so I have asked his permission to have it put in the Landmark, and have it published. Hope others may enjoy reading it as much as I have. It is so good, what more evidence do we need to know he has been and is being called from nature's darkness into that glorious light. Yet I pray and mourn for his return from this awful war of murder and destruction. My sympathy for him and others of like faith is great. We would not have it so, but we must believe in God as one that works all things after the counsel of His own will. Then we can only mourn and try to pray with sad hearts to say, "Thy will be done." This is a hard saying, and we can say it only by the grace of God. Oh that He would give me grace that I would not continually be doubting.

Brother is home on just a short furlough now. It is such a happy time to have him with us this short time, but oh! just to think how sad

it is to see him leave us to return. Not knowing when we will see each other again. But I am constantly trying to pray that he and all other boys in service can soon return home to their loved ones so dear to them, and our nation be in peace once more.

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 dear people of God.

A sister I hope,
(Miss) Carrie Lee Howard.

Bailey, N. C.

to please have this letter published as soon as you possibly can, as there are so many of the dear Landmark readers anxious to read it.

AN APPRECIATED LETTER

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

Dear Mr. Gold:

F. S. Mr. Gold, I am asking you This is to let you know that I am mindful that another year is just about passed. And if I know my heart, I am thankful to our Heavenly Father for His letting you stay on with us and to continue the publication of Zion's Landmark, which so many of us love to read from the pens of many writers, giving their individual and personal experiences of God's dealing with them here on this earth. And too, many have been blessed to set forth the doctrine of Christ in love, for His sake.

And too, you have been blessed to write some fine "comments", and have conducted your periodical in a way that should not be offensive

to any body. I love your personal writings, and wish you could find time and space to do more of it in the future. Your writing is very much like your late father who, always desired to explain in a way in which could be understood, and was not confusing to our feeble and finite minds, and that which would tend to hold the church together in love and sweet fellowship. Oh, how he has been missed among the Primitive Baptists, but God knows what is best for us at all times.

You will please find enclosed my check for \$2.00 in payment of one year's subscription to the Landmark. I am sorry I overlooked sending it when due.

Hope you and your family have a very happy and peaceful Christmas, and a very healthy and peaceful New Year.

May it be God's will to keep you with us for a good long time, and that you will be able to continue the Landmark in a way that will be pleasing to Him, and in the way you know your earthly father would have you do it.

Yours in love of the truth as it is in Christ Jesus, our Lord.

Posie W. Ashworth.

P. O. Box 917, Danville, Va.
Dec. 8, 1945.

A GOOD LETTER

Excerpts from a letter from Elder B. P. Whetstone of Crossett, Ark.:
Elder O. J. Denny, Editor,
Zion's Landmark.

Dear Brother: I was glad to get your letter, in answer to my letter inviting you to attend our fall Association.

I have thought of you many times

since and wished that I could be moved by the Spirit from on high to write you. It seems that my life is filled with doubts and fears, that I do not feel equal to the task of writing to those whom I feel to have been blessed, and gifted from on high to speak His name.

I have had a name among the people I believe to be worshipers of the true and living God for 53 years. I have visited the brethren in many States, and hope, if it is His will, to be blest to visit the brethren in your State. Elders Wyatt, Floyd, Adams and Stadler have visited us, and preached among us the riches of His grace.

There has been a falling off in numbers among us; yet there still is a number who are faithful. I am made to wonder what spirit is leading us. We read "Let not schisms and divisions come among you to divide," etc.

I feel that if we are led by His Spirit we will see eye to eye and speak the self-same thing.

The truth is not mixable. He seeks such to worship Him, as worship Him in Spirit and Truth. It seems that some among us are not trying the Spirits.

I do not want to forget to say am I one of them? I hope to be at the Throne of Grace begging for mercy for this poor worm of the dust.

As for myself, at times I do not know what to do or say, but hope to be lifted above sinful self, and the things of this sin cursed world, and beg for mercy. We have Elders among us who preach to our comfort and thus feed us from on high. We also have Elders from other States who make us feel that our

faith has been increased, which adds to our hope and courage by the way, and makes us desire to press on to the mark of the high calling as it is in Jesus.

I think it was the light of divine revelation that made Paul say, "I die daily." When that light shines in our hearts, we see that we are dead, and our life is hid with Christ in God, and if we are raised up in Christ, we then see that Jesus is our Saviour, in time and eternity.

May you have a mind to pray for me, and to write me as you may have a mind and time to do so.

Your unworthy brother,
B. F. WHETSTONE.

A GOOD LETTER

Dear Mr. Gold and Brethren,
Sisters and Christian Friends:

For some reason unknown to me, I have a mind to write to you all. I believe from the depths of my heart I love God's children, let them be where they may be, and I would not offend one if I knew it. Now it seems my mind goes back to the time when it looked like to me death was near, and I was a sinner that it seemed had lost all hope that peace would ever return. But I thought I had sinned away the day of grace and I would be cast into hell, which I felt I deserved.

When it was I had been killed and made alive in Christ, I saw it was Jesus that paid my debt, and had saved me by the grace of God, if I be saved. I was also reminded by a still small voice that I had received double at the Lord's hands for my sins, which in effect to me means that Jesus not only provided grace to bring us to the knowledge

of the truth, but also provided grace for the balance of our days; that He from time to time would forgive you of your shortcomings.

Now what I mean to write is this: What I have tasted and handled of the word of life I desire to declare unto you, and do as the Scriptures teach us to observe, "Whatsoever I command you, and that revealed things belongs to us, and our children and hidden things to God," and it seems my mind was burdened to write in behalf of "Old Faith Contender," and the Landmark.

Our editors want to do their best on these papers, and we all can make it much easier on them if we will write the things that is feeding to the hungry soul, if indeed God blesses us to write, and that is the only way one can write, is through the manifestations of God's Spirit, and power.

Let us all tell others about these papers and ask them to read a copy of one, and see if they would not like to have it come in their homes regularly, and when we read let us read in love looking over each other for good and not for evil. Not read to find fault or to criticise one another, but to get real comfort from the good pieces that are printed.

The world is watching us. Remember the church is as a city set upon a hill that can't be hid. I wish all could realize what these papers mean to the afflicted ones that can't go to church. Let us all think of our experience, of how dependent we are upon an all-wise God, and then we will realize how hard it is on the editors of these papers.

When brethren begin to try to force their ideas on others.

We believe God is the one that has all power, and that He has only one redeemed family, and that He prepared heaven for that family. Let us think over these things in love, and remember Jesus loved the bride sufficiently to go on the cross for her, and even He asked the Father to forgive them in His dying hour.

Brethren, I love peace. Let us all strive for peace.

Mr. Gold, you and the editors of the Landmark can do as you think best about publishing this in the Landmark or throw away just as you see fit. I hope you all are well and may God give you wisdom, grace and patience and bless you all to continue to publish the Landmark, and bless you with all needed blessings both spiritual and natural.

LESTER E. LEE.

Dunn, N. C., Route 5.

We are grateful for the above letter of Brother Lee and appreciate his kind words. We have always found that he was right in his admonition and advice, and we want him and others to write in love.

J. D. GOLD.

OLD BAPTISTS ONE IN CHRIST

Dear Brother Gold:

I so much enjoyed Elder Denny's able editorial and Elder Griffin's article, both on the Resurrection. I do not know of a preacher anywhere but what will most fully endorse those articles. It is so sweet to me. I am nearing my eternal home and I would hate to believe that I shall go like the beasts went. It is so sweet to believe that I, a poor, needy sinner, will bear the image

of the heavenly and be like my dear Saviour who has done so much for poor me. I can assure the dear old Baptists are one people if they understand our Saviour. God has fashioned their hearts alike. All of us make some mistakes. None are perfect. We need forbearance and charity manifested.

I love all of God's millions of children. We need to be united, but not at any cost. We want all the orderly old Baptists united.

God bless you and the Landmark.

LEE HANKS.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold: Enclosed you will find check to the amount of five (\$5.00) dollars to pay my subscription to your paper, Zion's Landmark, until Oct. 1, 1946. You may use the remaining dollar for any worthy cause you wish.

MRS. E. M. MORTON.

Rt. 2, Box 62, Jacksonville, N. C.

RESOLUTIONS OF RESPECT

Whereas the Lord in His infinite wisdom and mercy has seen fit to remove from our midst by death, our beloved colored brother, George W. Holloway, be it resolved that:

First, we bow in humble submission to God's Holy Will, desiring to be reconciled and given grace to press onward toward the mark of the prize of the high calling, ever looking unto Jesus the author and Finisher of our faith.

Second, Eno Church has lost a faithful member, but we feel that our loss is his eternal gain.

Third, he will be missed by all who knew him, and his humble life of service should be an inspiration to us as we journey on in hope of a better land.

Fourth, a copy of these resolutions be recorded on our Church Record, one to the family, and one to each of the following publications: "Old Faith Contender", "Signs of the Times," and "Zion's Landmark."

Done by order of conference of Eno Church, Durham, N. C., January 26, 1946.

Elder A. L. Holloway, Mod.
T. W. Whitfield, Clerk

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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ELECTION ACCORDING TO THE FOREKNOWLEDGE OF GOD

Elder O. J. Denny, Editor,
Zion's Landmark,
Winston-Salem, N. C.
Dear Elder Denny:

For some time I have had a mind to write some thoughts, and what I believe to be contained in the meaning of the following Scripture:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." I Peter 1:1-2.

We find here the first step in the sinner's salvation is "election" according to the "foreknowledge" of God the Father. The word "Elect" is from a word which means "to pick out" or "select." It refers here

to the act of God in sovereign grace "choosing individuals to salvation." I understand the word "chosen" used in Ephesians 1:4—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," to mean there is a "choice" made. God chose out his people before the foundation of the world. In eternity before the universe was brought into existence. Yes, always, God had His people in His heart for salvation. Is this not a glorious thought? This truth is hid from the wisdom of this world. We hear Jesus saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for so it seemeth good in thy sight." Luke 10:21.

This "election" was according to the foreknowledge of God the Father. All this goes to show, and to prove, that God had a foreknowledge of every member of His children, but it goes farther than the mere foreknowledge, which is a previous knowledge. Let us examine the words used in Acts 2:23. "Him being delivered" by the "determinate" counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. The word "determinate" which is used here means "that which has been appointed or decreed." The word "counsel" refers to an interchange of opinions, mutual advising, the exchange of deliberative judgment. Thus the word "foreknowledge" refers to that counsel of God in which after deliberative judgment certain ones among mankind were desig-

nated to a certain position, that position being defined by the context. Therefore the "election" of the saints was determined in the counsel of God which consisted of a judgment which was the outgrowth of deliberation, that judgment having for its purpose the designating of certain ones to a position defined in the context. Let us notice the words "according to" which implies domination or control over something. Mere foreknowledge does not have within it any compelling necessities which would require the "election of certain individuals." The fact is, that the children of God were "elected," was part of God's previous knowledge. The election or choice of the saints was therefore in accordance with or determined by the counsel of God the Father.

The second step in the sinner's salvation is found in the words, "Through sanctification of the Spirit unto obedience." The word "sanctification" means literally "to set apart" or "to consecrate." We should not confuse the act of dedication with that of "consecration." A child of God may dedicate himself and all his earthly possessions to God. But, it is God who "consecrates a child of His to a certain position." That is He sets him apart. Here we have the act of God the Holy Spirit setting the individual "apart," consequent upon his being "selected out" by God the Father. God the Father chose us for a certain thing, and for a "certain purpose," and that was, to be "set apart" by the Holy Spirit. Here we have the Holy Spirit "taking hold" of the one which has been "chosen," for the purpose of "bringing that

lost sinner to the act of faith in the Lord Jesus Christ and His precious blood." The "obedience" here is not that the child of God as engendered in the heart by the Holy Spirit, but the "obedience" of the "sinner" to the faith, as in Acts 6:7, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were "obedient" to the faith. Peter refers here to the act of placing "faith in the Lord Jesus as the One who shed His precious blood on Calvary's Cross to atone for sin."

We see here that it is the act of God the Spirit in "setting apart individuals," is His work of bringing that "lost," poor and undone sinner to the place "where he puts his faith in the Saviour." The hand of faith must be by the drawing of the Holy Spirit. It is He that supplies the "faith necessary." Salvation is a work of God from start to finish. I do not understand this to mean that God saves any one against their will, for He makes the "sinner willing" in the day of His power. When the love of God is shed abroad in our hearts, "we become a willing," an obedient creature, submissive to God's will. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it to you." John 15:16. The natural man is enmity against God, and it is not until one realizes that he is lost and undone, under the curse and wrath of God, that he "cries out": "Foul, I to the fountain fly; wash me, Saviour, or I

die." Then only, can we rejoice in the "blood" and the redeeming and reconciling power of that "precious blood."

The third step in a sinner's salvation is expressed by the words, "and sprinkling of the blood of Jesus Christ." The divine order is first, "obedience," then sprinkling of the blood. The latter expression is taken by Peter from the Old Testament usage, the blood sprinkling referring there to animal blood typical of the "cleansing blood" of the Lord.

The act of faith results in the individual's cleansing by the precious blood of Christ, the work of God the Son. This is "justification," the "removal of the guilt" and penalty of sin and the imputation of a righteousness, Christ Jesus Himself, in whom "every believer stands complete forever." Thus each believer is "elected" or "chosen out," this "choice" determined by the deliberative counsel of God the Father. We understand that the individual "chosen" is "set apart" or "consecrated" by the Holy Spirit, this being the work of God (without the help of any man), the Spirit imparting faith to him. This faith is answered by God the Son who through His shedding of His precious blood cleanses the sinner and brings him into "salvation." So it is, God the Father "chooses" the "individual," God the Spirit "brings the individual to the act of faith," and God the Son "cleanses him from all sin by the washing of His precious shedded blood."

We read in Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove

what is that good, and acceptable, and perfect, will of God." Here we learn of the exhortation to the children of God, those who have been brought into His marvelous light, is to change their outward expression which they had before they believed, which outward expression proceeded from and was totally and truly representative of their de-prayed nature, to an outward expression which proceeds from and is truly representative of their new "divine nature." In Romans 8:29, we read: "For whom he did forsake he also did predestinate to be "conformed" to the image of his Son, that he might be the first-born among many brethren." We understand the word "conformed" to mean "to bring to the same outward expression as something else, that outward expression proceeding from and being truly representative of one's true inward nature." The children of God are "predestinated" to be brought to the same "outward expression as that which now is true of the Lord Jesus. He, in His glorified life, gives outward expression of His radiant beauty of character as spotless, sinless, wonderful Son of God. The saints glorified will have an "outward expression" like that of the Lord Jesus, which expression proceeds from and is truly representative of their "divine nature" which God planted there—when they were "born again."

To know our perfect standing in Christ does not lead to laxity in daily life: it is the strongest possible incentive to "holy living" that human 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 our God. It is distinctly for the one who "worketh not." Carelessness of life has never resulted from believing this revelation. God is most evidently concerned with the quality of the "daily life" of His child; but such an issue cannot be raised here. 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. God's children are too often fed on mere injunctions with no reference to the corresponding and related positions. This will most assuredly result in a "hardening of heart" and "carelessness of daily 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 meaning (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.

Not only is the believer "in Christ," but Christ is in the believer. This is the fundamental Bible teaching concerning a child of God. He has received a deposit of "eternal life," something entirely new to him, which is not known to any human being "excepting those who have believed on Christ." Jesus said, "I am come that they might have life." This is a new "life imparted," rather than a mere inspiration or

example of living.

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 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 that 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.

Yours in hope,

POSIE W. ASHWORTH.

Danville, Va., Feb. 16, 1946.

P. O. Box 17.

Mr. P. W. Ashworth, the writer of the above letter, writes in part, as follows:

"Often I feel burdened, and this is one way in which I get relief in writing, trying to set forth those things that are in keeping with God's word. But, Oh I had much rather be with the Primitive Baptists, if they just could understand me, and to know that I have no desire to be the means of discard. I do miss the fellowship of the Baptists, for I am more convinced than ever that there is no substitute for doctrine which God has blessed you to preach, these many years. I love it, for it is the only doctrine that

have withdrawn from Primitive Baptist churches, I feel it is proper to let this note accompany the article attached. May the Lord guide in. I have no desire to turn either to the right or to the left, with the hope that I am being kept by His grace for some purpose. The article above is very clear and as we have been criticized often in the past for publishing articles, from excommunion will stand the test of time. I belong to no militant church, but feel that God's will is being done. He is trying me as 'by fire.' I am all hedged us all in the way of peace.

O. J. D.

SINCERE THANKS AND ENDORSEMENT

Elder O. J. Denny

Dear Brother in Christ:

I have just received and read the issue of the Landmark of date of November 15, 1945, and your editorial, "Let God Be True and Every Man a Liar," and your pertinent and Scriptural expression of the preservation and Bible references sustaining same, that I feel impressed to offer you my sincere thanks and endorsement of every sentiment and word used by you in your good Spiritual editorial.

You said what I believe and endorse; you said it was actuated by the good Spirit. Fifty-nine years ago I was blessed with an humble hope in the sacrifice of the death on the cross of our Lord and Saviour Jesus Christ and the doctrine of the Resurrection has been and is at this time of most precious moment to me, who feels so unworthy of the great blessings bestowed upon me

whom I have often met in former days. Most times lately I am trying to be reconciled to my present condition and looking forward to the time and hoping that He who raised for those seventy-eight or nearly seventy-eight years of natural life. I am somewhat feeble and for the last five years a "shut in" on account of the sore afflictions of my dear companion and son, and I desire an interest in your prayers and all the good brethren, sisters and friends up the body of Jesus will also raise up my natural body and fashion it like unto His own.

Yours in humble hope,

J. W. JONES.

Peachland, N. C.

Mr. J. W. Jones,
Peachland, N. C.

Dear Brother:

Your endorsement of the Scriptural editorial, which appeared in the November 15th issue of Zion's Landmark received and appreciated.

I am sending the same to the Landmark as I am sure many of its readers will appreciate hearing from you again.

During the several years, while I lived in Charlotte, N. C., and served churches in Union and Anson counties, your home church, Lawyers Spring, enjoyed the fellowship and friendship of myself and family.

Many changes have come about since those years; but nothing has come to pass to cause me to preach or write, except with fear and trembling, and to try, in simplicity, to set forth only that which is sustained by the Scriptures.

Knowing the frailty of all men, I

sincerely desire, to be humbly at the Cross, as a suppliant for the mercy of God, toward all who have felt or do now feel, the total dependence on a manifestation of the Grace, Mercy, and Truth, which cometh alone from God and His Christ through operation or ministration of His Spirit.

Without Him, we can do nothing that is acceptable in His sight.

May the covenant blessings of the Lord rest upon and abide with you and yours while life shall last, here, and death itself shall be swallowed up in victory.

Longfellow said, and I believe it is true:

“Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, and to dust return-
est;
Was not spoken of the soul.”

The soul returneth to God who gave it, awaits the resurrection, when the vile body of all saints shall be fashioned like unto the glorious body of the risen Lord.

Yours in hope,
O. J. DENNY.

IN MEMORIAM

On the 2nd day of January, 1946, the God of love and mercy reached down and removed from our midst our dearly beloved brother and deacon, J. M. Clayton. He was born Jan. 5, 1867. If he had lived two days longer, he would have been 79 years old. He joined the church soon after it was organized in 1909. He and his wife were the first to be received into the fellowship of the church after the organization of Helena Church. In 1895 he was married to Miss Emma Berry, and to this union there were eight children born, three preceding him to the grave.

Survivors are his wife, and Nancy of the nome, Herbert Clayton, Mrs. Clarence Rogers, Mrs. Willie Clayton, Mrs. Beman Clayton, all of Timberlake.

He was a kind and loving father and a faithful husband. We cannot find words to express the esteem we held for him. He

was faithful to every duty, always filling his seat thoroughly, cold or heat, even until the last meeting before his departure. Our heart goes out in love and sympathy to dear Sister Clayton and her children. Our prayer is that God may comfort them in their deep sorrow.

The funeral was conducted at the home by Elders N. D. Teasley and L. P. Martin. He was laid to rest in the family burying ground beneath a beautiful mound of flowers to await the resurrection. He was a firm believer in salvation by grace and by grace alone.

Done by order of the church in conference, March 2, 1946.

MRS. ANNIE ASHLEY,
MRS. LEX CHANDLER,
ANNIE GREGORY, Committee.
ELDER N. D. TEASLEY, Moderator.

**RESOLUTIONS OF RESPECT FOR BRO.
DAVID GODWIN**

God in His infinite wisdom has seen fit to remove from our midst a dearly beloved brother, David Godwin, who was a faithful member of Mingo Church from August, 1911, until death, nearly 35 years. He always believed in carrying out the discipline that Jesus was the true way, and the only way whereby sinners are saved.

He always filled his seat at his home church, and at corresponding churches, unless he was hindered by causes beyond his control.

He lived to be 73 years, 5 months, and 27 days old, and we also feel his life was a good example to those around him.

He was afflicted for many years, but always said he wanted to be reconciled to God's will.

He served Mingo Church as clerk for several years, and always strived for peace. Therefore, be it resolved:

1. That we bow in humble submission to Him who doeth all things well, and to say not our will, but His will be done.

2. That we extend our sympathy to his family, and to say we too dreaded to give him up, for we loved him, and while we did there was one that loved him more and called him from this world of sorrow to Himself. So we hope God will comfort the hearts of loved ones and enable them to look to Jesus, and may He guide and bless each one of them all the days of their lives.

3. That a copy of these resolutions be spread on our church minutes, one sent to the family, and one sent to Zion's Landmark, and one to Old Faith Contender for publication.

Approved by church in conference Saturday before the 2nd Sunday in March, 1946.

LESTER E. LEE, Church Clerk.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. 4

BE WISE, O YE KINGS OF THE EARTH

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh; the LORD shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. —Psalm 2:1-12.

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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A LOVING APPEAL

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

This exhortation is to God's children and to all the faithful in Christ Jesus. It is something each one for himself is under obligation to do. There is no use to say "none of us have any faults." Even the great Apostle Paul, Rom. 6th and 7th chapters, confessed his faults. The prodigal son, when he got right, returned to his father's house, confessing his faults and felt unworthy to be a son or a member of the family. Naomi said "Call me not Naomi (pleasant), Call me Neara (bitter) for the Lord hath dealt bitterly with me." "I went out (following the lust of the flesh) full (full of self-righteousness), but the Lord brought me back empty."

When a child goes to Moab (the world and fleshy allurements) of his own accord, living after the flesh, he experiences death (lost much), or famine and poverty of soul in a desert land to him. But he is brought back to the sweet loving fellowship of the saints confessing his own sins. It is indeed a harvest to his soul to return to a banqueting house where the banner over him is love. He was a son when he left home, and is a son when he returns. He went off condemning the church, that was to him so full of faults, that he felt too good to live with

others. He could say, "Stand by thyself. Come not near to me. I am holier than thou." Ist. 65:5. He has a beam in his own eye. The trouble is in him. He can see great faults, but none in himself. He claims to be right and everybody else wrong. I heard a preacher say he visited a prison in Chicago that had 500 cells, filled with criminals. He began at the first, "How came you here, the witnesses bore lies." The next said the jury was bribed. Another, the judge was to blame. He never had seen as many innocent people as were in that prison. He saw one man only that confessed his wrong. He said it was his own sins that brought him there, and it was just but he said he was a poor lost sinner and going to die and be banished from the presence of God forever. The preacher told him he was a child of God. He could not believe it. Jesus came to seek and to save the lost. Everyone who truly feels he is a lost sinner is a living child of God. The preacher went back next day to see that poor man and he said he was happy and praising God for His wonderful salvation. This poor prisoner gladly confessed his sins. When one is right himself, he is not troubled much about the faults of others, but his own wrongs trouble him.

It is not how can I fellowship the church, but how can the church fellowship me? When one is full of

divine light, it reveals to him how vile and sinful he is. His own sins trouble him. If your heart is full of love, you do not see so many faults in your brethren. Love hides a multitude of sins. Read Rom. 12th chpt., 1 Cor. 13th chpt., Eph. 4th chpt. If all will follow that teaching, we will have peace. Let us now examine ourselves first, then, with a heart full of love to the cause and to our brethren examine them.

I read the Landmark, the Advocate, and Messenger, The Good Will and Primitive Baptist, all good old Baptist papers. They advocate sound doctrine and practices. The editors are sound and all contending for the same things. The doctrine of predestination and the Resurrection of the dead has been somewhat a controverted point of doctrine. Sometimes since, Elder O. J. Denny, the editor of the Landmark, gave his views on "Predestination." Elders Pittman, Camp and every one I heard speak of it most fully endorsed it as being in harmony with the Scripture. On the Resurrection of the body, I am sure Primitive Baptists universally fully endorse his views. Since all recognized Primitive Baptist papers, editors, associations and churches are agreed on the great essentials, why cannot all live together in loving fellowship? There are factions who claim to be Primitive Baptists who have a lot of good men among them and contend for the doctrine of grace and the essentials of faith and practice, but have some things that are a departure from practice or what we understand the Bible to teach.

It seems that they could sacrifice

the offensive things for the fellowship of the great body of Primitive Baptists. It is a fearful thing to fall into the hands of the living God. This is God's work and not something to be trifled with as a worthless toy. How careful should we be to go to the Lord in humble, fervent prayer to Him for guidance in faith and all of our practice and to see we do nothing to offend one of these little ones?

We are brethren and so much need each other.

All old Baptists claim to endorse their articles of faith upon which all the churches and associations in the U. S. were constituted and all of the elders and deacons were ordained upon the same confession of faith, and I am sure all believe the same today.

What our fathers believed and practiced: "Welch Tract Church, Newark, Delaware. Constituted A. D. 1701, the oldest Primitive Baptist Church in the United States. Elder J. H. Grimes, a missionary preacher, says: This (Welch Tract) is perhaps the most noted church, especially from a historical point of view, in the United States. It figures more largely in the history of the Baptists of this country than any other on the continent. It was one of the five constituent churches of which the Philadelphia Association was constituted in 1707. It is the source from which have sprung more churches than any other church in this country. All Baptist historians point to this old mother church with pride. It is the mecca of all Baptist debates. When a Campbellite or a Methodist assails Baptist succession, or tries to cram

the Roger Williams ruse down their throats they fly to old Welch Tract Church, and through her link themselves onto the Welch Baptists, through which we have clear sailing to the days of the Apostles. In my inspiration I see a Baptist debater in a debate with a belligerent Campbellite. The Campbellite attacks the succession of Baptists (Missionary) Churches when the Baptist, as with a flashlight, throws old Welch Tract out before the audience, and with a triumphant air defies the onslaught of his bombastic opponent. He takes the pains to inform his opponent that this old Welch Tract Church was constituted in Europe more than two hundred years ago, is still in existence, coming down to us from Wales without change. All these things are facts. But there is another fact which he does not tell. This Welch Tract Church is a Hardshell Church. (I baptized two into that church in 1895. L.H.)

We next cite Hopewell Church of New Jersey. This has always been admitted as a Hardshell Church. Constituted April 23, 1715. They were constituted upon following eight fundamental principles (afterwards adopting the London Confession of Faith), as follows:

1. Three oneness of God.
2. His self-existence and sovereignty.
3. The total depravity of the natural man.
4. The eternal, personal, unconditional election of all the members of the body of Christ.
5. The specialty and definiteness of the atonement.
6. The necessity of a spiritual

birth in order to worship God in spirit and in truth.

7. The sovereign and efficacious operation of Divine Grace upon all vessels of mercy.

8. The baptism of believers by immersion.

This church has never varied from these principles for over two hundred years. Few churches have done more in the formation of our denominational life in America.

J. H. Grimes: "These two churches were organized true Baptist churches almost 100 years before modern missions entered America. —Hanks' Church History, pages 109, 110.

Primitive Baptists have our belief and contend for the above principles, also the Black Rock address of 1832. That the church should stay aloof from all the institutions of men, secret or religious, taking the Bible as their only rule of faith and practice. They believe in the Resurrection of the dead both of the just and unjust, and the joys of the righteous and punishment of the wicked will be eternal. All for whom Christ atoned will be saved in Heaven.

No minister has the right to administer the ordinances but one called and qualified of the Lord, legally ordained by an orthodox presbytery and must be in fellowship with our orthodox church when he administers the ordinance of baptism by the authority of our orderly church.

When a member is righteously excluded from our orderly church, he is excluded from every church on earth and the only place for him to ever be recognized is to be restored by the church that excluded him.

Churches have the right to deal with their own members for disorder, exclude them, if necessary, and when they walk back into the fellowship of the church, to restore him.

We beg all of our brethren to speak the truth in love, labor to heal all wounds made, avoid all hobbies or pressing unscriptural terms on controverted points that confuse instead of edifying the saints. We so much need our brethren and should be kind, tender, loving, forbearing and forgiving, and not make a brother an offender for a word. The great body of our people should stand together and when seeming misunderstandings arise, adjust such in love and meekness as quickly as possible. We need to get closer together, and meet often and talk over seeming differences.

Every preacher and private member should live their profession and shun every appearance of evil. The church is the light of the world and should let her light shine by an orderly walk and godly conversation. The church should so live as to make the church an inviting home to God's poor, hungry, thirsty little children. Where there are some who have been excluded or separated from the old church, don't spread the trouble. No council or set of men can adjust it. Keep the trouble confined to where it exists, and let them make satisfaction at home. If a member is righteously excluded from a church, he can never be restored by any other church. Let all who are considered in disorder, make satisfaction there where the disorder exists. Remove

the cause and everything that caused the offense to exist. The love and fellowship of the saints should be far greater than some little new fleshly practice that offends the body. Oh, that every erring prodigal would return to his father's house, confessing his own sins! The great body of professing Primitive Baptists have the same doctrine and practice, but some have followed the flesh and are dead (separated) to the fellowship of the great body of our people.

We need all true preachers to be together and not waste their time in leading factions and espousing the cause of some disorderly ones. They need to be in order and fellowship with the church and not try to be bosses or lords over the church, but willing to be little servants. The field is white, ready to harvest. There are destitute places that need to be visited, sheep and lambs need to be fed and gathered into the fold—churches organized. Are you doing your duty?

Little children, love one another and let brotherly love continue.

Live in peace.

Submitted in love.

LEE HANKS.

Canamont, Fla.

WHAT IS MAN?

What is man, that thou art mindful of him? And the son of man, that thou visiteth him? Psal. 8-4.

God created man in His own image, in the image of God created he him; male and female 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. Gen. 2-27,28.

Therefore man is the product of one of God's created things here on earth, being placed as the head and lord of the world, having the command and the authority to subdue, and have dominion over every living thing that moveth upon the earth. Man certainly took God at his word, for he has subdued the fish of the sea, the fowl of the air, and every beast of the forest; more over man has subdued practically every material thing on the face of the earth, but self, and I am persuaded to believe he never will do that as long as two or more are left here to disagree with each other.

He has gone out in nature and harnessed the streams, pulled down lightning from the clouds, putting all these agencies working for him, to lighten his labor, for his convenience. God has given man that intellectual power, that mental faculty to comprehend, and grasp ideas, to invent things for his own good, for his comfort and for his protection against his enemy.

The great invention that God has given man the intellectual power to invent, is the Atomic bomb, which no man on earth knows right at this time the vast power that it contains, or for what purpose it will be finally used in the future; but be assured that God who knows all things will not give the power to invent something that will destroy the world before God's time. He will let man go just so far and no farther. But why should God be mindful of man. If you will notice,

man was the very last thing God created, therefore if God, had wanted or needed the help of man in creating the world and the fullness there of, doesn't it seem reasonable that he would have created man first in order to get man's opinion, man's counsel and man's help in this great work.

David says, "thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off, Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord thou knowest it altogether." Psal.139-2, 3,4.

If God knows our every walk in life, able to penetrate the thoughts of our mind before we even think them, knows our weakness, knows the vacillation of man, is it any wonder that He could not, and did not trust man in the work of creating the world, and all the things visible and invisible, whether they be thorns, or dominions or principalities or power? If God could not and did not trust man, then is it good logic, to believe or think that God would, or did leave, the most important work, the eternal salvation of His redeemed people, His people, "And she shall bring forth a son, and thou shall call his name JESUS, for HE shall save them His people from their sins." Now if this scripture be true, which we believe and are sure, that if Jesus shall save his people from their sins, that he will certainly do that very thing, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. "So it looks like from the above

scripture and many others I could sight you to, that the eternal salvation of God's people are in the hands of God. A man asked me the other day, if what you claim is true, what on earth are all these preachers here for, if it isn't to teach people how to get eternal life, how to be saved? You say God calls and qualifies preachers to preach, what good are they if they can't tell the people how to get eternal life, how to be born again? I told him I was sure that according to Acts. 9-15 that Paul was a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." That I was sure that Jesus sent his twelve Apostles out to preach, and that preachers being called out at this time, according to His purpose, but I didn't think He qualified them to tell any man how to get eternal life or how to be born again; just before He left this world, He commanded his eleven Apostles to go teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." What did Jesus teach while here on earth? He certainly did not teach how to be born again, if He did I have never seen where it is recorded in the BIBLE, but he did say "Marvel not that I say unto thee, Ye must be born again," but how? Nicodemus didn't know, and he asked Jesus in plain words "How can man be born when he is old? Can he enter the second time into his mother's womb, and be born." Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof,

but CANST NOT TELL whence it cometh, and whither it goeth, so is every one that is born of the spirit:" I believe if there was more preaching today along the line that Jesus taught morality, how to treat your neighbor, how to live an upright and honest life, to give and forgive, love your neighbor as yourself and do unto others as you would have them do unto you and leave off so much of this preaching of how to get eternal life, how to be born again, which can not be told, from the fact that it is the work of God, in the heart of every one of his redeemed people, the whole world would be much better off, than to fill up the church with unregenerated people.

You can't teach any man to love what he hates or to hate what he loves; to believe what he does not believe, or to cease believing what he does believe. The "Ethiopian can't change his skin, or the leopard his spots."

The eternal life of man, the eternal salvation of man, to ever reach the courts of eternal glory after death, is all in the hands of our adorable God, A God that knows all things and "doeth according to his will in the army of Heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou." "Ye must be born again, not of blood nor of the will of the flesh, nor of the will of man, but of God."

"What is man, that thou art mindful of him? and the son of man, that thou visitest him."

J. W. White

Whitakers, N. C.

THE DOCTRINE OF CHRIST

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

Dear Mr. Gold:

Please find enclosed an article which I have recently written on the subject, "The Doctrine of Christ." While I know I am weak and utterly unable to write that which would be comforting to God's children here in this world, unless His Holy Spirit guide and direct my thoughts, yet my desire is to write that which would be to the upbuilding and strengthening the faith of those who love the Gospel, which is "good news."

After reading the article, should you think that it would be of any benefit to strengthening the faith of any of the little ones, you may publish it, should you feel to do so, and if not, then just throw it aside and I will not be offended.

Yours in hope of eternal life,
Posie W. Ashworth,
P. O. Box 917.

Danville, Va.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 John 9, 10, 11).

When we speak of the "doctrine" we have in mind the "doctrine of Christ." And what is that doctrine? If we are blessed to know the truth of it, it is the revealed truth concerning the Person of our Lord Jesus Christ, that He is the Son of

God, whom the Father sent into the world. "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).

This is the doctrine of Christ. Any one who does not hold the doctrine of Christ that He is absolutely God, one with the Father, come into the world, hath not God. He is an Anti-Christ. "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 already is it in the world" (1 John 4:1,2,3). We see in this Scripture the revealed truth, that men are guided by either the Spirit of Christ, or the spirit of anti-Christ. There is no middle ground here. It was this doctrine which Paul had in his mind and in his heart, when he said: "For I am determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Cor. 2:2). We pray God to grant unto us, who hold the doctrine of Christ, a divine jealousy for His honor and glory, manifested by separation from everything which in any way denies the doctrine upon which Christianity is anchored.

But how blessed we are by faith to see in the first Epistle of John the doctrine of Christ revealed and the blessings and comforts brought

forth, which all those enjoy who abide in this doctrine. We find in the Gospel of John the beloved disciple writes so much about the Son of God, telling how he came from the Father and was in the world, and how He left the world to go back to the Father—"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28). We will observe, "The Son of God is likewise the theme of the Holy Spirit in the first Epistle of John." "Our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). I understand this fellowship means that the children of God share the Father's love of His Son, and that we enjoy in the Son the blessed and eternal relationship with the Father. In the measure our faith enters into the doctrine of Christ, in that measure shall we have deeper fellowship with the Father and the Son.

We may call to our attention other passages in the first Epistle of John in which our blessed Lord as the Son of God is mentioned. They are sweet and precious to faith, and, if read in the Spirit, they bring the joy, the blessing, the peace and the comfort of the doctrine of Christ to our hearts.

"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). That precious blood, His own blood, has cleansed us once and for all. He that committeth sin is of the devil; for the devil sinned from the beginning. "For this purpose the Son of God

was manifested, that He destroy the works of the devil" (1 John 3:8). "And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and he in Him. And hereby we know that he abideth in us, by the Spirit which He hath given us" (1 John 3:23-24).

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation of our sins." "Beloved, if God so loved us, we ought also to love one another" (1 John 4:9,10,11). "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:14-16).

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5). "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not, God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given us eternal life, and this life is in His

Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:9-12). "These things have I written unto you that ye have eternal life, and that ye may believe in the name of the Son of God. And this in the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (1 John 5:13-14). "And we know that THE SON OF GOD is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, EVEN in His Son Jesus Christ. This is the true God, and ETERNAL LIFE" (1 John 5:20).

May it be God's will that our faith lay hold anew on these deep and precious revelations. For they are the doctrine of Christ. Into this we must enter constantly and manifest in our lives the fruit of this doctrine, love and righteousness. The increasing rejection of the doctrine of Christ demands the increased appreciation of this doctrine which our Heavenly Father through His grace has seen fit to reveal to His children here in this world. The more the enemy attacks the Person of Christ, the more the Holy Spirit guides us, who belong to Christ, that we exalt Him. On every side there seems an aim at the setting aside of the doctrine upon which our hope is anchored. Higher criticism, evil doctrines, the spurious gospels, ethical teachings and every other false doctrine strikes at the blessed Person of our Lord. We can observe very plainly the shadow of the anti-Christ is appearing in the day which we live. So, let us heed God's word, both in doctrine and practice. Let

us declare the whole counsel of God, not being guilty of declaring only a portion of it. The path seems narrower and narrower to the true believer.

According to God's Word, there are terrible times coming upon this age! With the rejection of the doctrine of Christ this age sides completely with Satan, and he is both binding in his victims and using them for his own purposes. The blindness is fearful! "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). To THE CHILD OF GOD: "BUT continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14). We should praise God for the doctrine of Christ which is our salvation, and it be God's will to give us faith and courage to walk according to that doctrine. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. "And, let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

We should encourage people to "study the Scriptures," especially the household of faith. This is in accordance with Bible teaching! . . . "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). And, too, we should study the Bible and learn how to live our daily life as children of God. God is directing His children through His Holy Spirit to live that life which is honoring to His blessed name. "Wherefore lay

apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:21-24).

Our Lord, before He laid down His life in our behalf, said:

"And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John 6:39-40).

When Jesus told about laying down His life for those which the Father had given Him because He is the Shepherd of His Sheep, He said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29). O what wonderful grace this is, our Saviour saves all that come unto God through Him. "Wherefore he is able also to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25). Did not Christ say that nothing should take us out of His hands, that His sheep shall "NEVER PERISH?" We should search our lives in order to be sure that we have His two marks upon us, one the EAR

and the other the FOOT. For we hear Him saying, My sheep HEAR My voice and they FOLLOW Me. Should we stumble or err on the way, and we most assuredly will, let us rejoice that our RELATIONSHIP is not thereby lost. Even though our FELLOWSHIP be broken, the fellowship with God will be graciously restored, if we confess and forsake that which grieves Him. "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (1 John 1:9). And again, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Satan desired Peter that he might sift him as wheat. He would have quickly been blown away, had he been chaff. Jesus Christ had prayed for him before he was tempted, that "his faith fail not" (Luke 22:31-43). The experience which he had was very humbling, but under God's grace beneficial, for he was given to understand the reality of Satan's personality and power, and could afterwards warn his brethren of him who went about as a roaring lion, seeking whom he might destroy. Here is proved the love of Jesus and the power of intercession which was made in Peter's behalf. Because of his own experience, he was given grace to enter into the life of his brethren, sympathizing with and strengthening them.

Our Saviour and friend is at the right hand of our Heavenly Father, mediating in our behalf. He is tenderly watching over His little ones; He knows our every weakness and

is concerned for our welfare. He knew of the enemy's approach, and warned His disciples to "watch and pray" lest they enter into temptation. While the Spirit is willing, He knows of the weakness of our flesh. May we say with Paul:

"For the which cause I also suffer these things: nevertheless I am not ashamed:" "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (11 Tim. 1:12).

May the Lord by His Holy Spirit ever keep before our hearts and minds the coming day of His Glory and our glory, for His Joy and our joy, so that we, His redeemed people, may be kept rejoicing even in the days of seeming darkness. And oh! the joy! the day is fast approaching, the day when our Redeemer will come for His own and when we shall be with Him, and see Him as He is, and be satisfied.

Yours in humble hope of eternal life beyond this veil of tears,

POSIE W. ASHWORTH.

Danville, Va.

A GOOD REST

Dear Sister in Christ:

I will with pleasure answer your touching letter I received yesterday. I was indeed, sister, glad to hear from you and enjoyed reading your letter very much.

My nice rest is about over. The doctor told me this a. m. that I would get out sometime this week. The good Lord blessed me to have a nice rest and blessed me not to be in pain while I rested. Blessed me to get well. Dear sister, I trust that He will continue to bless me in the

future as He has in the past. If it weren't for our merciful God, sister, what would become of us?

Sister, I got an answer from Elder Cobb yesterday in regard to the last letter I wrote him. He stated in the letter that he felt like calling me brother. He said after reading my letter he felt like calling me brother in the Lord, for if the Lord has given him any understanding, he has given me the same and this makes us brothers in the Lord Jesus Christ. He said he enjoyed reading my letter so much and was looking forward to me coming home about the first of April and hoped I could attend meeting second Saturday and Sunday in April. Also hoped that I would keep strong in the faith and endure hardness as a good soldier, not only in the army of the U.S.A., but in our blessed Lord.

He said he was so glad to read where I said that I was trusting in God that I could return home to my loved ones and friends. He said he hoped to see my dear mother, father and sister at Healthy Plains next meeting. Said he was going to let you all know he heard from me. He said may the dear Lord continue with me.

Our Saviour is teaching me to know and understand a merciful God and making me to believe in Him. It is said he that believeth in the Lord the same shall be shown. Said I was getting a rich experience and that usually came not easy but though suffering and great tribulations. Sister, I thought he spoke good of me. But I feel that I am not worthy of it. Dear sister, I feel that God is too wonderful and too much above me for me to ever understand

His workings. We are living in a bothered, burdened, brokenhearted world; we are living in a world in which men's hearts are failing them for fear and looking after those things which are coming on the earth (Luke 21:26). How desperately imperative, therefore, is the need that we shall have a vital, workable, experimental knowledge of the ever-present, never-failing, all-powerful Saviour. All power in heaven and on earth has been entrusted in His pierced hands. Of Him the Bible says, "That ye may know—what is the exceeding greatness of His power to usward, who believe according to the workings of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him in His own right hand in the heavenly place, far above all principality, power, might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet and gave Him to be head over all things in the church, which is His body the fullness of Him that filleth all in all." (Eph. 1:18-23). Only those who know Christ will outride the storms and strifes and stresses of our present world, the daily song of their glowing hearts being, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Those who do not know Christ will go down inescapably beneath the bleak, black waters of despair and defeat. How poorly prepared for a day like this? "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against

that day" (II Tim. 1:12). If we would know Christ as Lord and Master and as friend, we must of necessity know Him first as Saviour. Man's most imperative basic need is to know Christ as a Saviour from sin. It was this basic need of all men that the Saviour had in mind when He said to a religious man of old, "Ye must be born again" (John 3:7). It is only by way of the new, or spiritual birth that we can become new creatures in Christ Jesus. How undeniably true is what the Bible tells us of man in his unregeneracy and lost condition, without God and without hope in the world. We read, "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (Jesus) the iniquity of us all" (Isa. 53:6). They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways and the way of peace have they not known. There is no fear of God before their eyes" (Rom. 3:12-18). How can such threats, tongues, lips, mouth and feet be reformed, or patched up, or whitewashed? It is thus utterly impossible to change these offending members, for back of them is a nature which is, according to God's word, "corrupt according to the deceitful lusts" (Eph.

4:22). Isaiah corroborates Jeremiah in the following x-ray picture of humankind without God, "The whole heart is faint. From the sole of the foot even unto the head, there is no soundness in it but wounds and bruises and putrifying sores. They have not been closed, neither bound up, nor neither mollified with ointment" (Isa. 1:5-6). "Ye must be born again!" His word says, "Look unto me and be saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:22). "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up. That whosoever believeth in Him should not perish, but have eternal life. 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 3:14-16). "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "No matter who you are or where you are, Jesus is still able to save unto the uttermost all who come unto God by Him—only voice from the heart the life-bringing prayer," God be merciful to me a sinner.

Sister, I got started and it didn't seem that I could find a stopping place. I didn't mean to write such a long letter. But I just had a mind to write and couldn't stop, it seemed. Sister, I hope you enjoy reading this. It is a very poor letter. Whatever you do, sister, don't you have it published, as I don't feel that it is fit for publication.

I will close for this time. Hoping

to get an answer from you soon. Please pray for me, sister. As ever your brother in service.

A loving brother,

Pvt. Jasper Howard 34465400

Co. "F," 333 Infantry

A.P.O. No. 84th Division

Camp Claiborne, Louisiana.

March 14, 1946.

MISS EMILY JANE RICE

It is with a sad heart that I attempt to write the life and memory of my dear sister, Miss Emily Jane Rice. She was born December 14, 1914, and died August 14, 1945, making her stay on earth 30 years and eight months. She was kind and affectionate, and all who knew her, loved her.

She had been in declining health for more than 10 years. She always bore her sickness with patience, never murmuring nor complaining. She was always willing to do as her doctor told her, and she put up a brave fight to get well. She seemed to think that she would get well until the last few months. She realized toward the last that her condition was so critical that she couldn't get well. She talked with mother about her condition and begged her to pray for her, saying that maybe she would get well if she would pray for her.

She seemed to be deeply concerned about her future. She never made an open profession, but I truly believe she had a hope. I believe she is resting sweetly now and hope that our loss is her eternal gain. Her Bible was a constant companion. She would read it often and seemed to be searching for something to relieve her mind.

She leaves to mourn their loss a mother, Mrs. Ada Simmons Rice; three sisters, Mrs. J. B. Aldridge, Burlington, N. C., route 2; Mrs. Ralph Webster, Burlington, N. C., route 2; Mrs. Ralph Webster, Burlington, N. C., route 5, and Mrs. Harold Terrell, Burlington, N. C., route 5; three brothers, Mr. T. D. Rice, Mr. D. H. Rice, both of Burlington, and Mr. J. W. Rice of Riverdale, Maryland, and a host of other relatives and friends.

Sleep on, dear sister,
And take thy rest;
Oh, how we miss you,
But God knew best.

Written by her heart-broken sister,

MRS. J. B. ALDRIDGE.

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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THE CHURCH

He makes the barren woman to keep house, and become the joyful mother of children. Psalms 113:9.

This woman is the church, which all through the scriptures is represented as a woman. In the 12th chapter of Revelations she is clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, but she is not barren but is the joyful mother of a child.

She was given to Christ before the world was, their individual names were written in the book of life when there was none of them; foreknown of God through the ages, and predestinated to be saved in the fullness of time.

These individuals who compose the church are all sinners, and as barren spiritually as Abraham's wife was naturally; they know nothing about God, they have never been taught of the Spirit, they have no law written in their hearts, and have never been quickened into divine life. They are alive unto the world and dead unto God, and are incapable of having a single spirit-

ual thought; they cannot sing nor pray unto God who has never visited them with His spirit. They are strangers to God and the covenant of promise, without God and without hope in this world.

They are barren and bring forth no fruit unto holiness and no evidences of everlasting life until the husband of the church comes unto them as the angel said unto Mary: "The Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, and that which is formed in you shall be called the Son of God."

There must be a mystical union between the husband and the wife, between Christ and the church, or there will be no fruit.

The whole church is gathered together spiritually by the same spirit that begot it from the dead, and becomes a housekeeper unto the Lord in the form of a family borne of the same mother and father being quickened by the spirit of Him who has made her a housekeeper and the joyful mother of children.

B. S. COWIN.

MRS. JANE PRIDGEN

Mrs. Jane Pridgen, born March 22, 1850, and died September 1, 1945, was laid to rest in the old family graveyard near Sharpsburg, N. C. Her funeral was conducted by Elders J. D. Fly of Rocky Mount and E. L. Cobb of Wilson, at the home of Mr. and Mrs. J. R. Pridgen near Black Creek, N. C., her son and his wife, who waited on her so faithfully for several years.

The deceased married Mr. Ruffin Pridgen in March, 1877, who passed away several years ago. To this marriage there were born 15 children. Only six were living at the time of her death.

Mrs. Pridgen was never a member of the Primitive Baptist Church, but we feel that our God satisfied for all of His children on the cross when He said, "It is finished." He died for our offences and rose for our justification. That's our hope.

E. L. COBB.

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NO. 5

PSALM 3.—A PSALM OF DAVID WHEN HE FLED FROM
ABSALOM HIS SON.

Lord, how are they increased that trouble me! many are they that rise up against me.

2. Many there be which say of my soul, There is no help for him in God. Selah.

3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5. I laid me down and slept; I awaked: for the Lord sustained me.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

7. Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8. Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE RESURRECTION

Mr. John D. Gold:

Having read the debate on the Resurrection for quite a time, I am wondering when will it end? We are all human beings, weak and ignorant, and ignorance has been my greatest foe through life. I would appreciate it so much if you would write more for our readers. I don't believe I have ever read anything you presented for our readers anyone could not receive with a welcome understanding. O, if all people possessed the patience you possess.

A friend,

AZUBAH LEE.

May I possess an interest in your prayers.

Dunn, N. C.

We deeply appreciate the kind expression of Sister Lee, though we are not worthy of them.

It is true there has been much written about the Resurrection for the Landmark. It is a deep subject, and since no one knows all about it, except the Father and the Son, quite naturally it is a subject of much difference of opinion. All that I can say about it is what I think and I am not putting my opinion in words against any one for the purpose of starting an argument, or lengthening the discussion on the subject. Of course, as long as we have different minds, for this reason we differ in our opinions, and our pure minds

are stirred up for the purpose of making us think, and by this thinking, our minds are energized and cultivated, and does not become stale, but on account of its activity is encouraged to be thoughtful and resilient. That is good for us. Hence there are so many minds and of different opinions on the subject of the Resurrection we are perfectly willing to give all of them an opportunity to express themselves on the subject.

Our opinion regarding the Resurrection is, we trust, based upon the opinion expressed in the Bible, and what the Saviour said and did while He was on earth, and after His Resurrection from the dead. It seems to us He did these things, not only to prove what He had told His disciples before He was crucified, that He would rise from the dead the third day which He did, but He was also seen in Jerusalem after His Resurrection and before His ascension unto the Father where He sits on His right hand judging the quick and the dead, and separating the saints, whom He receives and claims as His own, from the goats, and tells the others to depart for "I never knew you."

While His crucifixion was in the will and plan of the Father for the redemption and salvation of His children, yet after all is said and done, it was also at the instigation of the devil and those who conspir-

ed to kill Him. After they had slain Him and buried Him, His enemies felt that they had won a victory over Him, and had, according to their reasoning, for they felt they had proven Christ was not the Son of God as He had professed to be. If He had been, they thought, they would not have been able to kill Jesus. But God was able to raise Him from the dead, and did, so that He could separate His people from those who belong to the devil, and when He appeared to His disciples after His Resurrection, He of course heartened them and proved by this act His divinity and ability to triumph over death, hell and the grave and returned to the Father, where He would sit on His right hand, judging the world, and from this great eminence He would work out His plan of salvation which was in the mind of the Father and the Son before the world was formed.

It is a glorious plan, a glorious doctrine, and heartens the child of God, who realizes that the works of the devil are being cast out and overcome by this act of the Christ.

All those who believe in the salvation of the sinner, and those who believe on God and the Saviour, and are looking forward to the fulfillment of His promises are built up and refreshed and edified in their most holy faith. And so they are carrying on, and bringing the plan of the Father and Son into reality.

That is the way we see it and understand it. We have frequently asked ourselves the question: why did the Father create the devil? For He made everything that was made and for a purpose. The Father could have made everything perfect

if He had so desired, but there would have been nothing to try our faith, and nothing for us to overcome or the Saviour to overcome, and nothing for His children to do in bringing this great purpose of the Father and the Son into a reality.

There would have been no necessity for the shedding of His precious blood or the great sacrifice that He made.

We have felt that the Lord's plan is one of competition for development and elimination to get rid of the dross. We were made out of the dust of the earth, with all the imperfections that we secured in contact with the earth. When we are taken home to glory, we leave all this behind, so that we can enter the heavens and the presence of God, pure and undefiled, and it was the blood of the Saviour, which is the blood of the Father injected into the Saviour, when He breathed into the Son the breath of life, while in the womb of Mary and He became a living soul, and a brother of all those who put their trust and faith in Him and believe on Him, and so when He offers us up to the Father, the redeemed, who have been washed and cleansed in His blood, He will say to the Father: "Here are they which Thou gavest me," and the Father will welcome His children and the redeemed by saying: "Enter thou into the joy of thy Lord." Then too all our weaknesses and the infirmities of the flesh will be eliminated.

In our feeble opinion, this is the most wonderful, the most glorious and the greatest gift that could be bestowed upon poor, weak, mortal, sinful man, and how grateful should

mankind be for so great a gift and so great a blessing, and such a sacrifice on the part of the Father and the Son. All of us should pray for this great gift, and for the coming of the rule of the Saviour in love, which will, we trust, eliminate all wars, for it will prove to the world that the victory of life is not achieved by wars and the destruction of life, but by obedience to the Father and the Son of God, who gave His life that man might receive and enjoy the greatest blessing it is possible for any one to receive. What difference does it make as to how we get to Heaven and bask in the presence and confidence of the Father and the Son, just so we enjoy that great privilege for all eternity, rather than being cast into hell with the devil, and all his angels, to whom the Father has said: "Depart from me, for I never knew you."

Submitted in love.

JOHN D. GOLD.

THE RESURRECTION

God is omnipotent, omniscient, and omnipresent. God could speak of things that should come to pass in the distant future as though they had already taken place.

Over seven hundred years before Jesus was born of the Virgin Mary, it was said, "Unto us a Child is born, unto us a Son is given." Again, He said, "Comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord and double for all her sins."

This, though spoken 700 years

before it was actually accomplished could speak of it with such certainty as though it had already been done. It is one eternal now with God. He being all wise, knew He would accomplish it and being all powerful was able to bring it to pass.

Isaiah 53:4-9 said, "Surely He hath borne our grief, and carried our sorrows. He was wounded for our transgressions, etc., over 700 years before it actually occurred. This would be called in the past-tense with us. The 10 to 12 verses shows that His sacrificial offering for sin would actually be in the future. Again Isaiah, speaking of the resurrection of the body, says, "The earth shall cast out her dead." Isa. 26:9. This is in the future. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12: 21. This will take place in the future.

As the Father raiseth up the elect (dead bodies in their graves), quickeneth them and gives life to them in the resurrection; even so the Son quickeneth a soul in regeneration whom He will." 'John 5:21. This tells us the Son resurrects the soul in regeneration, just like the Father will quicken or resurrect our bodies from their graves. The 25th verse shows how the Son quickens in regeneration all the souls of all whom He will "add His sheep." John 10:27-28-29.

Marvel at this: for the time is coming (in the future) in which all that are in their graves shall hear (in the future, in the resurrection) 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 5:28,19; Matt. 25:31-46.

"And have hope toward God, which they themselves (Pharisees) allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15-21. This resurrection of the mortal bodies in the future. "Come all ye that fear God, I will declare unto you what the Lord hath done for my soul." Psa. 66:16. This is in regeneration. Also Psa. 116:7; 103-1. At death the soul leaves the body. As proof, when Elijah stretched himself upon the dead child; "the soul of the child came into being again, and he revived." Kings 17:22. When the maid died, her spirit departed from her body, but when Jesus said, "Maid, arise," her spirit returned or came into her again, and she arose straightway." Luke 8:54-55. Jesus said, "Fear not them that kill the body, but are not able to destroy both soul and body in hell." Matt. 15:28. This proves that the soul and bodies of the wicked will go to hell at the final judgment. Matt. 25:46.

When Stephen was dying, he saw the Heavens opened. He said, "Lord Jesus, redeem my spirit." Acts. 7th Ch. The spirits or souls of the righteous go to Heaven at death. See Rev. 6 and 20 chapters. The Lord's of the righteous claim were in Heaven. Their bodies were asleep in Jesus. In that resurrection morn, the Lord shall descend from Heaven and they (the souls) that sleep in Jesus will God bring with Him. (He will bring the Lord's with Him), the dead in Christ shall rise first. Being spiritualized, souls and bodies re-

membering. They that are alive will be changed and all caught up together, to meet the Lord in the air and so shall they ever be with the Lord. I Thess. 4:14-17.

Paul prayed that the whole spirit, and soul and body be preserved blameless with the coming of the Lord Jesus Christ. I Thess. 5:23. He would not have prayed for the body if it went like the brute and there was no more of it. Paul said, "Who shall change our vile body (in the resurrection) that it may be fashioned like unto His glorious body." Phil. 3:21. This is abundant proof that there will be a resurrection of our bodies.

Paul says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." I Cor. 15:51), in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "It is sown a natural body; it (the same body) is raised a spiritual body." 15:44. All of the 15th chapter of 1st Corinthians prove the sweet and glorious doctrine of the resurrection of our bodies.

What can be plainer than this? "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ (His body) from the dead shall also quicken your mortal bodies, by His Spirit "that dwelleth in you."

These people were already regenerated in soul, but their bodies will be quickened and spiritualized in the resurrection. In this body we

groan, waiting for the adoption, to-wit: the redemption of our body. Rom. 8:11-23. "I will redeem them from death; I will ransom them from the power of the grave."

The body of Jesus, the Head of the church, was raised from the grave—the same body that went into the grave came out of the grave. None will deny that every member of the church, his body will be raised. If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is vain? Yea, and we are found false witnesses and ye are yet in your sins. I Cor. 15:12-20.

Enoch was translated and taken to Heaven in His entirety, the whole man, in the first dispensation. Elijah was also translated and taken to Heaven, the whole man, in the second dispensation, and the body of Jesus, in His entirety, went to Heaven, showing us that it is the whole man that will be saved in Heaven, through all time. The Prophet Christ and His apostles taught the doctrine of the resurrection of the body. The London Confession of Faith, 1689, believed in the resurrection of the just and the unjust. Elder John Gold over 200 years ago contended for this doctrine. Every confession of faith of every church and association I have ever read contended for the resurrection of the body, both of the just and unjust. Elders Beebe, Gold, Hassell, Pittman, Dalton, Daily, Waters, Cayce, Rowe, Newman and all ministers that I knew in the past who are dead and all those living so far as I know, firmly believe in the resurrection of our mortal bodies.

It is a sweet and glorious gospel truth that I am rejoicing in that my poor body, sometime, will be changed and fashioned like unto the glorious body of Christ.

The Sadducees denied this doctrine. James and Paul condemned them for their denial of the resurrection of the body. Casual reason cannot accept it. But our God is so wise and powerful, knows where every particle of the dust of our bodies may be and He upholding of all things by the word of His power, can reunite all the particles of the dust of our mortal bodies and fashion them like unto His own glorious body. "Are the doctrines of non-resurrectionism and annihilationism taught in the Scriptures?" Answer: "No, indeed; they are the doctrines of heathenism, and are directly contradictory to all the teachings of the Scripture and to the faith of the church of God from Abel to the present time, and are not tolerated by any sound and orderly church of Christ." S. Harrell, Questions and Answers, p. 74.

Christ, by His Holy Spirit, gives life to the dead souls of His people now, and He will give life to their dead bodies in the resurrection, when He comes again in bodily presence to this world. (John 5:25-29). S. Hassell, Ques. and Ans. p. 46. Valley of Dry Bones, Ezk. 37 ch.—"Ezekiel is commanded to prophesy upon these bones. Prophesy upon these bones is not a mere offer to bones to rise, but it is the power that comes upon them. Does a single bone fail to respond? No, every bone is moved to his fellow's bone, and they are girded with sinews, flesh and skin, and stand up. The

whole house of Israel. (Ezekiel 37: 11). What a figure is this of the resurrection of the dead which is begun in the quickening of the dead sinner with Jesus who is the first fruits of the resurrection, and being holy, makes the lump also holy, and pledges the resurrection of the body from the grave. For Jesus is the resurrection and the life, and the hour is coming when all that are in their graves shall hear the voice of the Son of God 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 5:25-30.

"The bringing up of the bones of Joseph out of Egypt represents the identity and individuality of the resurrection. For there could not be a resurrection unless that which is buried or dead is raised up and brought forth. For resurrection means rising again, or the rising up of that which was dead. Martha said Lazarus shall rise again at the last day. Rising again means resurrection; hence, that which is dead must be raised up to constitute the resurrection. Just as when one is born again, it pre-supposes that he was born already, but of the flesh. The same man that is born of the flesh is born again of the Spirit." Eld. P. D. Gold, Joshua p. 172.

Elder G. Beebe said: "Now the work of redemption was applicable to that which, being under the law, was under the curse. And as we have proved that both soul and body were condemned and cursed by the law, it follows that both soul and body must be redeemed from that condemnation and curse, and by re-

demption brought out of their captivity, in order to receive that heavenly treasure of life and immortality which God had treasured up in Christ for them, from of old, even from everlasting. The souls and the bodies of God's people were redeemed. Christ came in the flesh to put away sin in the flesh. This is what we conceive made it indispensable for Christ to come in the flesh, and meeting the rigid demands of the law of God, He gave His soul a sacrifice for their souls, and His body for their bodies. For God had predestinated them to be "conformed to the image of His Son, that He might be the first born among many brethren."

In the text (I John 3:2) we are assured that when Christ shall appear, we shall be like Him, etc., and Paul in text (Rom. 8:11), has told us how: "He that raised up Christ from the dead shall also quicken our mortal bodies." If we then can know how Christ's body, in which He suffered death, was raised up, we shall also know how our mortal bodies shall arise. And first, we observe, though He was put to death in the flesh, He was quickened in the Spirit. When put to death in the flesh, we understand that His relation to the law, which He assumed by being made of a woman, was finished.

Our mortal bodies will be quickened by the Spirit. In which quickening the saints shall arise, so far as relates to the bodies, in a new relationship. As in the resurrection of Christ, His risen body stood no longer related to the fleshly stock of Abraham, Judah and David, so in their resurrection the saints shall

be released from all relationship to those who are now kindred after the flesh; not to be known in the resurrection as Gentiles and Jews, as male and female, as married or given in marriage, as parents and children, but simply as the sons of God. All that fleshly relationship must be dissolved. The immediate relationship in which we stand to each other here belongs to our time state; but all that relationship must be dissolved. Yes, our identity will be preserved. It will be poor sinners saved by grace. "His God-head did not die, nor could His soul cease to exist. The Mediatorial Headship of the church could not expire. Humanity died and arose again. So when the saints are called hence that spiritual life which they received in regeneration does not die. Their quickened souls do not die, but their bodies, even their mortal bodies, die; and those same bodies shall arise in like manner as the identical body of our Lord Jesus Christ, which had been crucified did arise, bearing the prints of the nails and the pierce of the spear.

While thus we contend that the identity of the bodies of the saints shall be preserved, even as we have proved that the identity of Christ's body was preserved, we also hold, and firmly believe, that the change which the Apostle speaks of in the 15th ch. of I Cor., shall be gloriously realized by all the saints." Beebes Editorial, 2 vol. Eld. G. Beebe, page 691-700.

Paul said: "What shall we do which were baptized (buried in or under water) for tho dead, were (buried with Him by baptism into death)—a type or likeness of a

burial and resurrection. Romans 6: 4,5,11. —dead to sin and to the law and the law is dead to us. Rom. 7:4; Gal. 2:19). When the natural body dies we bury it with the hope that body will live again. We bury in baptism those who are dead to sin and to the law, and raise him up from under the water that they should walk in newness of life. I have baptized 651. I bury them in the water and raise them up from under water, which is typical of our natural death, burial and resurrection.

If I believed the non-resurrection doctrine, I should bury them in the water and let them stay there. If that theory were true, why baptize, bury and raise again the subject? Why baptize for the dead (because one is dead to sin and to law. (I Cor. 15:29). If the dead rise not. We rejoice that it is the man, the sinner, in his entirety, will be saved in Heaven. Matt. 1:21.

Submitted in love,

LEE HANKS.

Cantonment, Fla.

THE WORSHIP OF GOD UNDER THE OLD AND NEW COVENANT

The first covenant had also ordinances of divine service, and a worldly sanctuary. They were types and shadows of things to come. For if that first covenant had been faultless, then should no place have been sought for the second, or new covenant.

Under the first covenant, God commanded special things to be done at a special place, by a special people. In honour of a special and specific ONE, who was to come, Christ, the promised Saviour. As

God commanded it to be done, it was therefore necessary to be done in order to worship God in the right way, place, and time.

When Israel did what God commanded them to do, He protected them from their enemies, and blessed their land with peace and plenty. But when they ignored God's law, and served idols, their troubles were multiplied. They suffered God's judgments because of their disobedience. Not eternal damnation, but temporal wrath poured out on God's own people—Israel. All the ordinances were to honor Christ who was to come, and make an offering for sin. All the offerings authorized by the law could not put away sin for it is not possible that the blood of bulls and of goats should take away sins. Nothing impossible has ever been done. The offerings were to acknowledge that they were under the bondage of sin. And wholly dependent upon God, to send the promised Deliverer, and deliver them. That is why it is written: By the deeds of the law, no flesh shall be justified in His sight. The question is asked, if all the offerings and sacrifices of the Israelites before Christ came, did not put away sin—for what was it done? Why, then, do all these things? God commanded and required it to be done in honour of Christ, whom He would send and put away sin by the sacrifice of Himself.

It is written that all men should honour the Son, even as they honour the Father. He that honoreth not the Father, honoreth not the Son. All the prophets by their prophesying, and ceremonies and sacrifices of the law, was not for the purpose

of justifying the guilty, and making satisfaction for sin. Then, we see it depended upon God, who had promised, and that without conditions, to send His Son, and what He would accomplish and do for the beloved heirs of promise. When he had, by Himself, purged our sins, He sat down on the right hand of the Majesty on High. Christ did this very work Himself, by making full and complete satisfaction for sin, and said on the cross, "It is finished." The Pharisees and such, thought the offerings and sacrifices they were making was satisfying the laws demand of justice and brought justification. Therefore, they saw no need of anything else. That is why they did not want Christ nor His doctrine—through Him and by Him only could any be saved from sin and death. Perhaps some have the idea that by observing the ordinances of the new covenant, which is established for honour and praise of Christ, and to God's glory, and by obeying these ordinances, it will bring salvation. That is in accordance with the idea and thoughts of the Pharisees. But by keeping the law did not bring Christ, nor obligate Him to come and save them. Neither is salvation hinged on keeping the new covenant ordinances, but on what Jesus Christ has done, and will do. Christ was under obligations to God, His Father, a Son, and also a servant. He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall my righteous servant justify many, for He shall bear their iniquities. Christ did not come to destroy, but to save. Christ is the Saviour of sinners. Neither is there salvation in

any other. If there is no other, why look for something else?

There is no other name under Heaven given among men whereby we must be saved. A name is to identify any thing, there is no other name, no other thing under Heaven. Christ only of Himself and by Himself delivers His people from condemnation and ruin. He shall save His people from their sins. God commended His love toward us, in that we were yet sinners—Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.

Christ was the chief joy of the Prophets and those who had faith in the promise of God—that Christ would be sent and put away sin by the sacrifice of Himself, and break the chains of death. All ordinances were pointing to Christ and His coming. God would not recognize or allow any other service in the old covenant, but what He authorized. There was no other way to worship and serve God. This was specifically required of Israel, His people, to do—not to make them Israelites, but because they were Israelites. God will not recognize any other way of worship in the new covenant, but what He by His Son, authorized, established, and set apart Himself while on earth. God will not allow any to add to, or take from, these commandments and ordinances without suffering the penalty. See Revelation 22:19 under the new covenant when the Lord's people obey Him, and keep His commandments and ordinances. Offering up the sacrifice of praise, they are blessed with peace, unity, and sweet rest of the soul. God will give

them good things to enjoy and rejoice in. No good thing will God withhold from them who walk uprightly. But if they ignore the ordinances and keep not the commandments of the Lord, trouble will surely come. God's wrath will be poured out on spiritual Israel. They shall be beaten with many stripes. Their enemies will plague them while in this world—not hereafter.

Temporal judgments, not eternal damnation, with the devil and his angels. The ordinances and commandments are for His church to observe until He comes again.

The new covenant ordinances are required to be kept by His people. Not to make them His people, but because they are His people, and that by the washing of regeneration and renewing of the Holy Ghost. God said, "I will put my laws into their minds, and write them in (not on) their hearts, and I will be to them a God, and they shall be to Me a people: (not will be, if they do something). And they shall not teach every man, his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest: For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." Why? Because Christ covered, made satisfaction, atoned, for all the laws demand of sin and death. When men teach by observing the new covenant, ordinances, and commandments of Christ that it will make them the children of God—they are not looking to Christ for life and salvation, but to the observing of ordinances; which is works, something they are doing.

They are taking the things Christ set apart and commanded His children to do in order to serve God—telling people that it will make them God's children. Will acting like Henry Ford's son make anyone be his son and an heir of him? No, the only way to be his son is to be born of him. The only way to be a child of God is to be born of God, then an heir of God, and a joint heir with Jesus Christ.

As it is written, if it is by grace (God's free unmerited favor bestowed on poor sinners without conditions performed or required of them)—then it is no more of works: otherwise (any other way) grace is no more grace. Men are saved in Heaven altogether by grace or by works. It is by grace. So, then, we will rejoice in the grace of God through Christ Jesus our Lord.

His grace is sufficient. Little children, keep yourselves from idols, false ways, false teachings, and false gods.

C. M. MILLS.

Charlotte, N. C., R. 1, Box 124.

THE BLESSING OF AFFLICTION

Dear Mr. Gold:

Inclosed you will find \$2.00 check to pay for another year of the Landmark. I have enjoyed some of the good pieces the past year, especially the one entitled "The Blessings of Afflictions."

Hope the writer will write more. If I have any fault to find with the paper, Landmark, it is there is too much discussion of differences. After all, who makes us to differ? So much wrangling over differences

and opinions doesn't give any comfort to sheep and lambs.

With best wishes for the future.

Your friend,

FRED COBB.

Subscription in name of Mr. and Mrs. J. D. Cobb.
Ruffin, N. C., Route 1.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed find check for eight dollars for subscriptions to Landmark. I am sending full amount. You can use my commission as you see fit. I regret I have waited so long to send you my renewal, for I enjoy reading the Landmark so much. I am also enclosing resolution of respect of Bro. T. E. Johnson, one of our dearly beloved members of Hannah's Creek Church, which please publish in the next Landmark if you have space to do so, for I should have sent it earlier.

Yours in humble hope,

C. A. JOHNSON.

Benson, N. C., May 5, 1946.

SENDING LANDMARK TO THOSE UNABLE TO PAY

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold: I herewith enclose check for \$2.00. Mrs. Nannie Fletcher of Elizabeth City sends one dollar to help pay for some one that can't pay, and I am sending one for the same purpose.

Respectfully yours,

A. B. AYERS.

Williamston, N. C.

ZION'S LANDMARK

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

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WILSON, N. C.

JAN. 15, 1946

**COMFORT YE, COMFORT YE MY
PEOPLE, SAITH YOUR GOD**

(Isaiah 40-1)

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

Who are the redeemed of the Lord? Jesus said, unto His Father, "Thine they were, Thou gavest them me, and of all Thou hast given me, I will in no wise cast out."

Again, He said, "These words spake Jesus, and lifted up his eyes to heaven, and said the hour is come; glorify thy Son, that thy Son also may 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.

And this is life eternal, that they might "know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17, 1-3).

How many are they? John the

revelator, said; He saw an innumerable host, that came from every land, nation, kindred and tongue, with their robes washed and made white in the blood of the lamb.

After seeing the number of the tribes that were sealed, He said: "After this I beheld a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands. And cried with a loud voice, saying: "Salvation to our God, which sitteth upon the throne, and unto the Lamb!" (Rev. 7th Ch.)

And He heard them join in the song. "Saying amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and forever. Amen. (Rev. 7:12).

None but sinners are redeemed. One who owes no debt, cannot be freed from his debt. Only the lost in sin can be saved from sin, through Jesus, the sin bearer.

Peter and John were put in prison for preaching Jesus, the way, the truth, and the life. And being on trial for preaching the resurrection of the dead, "Peter, filled with the Holy Ghost, said unto them: ye rulers of the people, and Elders of Israel, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole. Be it known unto you all, and to all people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole."

"This is the stone (Jesus) which was set at naught of you builders, which has become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

"For the Son of Man is come to save that which is lost." Jesus, then spoke of the man with an hundred sheep, leaving the ninety and nine in the fold, and going into the mountains to seek the one which had gone astray, and said "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18th Ch.)

David, in praise to Jehovah God, said: "He sent redemption unto His people; He hath commanded His covenant for ever; holy and reverend is His name. The fear of the Lord is the beginning of wisdom. A good understanding have all they that do His commandments; His praise endureth for ever." (Ps. III, 9:10).

Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame; and am set down with my Father, in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3-21-22).

O. J. D.

RESOLUTIONS OF RESPECT

Sister Carolina Sexton Phelps was born March 16, 1873. Died March 17, 1946. Sunday night at 11:59 o'clock.

Making her stay on earth 73 years and one day.

She was married to Charlie Phelps and to this union were born two children, Mrs. Alienia Woodley and Charlie Phelps, Jr., both of Creswell, N. C.

Sister Phelps united with the Primitive Baptist Church at Concord near Creswell, N. C., on Saturday before the 4th Sunday in June, 1928, and was baptized the next

day by the late Elder J. S. Corbett and lived a devoted Christian life and was faithful to fill her seat and to minister to her pastor and to manifest her love to all the members at Concord for the period of 18 years, in which she was a member. To know Sister Phelps was to love her. Her Christian character and walk in life proved that she was a child of "God" and she was blessed to show her faith by her works which God wrought in her. She was a kind and loving mother and a loving loved by all who knew her.

neighbor and had many friends and was

Her funeral service was conducted at the home of her daughter, Mrs. Alienia Woodley, near Creswell, at 11 o'clock, Tuesday morning, March 19, 1946, by her beloved pastor, Elder S. Gray of Kinston, N. C. A large crowd attended her funeral. She was laid to rest under a mound of beautiful flowers in the Ambrose Cemetery near Creswell, to await the morning of the Resurrection, where she, together with all the saints of God shall rise and meet the Lord, in the air so shall we ever be with the Lord.

"Sleep on, dear mother,
And take thy rest for
We hope thou art supremely blest,
When we awake we hope to
Meet you in the skies."

First, be it resolved, that we, the church at Concord, bow in submission to the will of our Heavenly Father.

Second, that Elder S. Gray, our pastor, write the letter of respect of Sister Phelps.

Third, that the church feels the loss of Sister Phelps our loss and her eternal gain.

Fourth, that a copy of these be spread on our church book, one sent to the bereaved family, one to Zion's Landmark for publication.

Done by order of conference this Saturday before the 4th Sunday in March, 1946.

ELDER S. GRAY, Moderator
A. W. AMBROSE, Church Clerk.

SISTER DEZAWAY E. GERRARD

Sister Gerrard was born September 27, 1866. Died October 20, 1945. She was married December 29, 1886, to the late Wm. B. Gerrard. To that union were born nine children, all of whom survive, except one son, Arthur, who died at the age of 22 years. Stephen Gerrard of Blount's Creek, N. C., Andrew Walter and George of Washington, N. C.

Elder E. P. Gerrard of Rocky Mount, N. C., Mrs. J. T. Wilson, and Mrs. Edgar Jefferson of Washington, N. C., Mrs. R. M. Gaskill of Aurora, N. C.; two step-daughters, Mrs. Lucy Jones of Norfolk, Va., and Mrs. Dorcas Cratch of Blounts Creek, N. C.; 33 grandchildren, and a host of friends to mourn our loss, which is great, especially in the church.

Oh, how we all miss her. She was so faithful to the cause she loved. Although

we can rejoice within for such a glorious manifestation of the blessed work of Jesus in her heart. To know her was to love her.

Sister Gerrard and her husband, Bro. Wm. B. Gerrard, were received in Blount's Creek Primitive Baptist Church the fifth Saturday in June, 1924. Her husband, Bro. Wm. B. Gerrard, preceded her in death a few years. So she made her home with her daughter, Mrs. R. M. Gaskill of Aurora, N. C., for the last two years.

In the quarterly conference, the 3rd Sunday in March, 1946, the clerk was appointed to write this obituary and that same be recorded on the church book, also a copy sent to Old Faith Contender and Zions Landmark for publication.

Done by order of conference.

ELDER E. J. GERRARD, Moderator.
W. C. EDWARDS, Clerk.

RESOLUTION OF RESPECT

On February 24, 1946, our dear Brother William K. Hyman was found departed from this world of sorrow and troubles to that beautiful home above by his dear companion.

He was born October 5, 1874. United with Mount Zion Church, 1910. Moved his membership to Tarboro Primitive Baptist Church in 1933, where he lived a faithful member until the end.

He loved his church, and loved to mingle with his brothers and talk of the glorious things of our dear Saviour and what He had done for his poor soul, wherein he could rejoice, and Brother Hyman has fallen asleep in Jesus, there to rest until Jesus comes the second time to gather His children.

Elder J. D. Fly conducted his funeral with comforting words, and his body was laid in Greenwood cemetery under a mound of beautiful flowers.

May God give us all grace every day for every trial and when we have finished our course, may we fall asleep in Jesus.

O, happy day, when saints shall meet, to part no more the thought is sweet.

Therefore, be it Resolved: That we, the Church at Tarboro, bow in humble submission to Him who doeth all things well. His dear companion has our deepest sympathy. It was agreed to send a copy to Zion's Landmark, one to the family and be put in our church minutes.

Done by order of conference, Saturday before the first Sunday in March, 1946.

ELDER J. D. FLY, Moderator.
LUNA HARRELL, Church Clerk.

ELDER XURE LEE

November 4, 1945, near midnight, three days after suffering a stroke, the soul of my dear brother, Elder Xure Lee, winged its flight upwards to that beautiful home of rest, which our Saviour prepared for those who loved Him, when this life of

toil and suffering is over.

A while before he passed, he spoke and said he was going home. We feel assured he viewed his destiny before he went to sleep.

He was born May 19, 1872. He was the son of Jesse and Henrietta Tart Lee.

He was first married to Miss Ida Wood, who only lived a short time. Years later he was married to Miss Conzola Barefoot of Four Oaks, who survives him. Brother Lee was widely known throughout Johnston, Sampson and Harnett counties, and is credited with having conducted more funerals than any other minister in that territory.

Funeral services were conducted from his home by ten of his beloved brethren in the ministry. Afterwards his body was taken to the Lee and Johnson cemetery, to await the resurrection.

His grave and its surroundings were covered abundantly with beautiful flowers. Great numbers of his beloved brethren, neighbors and friends joined with his family of loved ones to mourn his departure.

Several years ago he was seriously injured when he accidentally lost control of his car, resulting in a wreck. He lay helpless and suffering for quite a time, severely injured, and little hope was entertained for his recovery. But his work here was not finished. The Lord saw fit to spare him to complete it. He became able to serve his churches, but never recovered his former strength.

From childhood he was devoted and obedient to his parents, more so than the average child. He never used slang, nor was profane. While he was a young man, he never engaged in the sport of dancing. While in his youth, the Gracious Lord began to acquaint Himself with him, or perhaps from childhood.

Recently I found a letter he wrote his father and mother in 1896, while he was young and away from home. It contained so many expressions of devotion for them and the family.

Through his lifetime I have never heard or known any one to speak evil of him, but only with respect and honor. He seemed to be loved by all who knew him. He never took any part in any arguments or church confusions. All other denominations seemed to respect and love him. I never knew him to criticize them. All his brethren loved him, and he loved them. Through his walk and conversation the wealth and entertainment of this world did not entertain him much. His mind was taken up most of the time on eternal subjects. His devotion to his churches, and his Creator, was his greatest pleasure. Meeting with the churches he served, and assembling with those who love the Lord and worshiped the truth was his greatest delight.

He united with the church at Mingo, November 1909, and was appointed clerk December 1909. He began speaking as a servant of God in 1913 and was ordained in 1914. He was called as pastor of Mingo Church in 1915 and served that church there as long as he lived, nearly 30 years. He also served Bethsaida and Hannah's Creek nearly 30 years. Words will not express the beautiful life he lived while on earth, which was an example for those to emulate who knew him. We should not grieve, feeling assured he is at rest with his devoted companion.

He leaves one son, two daughters, two sisters, and one brother to mourn the loss of one so precious.

I will say to his daughters and son: emulate the pattern of his walk through life in remembrance of that beloved father who loved you all so dearly.

A SISTER, AZUBAH LEE.

Dunn, N. C.

Mr. Gold: Seldom a day passes if one at all, when my eyes are not drowned with tears because I miss my two brothers so greatly and realizing I must soon follow. But why should I grieve? Only through doubts and fears of self, realizing I am and have been a sinner all my life, with only a hope to keep me from despair.

Pray for me. If saved, it will be by Grace. In suffering,

AZUBAH LEE.

C. C. BELL

Brother C. C. Bell was born March 19, 1865, at Bogue, N. C., Carteret County; died April 9, 1946, in Moffit Village, Wilmington, N. C., making his stay on earth 81 years, three months, nine days. He was the son of Cornelius Canada Bell and Alcy Weeks Bell of Carteret County.

Surviving are his wife, Mrs. Lillie Deour Bell, formerly of Pink Hill, N. C., and three children: R. C. Bell and Thomas E. Bell and Miss Bettie Bell. Also surviving are four children by his first wife: the late Mrs. Lillian Garner Bell of Newport, N. C.; Mrs. J. L. Williams and Mrs. Blanch B. Hill of Greenville, N. C.; Mrs. David Wallace of New Bern, N. C., and Mrs. E. S. Elliott of Newport, N. C.; twenty-two grandchildren, also one stepson, David Harris of Wallace, N. C.

Brother Bell joined the Primitive Baptist Church at Newport, N. C., June 20, 1946, and was baptized by the writer on the following Sunday. Brother Bell was faithful and a good brother, but he was not able to attend church regular as distance and feeble health hindered him. When he was baptized, he came up out of the water rejoicing and began to tell his experiences. It seemed so good to have him with us. We rejoiced with him in that

blessed hope of Heaven and Immortal Glory. The church feels her loss of a faithful member, but our loss is his eternal gain.

May the Lord bless the bereaved ones is our prayer, for Christ's sake.

Written by his pastor,

W. W. ROBERTS.

IN MEMORY OF HENRY HUTCHINSON

Dear Mr. Gold: Please publish the following obituary of one of our loyal and good members at Lawyer's Spring Primitive Baptist Church.

Brother Henry Hutchinson was born in Anson County, North Carolina, on the first day of March, 1863, and grew to manhood a moral and upright citizen, and was happily married on February 24, 1892, to Miss Hattie Caraway, a fine and cultured lady of fine character. To this union was born the following children: James H. Hutchinson of Fort Mill, S. C.; B. D. Hutchinson of Route 1, Polkton; Mrs. Wilson Smith of near Peachland; Mrs. W. T. Gill and Richard Hutchinson of Charlotte, N. C.

He is survived by his widow and above named children, several grandchildren and one sister, Miss Sallie Hutchinson, who is blind now and nearly deaf.

Brother Hutchinson was a good man and a faithful member of our church for a number of years, and attended meeting regularly until his health failed, and now his spirit is peacefully resting in the Paradise of God. His funeral was conducted at his late home by his co-pastor, Elder J. T. Jones and Mr. Bruton, a Methodist minister of near his home. Both ministers spoke beautifully of the life and character of the departed. A large and beautiful array of flowers decorated the whole room and home, donated by those fine children and special friends of the family. May the Lord bless the bereaved and all who mourn. Blessed are those who die in the Lord.

J. W. JONES.

Peachland, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held, the Lord willing, with the church at Rocky Swamp, fifth Sunday in June, 1946, and Friday and Saturday before. Elder B. S. Cowin is chosen to preach the introductory sermon and Elder W. E. Grimes his alternate.

The church is 10 miles west of Enfield, N. C. You are cordially invited to meet with us.

E. C. HARRISON, Union Clerk.
Williamston, N. C.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. 6

PSALM 4.—TO THE CHIEF MUSICIAN ON NEGINOTH.
A PSALM OF DAVID.

Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2. O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing? Selah.

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5. Offer the sacrifices of righteousness; and put your trust in the Lord.

6. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE CHURCH

Mr. John D. Gold,
Dear sir:

Once again I have a mind to write a few thoughts which came to my mind recently and send them to the Landmark. If I know my heart, I love the church and I enjoy meeting and mingling together in sweet fellowship with the dear brothers and sisters, of which I hope that I am one among them, although I do not feel worthy to be with such good people.

I am sending this writing and also a poem that I composed to the Landmark. If you think it worth publishing, if not it will be alright with me. If published, please correct all mistakes.

Sincerely,

MRS. W. A. WILSON.

2 Rodgers Place, Craddock
Gardens, Portsmouth, Va.

The Church Of God

What a wonderful place is the
Church of God,
Where we can have rest and our
souls satisfied,
Where we learn of our Saviour's
pardoning love,
Sent down to us from God above.
A beautiful place where we are
shut within,
Away from the cares of worldly sin,
Where we can find peace amid the
strife
That comes to us in this mortal life.

Sometimes we are given a beautiful
dream

That gives us a glimpse of that heav-
enly scene,

When we are taught by our Sav-
iour's love,

And are given a hope that comes
from above.

We come to the church at the ap-
pointed time

And find perfect peace and joy
sublime.

And when we go in the liquid grave,
And know it is God's power to save.

A sinful man from his wicked ways
And cause him to love the church
the rest of his days,

And in God's hands put all our trust,
It is then we find the blessings that
are meant for us.

And we set our hopes on that heav-
enly home,

Where angels are gathered around
the white throne,

Then let us pray that the Master's
way

Will guide us on from day to day.

Written in love. A sister in hope,

MRS. THELMA WILSON.

2 Rodgers Place, Craddock
Gardens, Portsmouth, Va.

LOVES THE LANDMARK

Dear Mr. Gold:

Enclosed please find \$2.00 (two
dollars) to pay for the Landmark
from March 15, 1944 to March 15,
1945.

I am sorry to be so late in send-

ing in my dues but many things have taken up my time, over which I have had no control. I wish to extend to you my appreciation for being so kind as to send it on as you have. I love the Old Landmark and hope the Good and Merciful Lord will continue to bless you the editors, and the many different writers to stand firm in the faith and hold fast to that which is good in the sight of God, our Savior.

My greatest desire tonight is to know the true doctrine of Christ, our Lord, and that I might not be blown about with every wind of doctrine. But oh, how I fear that I know not the glorious doctrine of Christ. "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 am not born again." I am worried sometimes, and wonder if I really have ever heard the joyful sound of the gospel. It is so deep, and yet so high and I am so small and insignificant, and oh so much of the time in darkness. I am made in despair to cry out in my feelings, in groans that cannot be uttered. Lord, Lord, where art thou? And as those groans seem to sink deeper and deeper until at last I am made to cry, Lord without thy strengthening arm I cannot stand. I am falling, falling. Restore unto me again the joys of thy salvation and I am made to search for some lonely spot where I am hid from the eyes of humanity and able to fall upon my fast decaying knees and beg God for his sweet mercy which he alone can give.

My mind at this time is carried back a few weeks ago when my

beloved sister in the flesh and I hope in the spirit was taken seriously ill and carried to the hospital. She was operated on the same night she was carried, but her doctors and nurses had little or no hope that she would ever live to recover from the operation, for they couldn't feel her pulse when we got her there, only just faintly in her temple. They thought to give her a blood transfusion, but her veins had collapsed and they could not. Never can I forget how lonesome the lights in that operating room looked as we sat and waited until the operation was over.

The next morning the doctor came in and I asked him if he thought she would pull through. He said to me, "frankly it is a strange thing to me that she is even living, but if she can hang on even three days he thought perhaps she would live. She was very low that day but seemed to have her right mind when she would arouse up from sleep every few minutes. That was a dreadful day to me, but oh, that long, lonesome night which followed. I dreaded it so much, being alone with her in that room watching as I stood by her bed for the faint signs of life that would encourage and lift up my hope of her recovery. I had not lost hope of her and I had wanted to tell that kind doctor that morning that it was not strange to me at all that she was living, for I believe God had blessed me to pray for her before she was taken from home. I was encouraged to stand there if need be all night and fan her, but about 3 o'clock that morning the nurse came in and looked very

grave. She hurriedly left the room and presently returned with another nurse. They felt her arms, her face and then her legs and feet and said something very low. I couldn't understand what it was, but I knew that something was wrong. Again they hurriedly left the room to return soon with the doctor. By this time it seemed my hope had vanished, as a dry leaf drifted by the wind. They set to work trying once more to give her blood, but to no avail. I felt I had stood about all I could. I must find some place to hide, some place to get on my knees and beg God to bless the work of their hands that it would be of some benefit to give her back to her dear companion and her two children and to me and others that loved her so well. And while I was begging these thoughts came to me. Why are you so desirous for her to live? Being so near sweet deliverance in death why not be satisfied for her to go on to her blest reward. My hope for her beyond this world was beautiful to behold. If she goes now her sorrows and troubles are forever over. If she lives it will be back in sufferings of one kind or another 'til death. Perhaps suffering over some of her loved ones as I was at that time suffering over her. Oh, the heart aches and troubles that she will miss if the merciful God calls her home tonight. If I loved her I would be willing to give her up in the arms of her blessed Jesus, where she would never more know unrest or have a dissatisfied mind.

After those things were presented to my mind so plainly it seem-

ed I was made reconciled for her to go. I arose from my knees went and called her husband who was sleeping outside in his car, and told him what they were trying to do. I did not tell him, for it seemed I couldn't, that they were doing the best they knew to do. Hesaed he was going to get Elder Gurganus to come pray for her. I told him to go, if that was on his mind and I waited patiently for their return. I had a fan with Bible verses. There were two verses that I kept reading over and over. One was, "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." Those were most beautiful words ringing in my very being in the solemn, lonesome hours, of the quietness of the night as death hovered so near to take our dear one away.

The other werset was, "Restore again unto me the joys of thy salvation." My heart leaped for great joy when her husband returned and I saw Elder Gurganus was with him. Somehow I felt and saw the very image of Christ in him and I felt that God would surely hear the prayer of the good servant who had weathered many a storm, through heat and cold, rain or shine, and had so many times left his precious family at home to go to the comfort of God's poor children scattered abroad from place to place.

Yes I felt that if the Lord would not hear me that he would hear this dear servant and he did bless him to pray so beautifully.

Afterward the nurse came back and felt for her pulse in her wrist. She turned and looked at me in amazement and great surprise. I asked her what was it and she said I have felt her pulse for the first time since she has been in here.

Great was the power demonstrated unto doctors, nurses and unto us who stood by her so many days and nights, patiently waiting for her recovery.

We learned the next day that others of God's humble servants, Elders Pollard and Yopp had held prayers for her in their humble homes. Brother Humphrey also was blest to pray for her. Oh, how lovely were these gentle, loving brethren, so Christ-like in bearing with us in our troubles together with many kind friends and neighbors who, by their good works, showed their tender love toward us, who helped us in numerous ways.

We hope to be thankful to God for blessing us with so many good friends, and hope the blessings of His merciful hand will be extended back to them four-fold. This is just a little of what the dear Lord has done for us. Space nor paper could hold all the things from His bountiful hands unto us. Neither could our tongues tell it all.

Many other things have taken place since Elder Gurganus prayed in that hospital that lonesome night. But we have felt that these were some of the things that were working together for our good.

Her husband was received into the church before she was taken home from the hospital. We had

been expecting him to join for some time, but it took all those sore trials to make him willing to go. Yes, God makes his people a willing people in the day of His power. And dear children of God, to those of you who read these scattered lines forget not to visit the sick. The one that is sick may not be conscious of your presence, but the ones that are standing by them, so low down in feelings will be made glad of your tender smile, and will be encouraged by your thoughtfulness and kindness. Oh, how I would beg God to bless those loving brethren and sweet sisters of the Lord who visited us in that hospital. We did not feel worthy of their sweet presence, but oh, how it did strengthen us to bear on. Thanks be unto God, my sister is gaining in strength every day, and is now able to be up and doing little things about her home, of which we feel so glad. She was able to attend her home church at Cypress Creek the second Sunday in August, and to see her husband baptized.

Now we can feel to say that Jesus has done all things well, and with these closing remarks I will say,

"When we've been there ten thousand years,

Bright, shining as the sun,
We've no less days, to sing God's
praise

Than when we first begun."

Humbly submitted, I hope in the love of Christ, our Saviour.

Minnie Batchelor

THE CHURCH

The church is a place in which we find peace and rest and wonderful consolation in our minds and hearts, where our spirits are lifted far above the sorrows, trials and troubles of this life here below. We who have felt the touch of God's great love in our hearts and life and have been taught, not by man, but by a Sovereign Teacher from above, that God is an all powerful, most merciful Friend to us, when we come to feel our utter dependence upon Him and we are shown from whence no other help can come to us. That it is only by the grace of God that we are saved and not of ourselves. For He has all power, both in Heaven and on earth. When we see one whom we believe has been touched by His love and brought to the knowledge of His saving grace, and comes to the church humbly and submissively, asking for a home with the church, what rejoicing we experience! Because we are all of one mind and accord; brothers and sisters in Christ Jesus, having a hope of Heaven; the cords of love binding our hearts together in sweet fellowship.

We who feel that we have been given an experience of grace and forgiveness of our sins, and received a hope of Heaven and spiritual blessings, receive a spirit of rejoicing that the world cannot give—neither can one receive it within ourselves. It is a spiritual rejoicing within our hearts. It is the knowledge that God has been with us and touched our lives with His great love, and made us acquainted with His people—a people separated from the world and brought into

the fold, there to learn and rejoice, and hear more about the love of a wonderful Saviour who loved us with an everlasting love, even before we were made conscious of His great love for us; when we were lost and undone, wandering around without anyone to call upon, until it pleased God to show us and teach us, and leading us about in ways we have not known. Then we have deliverance from our great burden of sin, and we have been shown the church, and we have had the wonderful rite of baptism performed, and we become one among them.

It is then we cannot express the rejoicing and peace of mind that we receive, when we come into the church. We do not receive these spiritual blessings, meant for us, when we are outside of the church, that we do when we are made willing to do the will of God at His own appointed time.

Written in love and sweet fellowship,

A Sister, I hope,

THELMA WILSON,

Portsmouth, Va.

AN INTERESTING LETTER

O. J. Nye,

South Norfolk, Va.

Dear Sir:

In looking over some old papers today I came across a letter I had roughly and hastily written, or started, and addressed to you after reading a poem in Zion's Landmark that you had sent in. So I will copy it and mail it to you with a hope it may interest you. I do not know if you are a member or not.

The poem you sent to Zion's

Landmark is very interesting. Maybe there are many different lessons therein.

I will try to express part of the thoughts it called to my mind—Meditations of a traveler on a lone highway, by the straight gate and the narrow way, that leads over a chasm deep and wide; and of a weak and timid children who need to cross over.

Yes, that highway is up the Mount of God's Salvation. There is a wide gate that is so alluring and so easy to enter; and a broad way, so easy and interesting to travel that many fail to observe the straight gate that leads to this glorious highway, which though narrow, and in some ways inconvenient and difficult to travel, leads unto a life of peace and joy in a home, the beauty of which is beyond description; with an illuminating light, so bright that there is no night there.

The chasm seems so wide and deep, so impassable, to many that they tarry long at the edge of it and look for another way. An enemy often tells them of a detour and advises them not to cross that way, advises them to take a detour which leads not through the straight gate to the narrow way, that is the King's highway—even that of Jesus Christ—but it leads over to the wide gate, which often is camouflaged, so as to be unrecognized, and to the broad way which is the highway of antichrist.

To me the way was beautiful. I had no fear of it, for from infancy I have seen dear ones go that way. The water did not have to be crossed but the chasm did.

They went down into the water and came straightway up out of the water; because Jesus had so led them. So as far back as I can remember it was a beautiful way and even when but a little child in nature, I decided to go that way too. Yet I hovered at the edge of the chasm 'til I was twenty-one, because I looked back at my own cities of sin, like Lot's wife did to the cities of Sodom and Gomorrah, and to my ignorance of spiritual things, and cried in my heart: unfit! unfit! Like Lot's wife, I too became a pillar of salt; unable to go on or to turn back.

The bridge, however, that I would help build is not a material bridge across a real chasm. The chasm is an illusion of one kind or another in the eye of the traveler that causes fear, lack of faith, and procrastination—weakness of the flesh—and the delivering of the particular message that a traveler needs to overcome, and that illusion—cast on the teaching of the false prophet that is delivering them—is the building of that bridge which will lead the traveler on along the ways of obedience, love, peace, and joy.

Antichrist says it is so inconvenient. What right has man to even think of inconvenience in regard to obedience? Obedience to any commandment Jesus Christ commanded? Was it inconvenient for Him to leave the realms above, assume our flesh, bear our sins, suffer, bleed and die on the cross that we might live? Was it convenient for Him to walk from Nazareth to Galilee to the banks of the Jordan

River, where it flowed by the Wilderness of Judea, to be baptized and thereby set an example for us to follow? Look at the map in the Bible at the long and weary walk it must have been. Oh, how weak poor mortals are! These thoughts are just what the poem called forth.

Oh, may the Primitive Baptists abide in the true Vine, bear much fruit and be purged to the bearing of more fruit. May we "let our light so shine before men that they may see our good works and glorify our Father which is in heaven." I hope these thoughts will be helpful to some little babe in Christ, if you see fit to share it with others.

In his name, I trust,

Bertha M. Frasher

New Castle, Del., Rt. 2.

SUGGESTION FROM BROTHER WHITLEY

Mr. John Gold:

Will you please have enclosed announcement published in your next issue of Landmark.

I have read what you have said about being behind in the Landmark, and I am sure I know how you feel in regards to the failure of having it up to date, but as it is not, would it not be more satisfactory to the subscribers to have it stepped-up and let the subscribers bear in mind what a sacrifice you have made to keep it going under war time conditions and the scarcity of material, and say I am sure each subscriber would gladly give their consent for this to be done, and feel glad of this opportunity to help in some way and to make it a more enjoyable periodical.

Now if you will not agree to this suggestion, how about stepping up the subscribers date as you step up the Landmark. These are some of the mere suggestions of my feelings. Hope you will consider this. With best wishes for you and your family and the Landmark.

Your Friend,

J. J. Whitley

As far as I am personally concerned it gives me pleasure to follow any suggestions made by Landmark subscribers. The reason I have hesitated about the matter is I did not want to deprive them of the time they have paid, for I do not think this would be fair.

J. D. Gold

ASKING YOUR PRAYERS

Dear Mr. Gold:

I am enclosing a very good letter I received from a very good brother. I hope you can find space in the Landmark to publish it as he gave me this permission. I believe many of the readers of the Landmark will enjoy reading this good letter. I do not feel worthy of the many good letters I've received from the good brethren and sisters and I can't get to answer all of them, but to those who read this I wish to say my love is with you and I think of you all often, and wonder if you all ever think of me, especially in your prayers. This would be my request to all of you who pray, remember a poor sinner like me. I need God's mercy every moment of time to keep me in the straight way.

Minnie Batchelor

ALL LITTLE CHILDREN

During the past we have been reading the discussion of the resurrection. Have decided to express what I overheard a Primitive Baptist minister express while standing in the pulpit at Mingo Church. He informed the congregation of his vision or dream, I do not remember which it was. I have never since then questioned the resurrection. He viewed the body of those resurrected. He said they were all the size of children, all the same size, and all alike, and all dressed in white robes. This appears to me to be true and like our earthly body as it goes to the grave. Some are deformed and some are different in size. We will not know each other after the flesh, but only the redeemed saints are the angels of God, pure and holy. Then we will be enabled to sing the praises of our Redeemer forever more. What more can we desire, if we can be resurrected with the blest, the elect?

One of the poorest,
Azubah Lee
Dunn, N. C.

ENJOYS THE LANDMARK

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

Dear Brother Gold:

I am sending \$2.00 to renew my subscription to the Landmark. You will find enclosed a money order for same. I don't remember just when I sent in my remittance. I might let my time run a little over due, as I am forgetful, so please look over my carelessness and pardon me.

Your brother in tribulation,

W. S. Wilson

P. S. I am 77 years old and am afflicted with rheumatism and can't work to do any good, and I want to take the Landmark as long as I can, for it is so comforting for me to read in my last days. I like to read the good letters and expressions of the Old Primitive Baptist people. I very seldom hear any preaching here where I live. It seems like the churches around here are gradually going down.

Wishing you good success in your publications. Your brother in the Lord, I hope,

W. S. Wilson
Elias, Ky., May 20, 1946.

CANNOT DO WITHOUT THE LANDMARK

Dear Mr. Gold:

You have kindly printed every piece I have sent you. I feel very humble and unworthy. I do not get to go to church. I cannot do without the Landmark.

I am sending a piece I composed, but if you do not approve printing it, there will be no one offended.

Please pray for me.

Mary Lancaster

Enclosed please find P. O. money order for two dollars (2.00) to pay for Landmark for one year beginning with April 15, 1945. Send to the address below—

Andrew J. Lancaster, Box 112,
Cuba, Alabama.

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the Church at White Oak, Saratoga, N. C., the fifth Sunday and Saturday before in June, 1946.

All lovers of truth are invited and especially our ministering brethren.

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B.S. Cowin, Williamston, N. C.

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WILSON, N. C.

FEB. 1, 1946

JESUS WENT UP INTO THE MOUNTAIN AND HIS DISCI- PLES CAME UNTO HIM.

(Matt. 5:1)

"And He opened His mouth, and taught them saying: Blessed are the poor in spirit, for theirs is the kingdom of Heaven," etc. (Matt. 5:th, verses 3 to 12).

Here we have the opening of the Lord's sermon, and very blessed sermon it is. It is interesting to note that the very last verse of the Old Testament scriptures threatens a curse, and yet when Jesus began His ministry, He began with promised BLESSINGS. THE LAW OF MOSES KILLS, OR CONDEMNS; BUT JESUS, THE LAW OF MERCY AND GRACE, MAKES ALIVE.

Jesus is the word. We read in Psalms 40th chapter, that Jehovah delivers and upholds His people. And do not we hear the Spirit of the deliverer say, "Sacrifice and offering thou didst not desire: mine ears thou hast opened: burnt offer-

ings and sin offerings hast Thou not required?" Then said I, lo, I come in the volume of the Book, it is written of Me." I delight to do the will of God, yes Thy law is within my heart." Jesus came not to do His own will, but the will of the Father which sent Him. He was the only Son sent of God into the world to live, suffer, be tempted, yet without sin, to become the first fruits unto righteousness.

In all points He goeth before His people; He leadeth them by ways they knew not, and paths they had not known. And David said "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!" David said, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

In the opening of the Lord's sermon on the Mount, we have eight characters mentioned as being blessed of the Lord: The poor in spirit, they that mourn, the meek, they which hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for Christ's sake.

Where among men can these characters be found? Not among the unregenerated. But only where the Spirit of our Lord has been manifested, we read: "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek

God. What did He see? They are all gone aside, they are all together become filthy, there is none that doeth good, no not one. (Ps. 14:1-3)

With this eternal truth, as to the natural state of man, Jesus came not to call the self-righteous but sinners to repentance, "came to seek and to save that which was lost."

Many of the Lord's people are poor in worldly possessions; but rich in spirit. Rich in faith and heirs of the Kingdom. They are those who feel to be ten thousand talents in debt with nothing to pay. Yet they sing "Jesus Paid It All." Jesus called them blest.

Jesus is all, and in all who have been truly made alive to their true state or condition before a just and Holy God. Of all such, Jesus said, unto His Father: "Thine they were, Thou hast given them (unto) Me, and of all Thou hast given Me I have lost nothing, but the Son of perdition, and I will raise it up at the last day."

Paul felt to be a good man, as the persecutor of Jesus, but when conviction came, sin revived and he died to all sense of justification before God.

When Paul was convinced of his sinful state, he said: "Oh, wretched man that I am! Who shall deliver me from this body of death? All the blessings enumerated by Jesus are, and were, and will ever be, the fruits of his Spirit."

Jesus said, Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (Matt. 11: 28). They are the same characters whom Jesus called blessed in His Sermon on the Mount.

The poor in spirit, the mourner in Zion, the meek, those who hunger and thirst after the righteousness, that alone cometh from Jesus, those who are merciful, having been made pure by the cleansblood of the Lord, those who have been washed and made white in the blood of the Lamb, all the true peace lovers, and peace makers, by virtue of the manifestation that they have been with Jesus, having suffered with, and have hope that one day they will reign with Him in glory.

One and all are taught of the Lord. Brought low by reason of sin, and washed, sanctified and justified alone by Christ, the head of all things to the Church of God. Christ alone hath paid the debt His people justly owed, and He thus became the Mediator and Peace Maker between God and man, or rather between a Holy God and sinners who were given Him of the Father, and who will in the last day be gathered in the Mansion House of God, which Jesus said He has gone to prepare, and of which He said: "I go to prepare a place for you, and if I go I will come again, and receive you unto Myself, that where I am there ye may be also."

The eternal home is to be a fully prepared home of all the redeemed of earth, and all are to be prepared for that eternal home of the blest.

May we be poor in spirit, but rich in faith; and if so, we will be the ones Jesus called blessed in His first sermon. He spake as never man spake and His word will stand to all eternity.

O. J. DENNY.

OBITUARY

Elder Lester P. Martin was born November 20, 1889, died August 16, 1945, making his stay on earth 55 years, 8 months and 26 days. He is survived by his widow, Mrs. Revie R. Martin, 7 children, Mrs. Matilda Kellam of Baltimore, Md.; Mrs. Beulah Benton, of Martinsville, Va.; Howard of the home; Frank H. Martin in France; James L. Martin in France; Leonard L. Martin of Baltimore, Md.; Swanson N. Martin of Baltimore Md.; 5 grandchildren, 2 brothers, one sister. He united with the Sandy Ridge Primitive Baptist Church May 9, 1926, which he loved with all his heart and was faithful until death. He served as deacon for 10 years, then he was called to the ministry. He was pastor of two churches, which he served faithfully until death.

Elder Martin's walk in life proved that he was a child of God, for we believe his steps were ordered by the Lord. His favorite song was "Oh Land of Rest for Thee I sigh." He was a kind husband, a loving father. Oh, we do miss him so much; he was a kind neighbor and had many friends.

Sleep on father and take your rest,
We love you, but God loves you best.

The Family

DR. VIRGIL H. MEWBORN

By request of the church I will write concerning his life.

Brother Mewborn was born May 22, 1896 and passed away December 2, 1945, making his stay on earth 49 years, 6 months and 11 days.

The son of Dr. J. H. and Mrs. Lela Mewborn, he was married to Miss Pearl Glancy on April 3, 1917 and to this union were born five children; namely, Kathryn, Betty, Virgil, Jr., William and Harvey.

On the morning of the third Sunday in September, 1933, he joined the Primitive Baptist Church in Kinston and was baptized in the afternoon by his pastor, Elder J. E. Mewborn. Brother Mewborn was elected Clerk of the Church on the third Sunday in May, 1935, which office he held with pleasure.

He was interested in the welfare of his church and thoroughly enjoyed having his brethren, sisters and friends worship with him. He was kind to old people and rendered assistance to them whenever opportunity afforded. A good husband and father, his home was a happy and hospitable one.

Brother Mewborn's health failed early in 1941 and he retired from the practice of optometry in June of that year. He was a great sufferer, but bore his afflictions with cheerfulness and patience and in sweet resignation to the will of Him who maketh no mistakes but doeth

all things well.

His funeral was conducted from his home December 3, 1945 by Elders G. G. Trevathan and J. E. Mewborn with his body being laid to rest in Westview Cemetery in Kinston, North Carolina, beneath a mound of flowers to show the love his brethren and friends had for him. He is survived by his wife, five children, five grandchildren, his father and mother, five sisters and one brother.

In his going the church has lost a faithful member, one who always attended union meetings and associations when his health permitted. The church extends sympathy to the family in their hour of sorrow.

Be it resolved that we, the church in Kinston, bow in humble submission to the will of God, who doeth all things well.

Resolved that: a copy of this memorial be sent to the family; a record be put on the church book; a copy be sent to Zion's Landmark, and a copy sent to Old Faith Contender.

Done by order of the church in conference the third Sunday in February, 1946.

Ella Lewis

IN MEMORIAM

Sister Della Woodard Earp was born November 9, 1889, and passed away September 9, 1945, making her stay on earth 56 years. She united with the Primitive Baptist Church at Bethany, Pine Level, N. C., May 23, 1925, of which she was a faithful member until death.

First. We desire to bow in humble submission to His holy will, feeling that our loss is her eternal gain. The church at Bethany extends its heartfelt sympathy to the family of our deceased sister, and commend the family to the Lord for he has promised to be a comforter.

Second. That a copy of these resolutions be given to the family, a copy spread on our church records, and a copy sent to Zion's Landmark for publication.

Done by order of Bethany Church in conference November 24, 1945.

Elder E. C. Jones, Moderator,
W. H. Woodard, Clerk

OBITUARY

John Richard Mewborn, the oldest son of Elder D. A. Mewborn and Penninah A. Mewborn, was born in Greene County, N. C., on April 4, 1868, and died on November 10, 1945, at the age of 77 years.

He lived in Greene County all of his life except for a few years in his boyhood days during which he lived in Carteret County. He married Emma Taylor November 23, 1892, and unto this union

were born twelve children. Five sons and three daughters are now living. He and his wife were baptized on Saturday P. M. before the second Sunday in September 1940, his wife having joined at the close of the service and he joined at the water's edge as we started in for the baptizing. Both attended church regularly for several years before baptism and never missed a meeting thereafter unless providentially hindered. He was an humble and gentle personage and his faith and practice were equal to the best, yet he felt and so expressed himself as being one of the least. He was a good farmer and merchant and served on the board of County Commissioners for a number of years. He provided well for his household and his friends and neighbors praised him in the highest terms. He was afflicted in his last days. His good wife stayed by him by day and by night and with the help of the children all was done for him that loving hands could do. He desired to be buried in the south section of the church yard and, after appropriate service in the church house by Elders E. L. Cobb, J. B. Roberts and the writer, his body was placed in a white marble vault and covered with many beautiful flowers brought by his friends and neighbors and brethren. Elder W. B. Kearney made the closing remarks at the grave while a great throng of people stood with the family in silence, many of whom believe his body will be raised, changed and fashioned like unto the body of our Lord and Savior, Jesus Christ.

J. E. Mewborn

BROTHER THOMAS E. JOHNSON

We, the members of Hannahs Creek Church, desire to leave on record a memorial sketch of the life and death of our beloved brother and deacon, Thomas E. Johnson. We wish to leave on record our thankfulness to God for such a faithful gift to the church and express in our feeble way our grief at his passing, feeling our great loss is his eternal gain.

He was faithful as a pastor, always observing the needs of the church and giving liberally of his material things God had so abundantly blessed him with. He always filled his seat when not providently hindered, setting an example worthy of admiration. May God bless us all to follow in his examples as we believe by his walk that he was a soldier of the Cross and a follower of the Lamb.

Brother Johnson was born June 30, 1877, died February 13, 1946. He united with the church 29 years ago and served as deacon of the church 15 years. He was a good neighbor, kind and highly esteemed in his community. We shall sadly miss his fatherly advice as well as his presence. He leaves his faithful wife, six

girls, three boys and several grandchildren to mourn his departure. His funeral was attended by a large congregation and was conducted by Elders T. F. Adams, F. H. Nordan, M. F. Westbrook, Lester Lee and L. A. Johnson. His body was laid to rest under a mound of beautiful flowers to await the morning of the resurrection when we believe his body will be changed and raised a glorified body and will hear that welcome voice of Jesus, saying: Come ye blessed of my Father to inherit the kingdom prepared for you before the foundation of the world. Then will be brought to pass the saying, O, death, where is thy sting? O, grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ. Where we hope to meet him in that heavenly home above where all is love, there to sing that song of everlasting praise to our blessed Redeemer forevermore. Therefore, be it,

Resolved, That we extend to each one of the bereaved family our heartfelt sympathy and commend them to the One who is able to soothe their sorrows, heal their wounds and drive away their fears.

That a copy of these resolutions be spread on our church book, one sent to the family and one sent to Zion's Landmark for publication. Done by order of the church while in conference Saturday before the third Sunday in February, 1946.

ELDER T. F. ADAMS,
Moderator
W. W. WEST
C. A. JOHNSON
J. C. WOODALL

MINERVA E. WATSON

With a sad heart I will try to write something in memory of my dear sister. She was born December 27, 1873, and departed this life May 14, 1946. She was married to B. M. Waters, who preceded her in death. To this union was born 10 children, two of whom are dead. The living, Otis, Ellis, Lee Roy, Bryan, Irvin, Dollie, Blanch, and Mrs. Lydia Keech, 27 fine children and grandchildren and 19 great-grandchildren. She united with the church at White Plains Saturday before the first Sunday in August, 1899, and was baptized Sunday morning by Elder N. H. Harrison. She lived a faithful member until death. The church has lost a good member. The children a good mother, and her neighbors a good friend.

The funeral was conducted at the home by her pastor, Elder W. M. Stubbs, after which the body was laid to rest beside her husband to await the resurrection morn, under a beautiful mound of flowers. We are parted here dear sister and mother, but hope that in eternity we will meet again on the sunny banks

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of sweet deliverance where there will be no more sorrow, pain nor death, where joy will never cease, and trouble never come. May the dear Lord comfort the one she has left behind.

Written by her sister, Lucy W. Foreman.

GEORGE PERCIVAL LEE

On July 15, 1945, at 2:15 p.m., while the Heavenly orb was covered in darkness, the Heavenly Father of Love and Mercy called my dear Brother George Percival Lee home, after suffering severely for several months.

He was born in 1863, the son of Jesse and Henrietta Tart Lee. His funeral was conducted from his home by his pastor, Elder L. A. Johnson, assisted by Elder Lester E. Lee. Afterwards he was taken to the Lee and Johnson cemetery, where his body was placed and covered with a bank of beautiful flowers.

A large concourse of relatives and friends joined his family of sons and daughters to mourn his passing from time to his eternal home.

I can only stop to give expression to my grief, but not as one without hope that he has entered into that peaceful rest away from the troubles and sufferings of this world.

He was first married in 1892 to Miss Luella Johnson. She was taken from him after two or three years, leaving only a little baby girl.

July 1896 he was married again to Miss Roberta Johnson. She was taken from him October 30, 1918, during that severe epidemic of flu, leaving him with seven daughters and two sons. His oldest son had been taken to his eternal home a few weeks previous to his mother's passing, while awaiting his call to service during World War I. He then remained without a companion the remainder of his lifetime.

After his daughters and sons had gone out into homes of their own, except his youngest, he had become aged so much of his time he was alone. He united with the church at Reedy Prong, October 1940. He was called to the deaconship and ordained in May, 1915, and ordained one while he lived. After he united with the church the building had become so old and so much needed necessary repairs, the congregation considered it best to build a new one. Therefore, Brother "P," as he was addressed by his family, neighbors, friends and relatives, had the gift and skill of a contractor and carpenter, while he was a young man, and he built the new church, with the assistance of those who desired to contribute or assist him in the building. He was faithful in church services and held the esteem and confidence of all who knew him.

While he was living, I heard different people speak of what a friend he had been

to them when they became in sore need of financial help. He would grant loans to them so freely. He is gone from the sufferings and troubles of this world.

While we grieve over the loss of one so dear to us, we hope to meet him where there will be no parting in that Home beyond this world. He is survived by seven daughters and two sons, one brother and two sisters.

To his sons and daughters remember how your father toiled and provided in abundance necessary provisions of this world's wealth for you to enjoy after he is gone! Don't grieve; he is now resting after all his trials are over.

A SISTER, AZUBAH LEE.

Dunn, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased Almighty God to call from us our beloved brother and wise councilor, Devereaux Davis, who was born April 20, 1872, and died March 8, 1946, making his stay on earth 75 years, 10 months, and 18 days.

He joined Flat River Church in July, 1892, and was a faithful and loyal member until death.

His first wife, who was Miss Mallie Burch, preceded him several years ago. He leaves his last wife, who was Miss Carrie Leath, three sons and one daughter with a host of friends and neighbors to mourn his departure. Yet, we feel sure that our loss is his eternal gain, therefore, be it resolved:

First: That we bow in humble submission to the will of our God, who is too wise to err and too good to be unkind.

Second: That we extend to the family our heartfelt sympathy in this their sad hour.

Third: That a copy of these resolutions be spread on our church record, one to Zion's Landmark, one to the Old Faith Contender, and one to the family.

Done, by order of the church assembled in conference, Saturday, April 27, 1946.

L. P. MARTIN, Moderator

W. A. WHITFIELD, Asst. C. C.

IN MEMORIAM

God in His love and mercy has seen fit to remove from us by death our dearly beloved sister, to-wit, Miss India Newton. She was born in Granville County, lived her entire life there, departing this life at the age of 67 years. She was the daughter of the late Bro. Bob and Sister Betty Williford Newton.

It has been my pleasure to have known this dear sister for a good many years. My husband, Elder L. J. Chandler, served the church where her membership was held for several years.

Sister Newton joined the church at Tar River, September 15, 1923, and was baptized on the 16th.

She was a faithful member of this church, always filling her seat as long as her health would permit.

I have visited this home with my dear husband so many times. After Sister Newton became disabled to attend her church meetings, she was a firm believer in salvation by Grace. So many times I have seen her lying on her bed rejoicing in Jesus as her Saviour. Her favorite song was 141 in Lloyds Hymn Book. She was a precious sister to this poor sinner when her mother's health gave down, she was so attentive to her. So faithful to her brothers, so kind, so good to everyone with whom she came in contact. I can surely say: a child of God has fallen asleep in Jesus to await the second coming of Christ.

After she became sorely afflicted in body her dear brothers so lovingly and tenderly cared for her. When the Government took over Tar River Church property for the use of Camp Butner, the last meeting was held May 2, 1942. She then united by letter at Sure Church in Person County. She wasn't blessed with health to attend very many meetings at this church.

The church at Sure desires to extend sympathy to this family, also to bow in humble submission to God's just and holy will.

Done by order of the church in conference at Surl, April meeting.

MRS. LEX J. CHANDLER

ELDER L. P. MARTIN, Moderator

J. E. DEAN, Clerk

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association will convene with the Durham Church Saturday before the first Sunday in July and continue for three days, July 6th, 7th, and 8th, 1946.

Elder N. D. Teasley to preach the introductory sermon, and Elder A. L. Holloway as alternate.

On account of congestion as to camping and parking conditions the Association will be held out near Bragtown School at Eno Primitive Baptist Church, so feel free in stating there will be plenty of camping and parking space, so we as Durham Church with the Association invite all orderly and peace loving Baptists to come and be with us. Eno Church is just off Roxboro highway at Bragtown, and we have bus service from Durham near Church.

J. J. Whitley, Association Clerk

UNION MEETING AT ANGIER

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 June, 1946. Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder

E. C. Jones is alternate. Oak Grove church is located about four miles east of Apex. Anyone desiring further information may communicate with Brother L. M. Jones, Church Clerk, Raleigh, N. C., Route No. 4.

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

W. F. Young, Union Clerk

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Church at Autrey's Creek, Edgecombe County, N. C., the fifth Saturday and Sunday in June, 1946. Elder J. B. Roberts is appointed to preach the introductory sermon and Elder W. B. Kearney is appointed as Alternate.

The church is situated about half-way distance between Fountain and Crisp on the Farmville-Tarboro highway.

J. E. Mewborn, Union Clerk

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord's will, with the church at Concord in Washington County, on Saturday and fifth Sunday in June, 1946. All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

MILL BRANCH UNION MEETING

The Mill Branch Union is appointed to convene with the church at Pee Dee, Horry County, S. C., Saturday and 5th Sunday in June, 1946.

Visitors come to Conway, S. C., go on Highway 701 westward 3 miles to log cabin filling station on left, (not in use), turn on dirt road to right, travel to cross roads, turn left follow to church.

All orderly Primitive Baptists are invited to attend, especially ministers.

E. L. Vaught.

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The next session of the Lower Country Line Association will convene with Durham Church on Saturday before the First Sunday in July, 1946, and continue three days, 6th, 7th and 8th.

It will be held in Bragtown High School which is just off Roxboro highway at Bragtown. There is plenty of parking room all around the school building; also plenty of camping space just across the road from the building. City bus service out to near building will be available.

Elder N. D. Teasley will preach the introductory sermon, with Elder A. L. Holloway his alternate. A cordial invitation is extended to lovers of the truth.

J. J. WHITLEY, Association Clerk.

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Our Publications . . .

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. 7

PSALM 5.—TO THE CHIEF MUSICIAN UPON NEHILOTH.
A SONG OF DAVID.

- Give ear to my words, O Lord; consider my meditation.
- 2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.
- 3 My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.
- 4 For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.
- 5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
- 6 Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.
- 7 But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.
- 8 Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.
- 9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.
- 10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
- 11 But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.
- 12 For thou, Lord, wilt bless the righteousneous; with favour wilt thou compass him as with a shield.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SUFFERING FOR CHRIST'S SAKE

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, in-as-much as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (I Peter 4:12-14).

Let us notice the character to which Peter directed these comforting words! "It is to the Beloved." It was to the followers of Jesus Christ. Those who believed in His name. These brethren could not understand why they should "suffer reproach" because they were following the teaching of Christ. They, no doubt, thought that to live the life of a Christian, suffering would not be one of its natural elements. They were "babes" in Christ, just as we who have been saved by His grace. They had not learned by experience that "suffering for righteousness' sake" was a natural result coming to all those who live a Christ like life, for the world hates the Lord Jesus and therefore hates the Christian in whose life the Lord Jesus is manifested, or seen.

Christian suffering, whether it be in the form of persecution because of a Christlike life, or whether it

comes to us in the form of the trials and "testings" which are the natural accompaniment of a Christlike life, such as illness, sorrow, or financial losses, is always used by God of love to "refine our lives." This is one of the ways in which God uses to "burn out the dross," it makes for humility, purifies and increases our faith, and enriches our lives. Sometimes we think that if it could please God to remove the present affliction or trouble which has come upon us, we would forever serve Him better, and never again would we grumble as to our limited "portion in life." Just to feel that we are "one of His redeemed by the precious blood of Christ" would suffice us, and the vain and perishable things of this life would have no more attraction for us. But dear reader, we must remember that God knows what He is doing, and it is not for us to question His dealings with us.

We are persuaded that nothing happens by chance in the Christian's life! Nothing is allowed to happen to a child of God which does not come through the permissive will of God. God built a "fence" around Job, and Satan could not touch him until God "opened the gate." And then, when Satan did come in, he was still acting under the "limitations" imposed upon him by God. Therefore we hear Peter saying, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put

to death in the flesh, but quickened by the Spirit." (I Peter 3:18). We will notice here, the words "suffered in the flesh" are in the same construction as to the similar phrase "being put to death in the flesh." In the latter expression we find that Peter was speaking of the fact that our Lord was put to death with respect to the flesh, thus "suffering with respect to the flesh." This suffering was the result of "unjust treatment." Thus the same holds true as in I Peter 4:1, which reads as follows: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."

The Christian who has suffered in the flesh is the Christian who has suffered ill-treatment from the persecuting world of unbelievers. The world always directs its persecution against those who are living lives of obedience to God, those who through Christ, manifest His characteristics.

Peter says to the "Divinely loved ones," following the thought that the smelting process which is operated among you and which is for the purpose of testing you, is a thing alien to you, as if an alien thing were falling by chance upon you. Instead of thinking that the suffering is a thing alien to them, the saints are exhorted to rejoice that such is their lot. But we should observe that this rejoicing has its imitations. They are to rejoice in the fact that their suffering only in as far as the sufferings are a natural consequence of a natural accompaniment of a Christlike life.

They are not to rejoice when they suffer for evil doing, but there is good cause for them to rejoice when suffering as a Christian, for then they are co-participants of the sufferings of Christ. He suffered for righteousness' sake, and His children are surely to experience the same kind of suffering. Not that we can be co-participant with Him in His expiratory sufferings which He endured on the cross, but in His sufferings endured during His ministry on earth, during which He suffered the abuse and persecution of enemies who were against Him.

The child of God, who has been "born-again," passed from death unto life, has died with Christ, and has been raised to "newness of life." Old things have passed away. All things have become new. The old habits, associates, practices, places, amusements, in fact everything of the old life which is not in accord with the teaching of the Word of God should be "put out" of the "new life" while such a one is now living as a Christian. The child of God has been bought with a price, so says Paul, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20). In the verse just preceding this Paul has this to say, "What? know ye not that your body is the temple of the Holy Ghost which is in you," "which ye have of God, and ye are not your own?"

If we are not our own, then to whom do we belong? We belong to Christ. Our citizenship is in Heaven. Our "pattern" is the Lord of Heaven. Our "old man" has been crucified with Christ. Therefore we are

exhorted not to follow the "lust" of the "flesh" the "old man," for he is dead. "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2). Now if we be dead with Christ, we believe that we shall also live with Him. (Rom. 6:8).

It was the "reproach" which the world was casting in the teeth of the Christians. Christian suffering to which Peter is referring is limited in its primary application and reference to suffering which is the result of persecution by the unbelievers because of one's testimony for the Lord Jesus. These Christians were being reproached for the name of Christ. This is the character which Jesus had under consideration when He said, "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5:11). The encouragement here is to the one who is being "accused falsely." If a child of God is guilty of that which he is being charged by the enemy, then we are not to "rejoice, and be exceeding glad." This is to the one whose life is a "living testimony" of the Lord Jesus.

The apostle Peter tells us "If ye be reproached for the name of Christ, happy are ye." That is, if the world persecutes a child of God, a Christian, that is an evidence of the "spiritual happiness" of his life. The world does not persecute a worldly Christian, only a Spiritual one is persecuted.

But not only is the fact of persecution an indication of a spiritually happy life, but also of the fact that the Holy Spirit is resting upon the Christian. Jesus said, "Come unto

me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). Meaning, "and I will rest you." Here our Lord causes the sinner who comes to Him to cease from his own efforts at carrying his load of guilt and "suffering," taking it upon Himself, giving the believer power through Christ, in his "new life" to function as a child of God. The Holy Spirit rests and refreshes the believer in the sense that He takes over the Christian's battle with sin and the heretofore futile effort at living a life pleasing to God, by giving him victory over the "evil nature" whose power was broken the moment God saved him, and by producing in his life His own fruit. The Spirit of the Glory, even the Spirit of God, is resting with refreshing power upon the Child of God, causing him to live a life which pleases God and toward which the world hurls its venom and hate.

"Yet if any man suffer as a Christian, let him not be ashamed." No doubt Peter remembered that awful night when he cowered before the might of Rome and denied his Lord. He even "warmed his hands by the enemies' fire," all because he was ashamed to own his Lord." Just after our Lord had told Peter to "feed my sheep," He said further, "Verily, verily, I say unto thee . . . When thou wast young, thou girdest thyself, and walketh whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me." (John

21:18-19). There is no record in the Scriptures that would indicate that Peter ever "denied his Lord" again. He was not ashamed to testify of His name, not only in word, but in deed also.

Peter exhorts God's children who are undergoing persecutions, that in view of the fact that these trials and persecutions are allowed to come by God and are designed to purify their lives, they have every reason to trust Him to take care of them through all of their sufferings.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as 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 first begin at us, what shall the end be to them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 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. (I Peter 4:15-19).

Dear readers, take courage, for our strength is in Him that hath all power, both in Heaven and in earth. The trials and sufferings that come upon us is because of our testifying as "His witnesses." We hear Him say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21).

There is a battle for the Christian to fight from the time he is "born again" until he leaves this "stage

of action." Our Captain is "King Jesus." He has never lost a "war."

Yours in hope,
POSIE W. ASHWORTH.

Danville, Va.

A MEMORIAL TO ELDER WYATT

Dear Brethren and Sisters:

A few months before his death, Elder J. W. Wyatt and Sister Wyatt moved their memberships to Willow Springs Church, and when he was deceased his body was laid to rest in the church cemetery.

While in conference Saturday, April 27th, Willow Springs Church agreed to donate to a fund to be used to purchase an appropriate marker—tombstone—for Elder Wyatt's grave.

Elder Wyatt had a host of friends far and wide, who appreciated him for what he was blessed to be, a faithful soldier of the cross and an able defender of the doctrine of election and predestination.

Feeling confident these dear friends will cherish the opportunity to contribute to this donation for this worthy purpose, we are hereby requesting that such contributions be sent to anyone of the committee appointed by the church for this purpose, who are as follows:

T. F. Adams, Chairman, Willow Springs, N. C.

F. P. Dean, Willow Springs, N. C.

C. E. Pollard, RFD No. 1. Varina, N. C.

Done by order of the church in conference.

Elder T. F. Adams, Mod.
Brother J. C. Adams, Clerk

We will be pleased to publish the

names of all those who wish to make a contribution to this worthy cause. I am sending a check for \$5.00 to Elder Adams, to be so applied.

JOHN D. GOLD.

A GOOD LETTER

Mr. JOHN D. Gold, Publisher,
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed \$2.00 for renewal of Landmark from September '45 to '46. Pardon me for not sending it sooner, but I have been so cut down in my feelings, and an aching void in my heart since the death of my husband (Henry Fox) who passed away the 20th of March.

I am so sad, lonely and broken hearted. What a loss to me. I miss him every where I turn, none but those who have passed under the rod know the desolation of my heart. "Thy twain shall be one," I fully understand now that a part of my life is gone. While the wound pierces my heart I want to feel that sweet peace and resignation that Jesus alone can give. My heart naturally turns to those I love in this dark hour of trouble.

I had thought I could never bear separation, and asked the Lord to take me first, but it was not His will. I want to bow meekly and say, "Thy will be done." Sometimes I feel he is near, supporting me while I am wading these dark waters of trouble untried by a poor, helpless, worm of the dust.

I have no one to share my pleasures and sorrows. No one to meet when I come in. He was sick a long time. I feel he is at rest.

The Lord knows best. I hope

He will remove the dark cloud that is hanging over me so heavily and reveal the sunshine and make me more submissive to His will.

I will toil on and try to be faithful 'till my summons comes calling me to meet loved ones who have passed over the river. Pray for me.

In hope,

Mrs. Henry Fox

R. 3, Roxboro, N. C.

LANDMARK A WELCOME VISITOR

Mr. J. D. Gold,

Dear sir: You will find check enclosed to pay my wife's subscription to the Landmark up to March 15, 1947. I should have paid it sooner, but just neglected it.

The Landmark is a welcome visitor to our home and I want to take it as long as I live. I want to mention attending the Bear Creek Association the first Sunday in May. It was a good meeting. I heard some of the preachers I used to hear when I lived in Wilson County. One of them was Elder J. B. Roberts of Farmville.

Elder Roberts, I want you to know I love to hear you preach, and have for several years, and hope you will be able to preach God's blessed word for many years to come. I hope you will be back to the fall session. I was in hope Elder Turner, Pate, Cobb and Fly would be there. Hope they will be there at the fall session. I want to go one day, if I can.

Yours very truly,

ANDREW BOSWELL.

Salisbury, N. C., R. 7.

THE RESURRECTION—No. 5

Let us examine the writing of Job further in regard to the rising of the saints. Most Bible students agree that Job is a figure of the church. Let us treat his writing in that way, remembering always the many lessons that are taught therein.

In the 19th chapter we have some glorious language. Just prior to this, Job had been in despair and gloom. Is it not true with you, reader, that your travel is like that? "My face is foul with weeping, and on my eyelids is the shadow of death." (Job 16:16). Does he mean his face is foul with weeping? Well, why not? That is what he said. I do not think he meant that his feet were foul with weeping. Do you?

Well now, that is how it looks to me, when God's dear children try to "explain" what the Bible says. Did you see that little verb "is"? Now I think that is present tense. I am not going to take the position that it is in the future. Would you say it is past tense? Now I think we all understand what we look like when we meddle with verses.

Listen, dear child of God, oftentimes you are in the land of Zodebar. But Jesus, the King, has always come and brought you safely to the table of the Lord. It will continue to be so. The God of Israel does not change. He came to Job and revived him. His weeping did not continue—rejoicing came to him. It will continue that way.

The night must come, dear saints. I would not tell you different. But I have something else to tell. I believe the appointment of God includes the night. It is at that time that the dew is distilled. For all the world, I

would not hint that it is not God's night. But every night has been followed by a day. It has not failed. It will not fail. It cannot fail. It was so with Job. It is true in all ages, in all places, and among all the saints.

Some power lifted the gloom and the tragedy from the mind of Job. Salvation became clearer to him as the mists were lifted by the rising of the Sun of Righteousness. "Oh, that my words were now written, that they were printed in a book, that they were graven with an iron pen and laid in the rock forever." What momentous words! The church never shall know in this vale of tears the providential care that God has arranged for her. Job did not know that his words would be seized upon by this poor, trembling, bankrupt sinner and embraced so fondly and cherished in every dark and lonely valley. Faith, that precious gift from a kind and tender Father, springs up within. "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." Gone a moment ago the gloom; gone the terrible and loathsome condition of His body; gone the time when He could not find him; all gone by the power of God's Holy Spirit, applying the efficacious blood of the Redeemer. No one of us can say what Job said. He, being a figure of the whole church, could, and did say, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Job knew that the thing that was told of him meant death. He knew that his body was to be destroyed. Yet in his flesh he was

going to see God. That little word "yet" has a world of significance attached to it. If it does not say that after the skin worm destruction, what does it say? Does "yet" mean that I am seeing God now in the flesh? No, sir. If the composition and grammatical construction has not been set aside, then Job was to see God after the destruction. If not, why not?

"Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." This was the expectation of Job. Not just his posterity, but this was a personal matter. It was Job himself. He did not have reference to the past. He did not have reference to the present. But he spoke of a certain thing taking place after something else. Thus it was future. If not, why not?

In love and fellowship,

W. D. GRIFFIN.

Covin, Ala.

PRIDE HUMBLED

(Editor's Note: Elder Leland was a native of Massachusetts, but served churches several years in Virginia. He was a very able preacher and gifted writer. The following is re-published because of the important lesson it teaches.)

The following incident is told as part of the history of Elder John Leland. Elder 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 her home in old Virginia and preach, telling him to set his time and her home was at his service. Mr. Leland replied to her by setting a day, at 10 o'clock

a.m. The lady was a very wealthy planter in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been reared in the high circles of life, and knew nothing about poverty, she had never associated with the laboring classes. She was about 35 years of age, but knew nothing of privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland was that she might make a display of wealth, and thus have the applause of all her associates.

So she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting. Everything was in the very best style. On the evening preceding the meeting several carriages of people had arrived to enjoy the hospitality of the hostess. About sunset, Mr. Leland came up to the mansion on foot. The day was quite warm and the walk had caused a free perspiration to run down his cheeks, making roads in the dust which had settled on his face during his day's walk.

His rap on the door was answered by a black servant of whom he inquired for the landlady. The servant ran down the broad carpeted hall to the door, from which proceeded the sound of talking and laughing. In very short time a lady, very richly attired, made her appearance, walking briskly and lightly towards the door where Mr. Leland was standing. He had a fair view of her

and at once read her physiognomy. His intentions had been to introduce himself, but before he had time to speak, she spoke in rather a harsh tone: "Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in 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 feet, 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 farther 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 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, but the 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 evenin', Mosta."

"Well, Aunty, I have come to ask a very uncommon favor of you."

"Bless de Lord, Mosta, what can dat be? Fo' please God, I'se got nuffin to give any one?"

"I am very tired from walking

all day. I called on your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, so I have come to see if you can allow me to shelter in your home."

"Bless de Lord, Mosta, I got no 'commodation fo' anyone; but 'fore a fellow mortal shall stay out doo's, I lets 'em stay in my cabin, if da can put up wid my hut. Uncle Ben be in directly, den he keep you company, while I fixes you sumpin to eat, fo' you looks as do you had not a morsel for a long time," at the same time pointing to a three-legged stool by the side of the door, saying, "Set down dar and rest yo'self, for you look so worn out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, Mosta, Aunt Dilsey never charge anyone yit fo' such 'commodations as I could give 'em, fo' God knows it's pore enuff at best. You say, Mosta, you call on Missus at de house dar, an' she can't take you in? Well, well, you must scuse her, fo' she's looking fo' a mighty heap o' company tomorrow. Dars a great man to be dar tomorrow, who is 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' fo' 'em. But heres Uncle Ben," she continued, as an old gray-haired 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 famil-

iarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look. Aunt Dilsey spoke, saying, "Uncle Ben, don't stare your eyes out at a stranger. Dis old gent'-man was out travelin' and come to stay in our cabin, kase Missus she cain't let 'im stay dar. So she's got a heap o' company now."

"Well," said Uncle Ben, "we's commanded dat if a stranger comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben. He learned, among other things, that they were a very religious family, but the hostess had been reared in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk and wished 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 invoked his protection through the night; that if it would annoy them he would retire to some place out of doors.

"Bless God," said both the old folks at the same time. "We allers likes prayin' in our house and neber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the 102nd Psalm. During the reading the two old blacks often said in a voice, "Amen, bless de Lord." When the Psalm was ended Mr. Leland fell upon his knees and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his Psalm and prayer that they could do no more than fix their eyes on their guest, as though they felt 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 be on his way."

Aunt Dilsey said: "Yes, Mosta, stay as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waited to see what the finality would be. About 9:00 o'clock everything was in a bustle about the stone mansion. All the servants were called in to dress in their very best. Carriages arrived

by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing. But to their dismay, no preacher had made his appearance, for the last 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 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, when Aunt Dilsey went to her mistress and said:

"Bless de Lord, Missus, why don't you git de ole man who stayed in our cabin last night to come here to de door and pray fo' de folks go home. He prayed in our cabin last night and dis mornin'. 'Fore God, in all my born days, I nebber heard sich prayin' afore. He's setting right dar now, under de tall pine tree, an' as 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 straggler, as they called him, come and pray before the congregation broke up. So, Aunt Dilsey went to where Mr. Leland was sitting and said:

"Mosta, de folks are all dis'pinted 'bout de preacher. He am not come, and da wants you to go down an' pray for 'em 'fore da all brake up. Mosta, I wants you to pray jist like you did last night."

Mr. Leland walked down to the front door, and standing on the steps repeated a short hymn by memory, sang, and then engaged in prayer. By the time his prayer was ended, all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, 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, and which they would find by referring to the 13th chapter, second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for 20 or 30 minutes, the hostess, who has refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland, and would, if he had allowed her to have done so, have washed his feet with her tears and dried them with the hair of her head. It was said 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 it was always to the poor and needy.

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, 1946

"WHO SHALL INHERIT, AT THE LORD'S HAND?"

A correspondent asks for an interpretation or views on Psalms 37-11. "The meek shall inherit the earth; and shall delight themselves in the abundance of Peace."

It seems to me that the scriptures answer this question. Moses was chosen of God, and Aaron and Miriam were jealous of Moses and said: "Hath the Lord indeed spoken by Moses? Hath He not also spoken by us?" And the Lord heard it (now Moses was very meek, above all the men which were upon the face of the earth) (Numbers 12:3).

"Ye that fear the Lord, praise Him; all ye seed of Jacob, glorify Him; and hear Him; but when he cried unto Him, he heard, "The meek shall eat and be satisfied; they shall praise the Lord that seek Him. Your heart shall live forever." "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of nations shall

worship before Thee, for the Kingdom is the Lord's and He is governor among the nations." Jesus said, "My peace I give unto thee. There is no other true peace, but the rest in Him, and His promises. It is only the lowly, the meek, that implicitly trust in Him and have no confidence in the goodness of man, so called.

David said further: "Good and upright is the word; therefore, will teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way." What a wonderful teacher is the Lord. And how true His promises of old, and His own testimony in His Sermon on the Mount.

David said: "The Lord lifteth up the meek. He casteth the wicked down to the ground." "The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel. He healeth the broken heart, and bindeth their wounds (Ps. 147th Ch.). "For the Lord taketh pleasure in His people; He will beautify the meek with salvation." (Ps. 149:4).

Isaiah said: "The Spirit of the Lord is upon me because the Lord hath appointed me to preach good tidings to the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord," etc. (Isaiah 61:1-4).

Jesus told who are blest in His Sermon on the Mount. "Blessed are the meek, for they shall inherit the earth. Blessed are they which hunger and thirst after righteousness, for they shall be filled." To such Jesus said: "Ye are the salt of the earth." We do not think it is meant

that the meek are to inherit the earth, as owners of it or any acre of it; but the redeemed of the Lord are the meek under consideration; who are His by redemption, preservation, and by the final and glorious resurrection, and ascension to that Home Jesus had in mind when He said, "I go to prepare a place for you, that where I am there ye shall be also."

The redeemed of earth enjoy the fruits and fullness of the earth, and while they may be covetous and want much, but we are taught "that having food and raiment we should be content."

A God-given hope in Jesus and in the sure promises of God are worth more than the gold of Ophir, all the rivers of oil or the cattle upon a thousand hills. Is this not enough?

O. J. DENNY.

CORRECTION

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

Dear friend: I have just received the last Landmark dated Dec. 15, 1945.

Note the error in the J. W. Jones letter, page 46, last column, in line 5. It reads, "and hoping that He who raised up the body of Jesus," etc.; but in print it is muddled so that from the last of line 5, it goes to the 14th line. And note other irregularities in setting it up in press. The proofreader must have neglected to proofread the article.

Following the lengthy articles from P. W. Ashworth, on pages 42 to 45 in the same issue of the Landmark. I commented on the same and

asked that my comment follow his article.

As it was published, it is unintelligent, and with the last word of last line of second column, page 45, it is so jumbled that the last 17 lines on page 46, first column, that no one can read it properly.

I have the copy of what I said, and you will kindly find the comment as sent in was as follows:

"Mr. P. W. Ashworth, the writer of the above letter, writes in part, as follows: 'Often I feel burdened, and this is one way in which I get relief in writing, trying to set forth those things that are in keeping with God's word. But Oh, I had much rather be with the Primitive Baptists, if they just could understand me, and to know that I have no desire to be the means of discord. I do miss the fellowship of the Baptists, for I am more convinced than ever that there is no substitute for the doctrine which God has blessed you to preach, these many years. I love it, for it is the only doctrine that will stand the test of time. I belong to no militant church, but feel that God's will is being done. He is trying me as "BY FIRE." I am all hedged in. I have no desire to turn either to the right or to the left, with the hope that I am being kept by His grace for some purpose.' (P. W. Ashworth).

The article above is very clear, and as we have been criticized often in the past for publishing articles from excommunicated members, or from those who have withdrawn from Primitive Baptist churches, I feel it is proper to let this note accompany the article attached.

May the Lord guide us all in the

way of peace. O. J. DENNY.

In justice to Mr. Ashworth who writes that he has voluntarily withdrawn from the Primitive Baptist Church, in Danville, Va., where he has been twice a member, and twice has left the fellowship, I ask that in justice to him the above be correctly printed.

O. J. DENNY.

Winston-Salem, N. C.

A GOOD MAN GONE

Mr. David Samuel Horsford, a highly respected citizen of Guilford County, was buried May 1st beside his wife who preceded him in death by some 30 years, there to await the resurrection morn. The funeral service was held by the writer and a neighboring Methodist minister, the services and interment being at Hillsdale Church, where Mr. Horsford attended services as long as he was able to do so. He was reported to be a lover of the Primitive Baptist doctrine and loved the Landmark. A good citizen gone. He was 88 years, 8 months and 8 days old.

O. J. DENNY.

FURNEY C. COLLINS

According to request of the family, I will endeavor to write a sketch of the life and death of a friend and close relation—Mr. Furney C. Collins. Though I feel too unworthy for such a sacred job. He was born on April 19, 1875, and departed this life June 3, 1945, making his stay on this earth 70 years. He was bound into matrimony on Dec., 20, 1899, to Miss Hattie Parsons, who was the daughter of Mr. and Mrs. Robert Parsons; also the granddaughter of the late Elder Job Smith; and to this union was born five children, as follows: Mrs. Edward Horne of Chinquapin, N. C.; Miss Dinnie Collins and Herman Collins of the home; Mrs. Cornell Waters and Dalton Collins of Maysville.

Mr. Collins was a prominent farmer of White Oak Township in Jones County. He and his loving companion lived a good,

loving and quiet life until death parted them. They reared a good, quiet and honorable family of children. Mr. Collins was a smart and industrious man, a good, quiet man, and a very successful one. He and his good wife were blessed to have a good and comfortable home, and to make it so much better it was a sweet and loving home for the old Baptists. And not only the Baptists, but all people who had a mind to visit them.

The writer was blessed to have the privilege to visit Mr. Collins' home a short time before his death, and he greatly enjoyed Mr. Collins' talk with him that day. He seemed to enjoy talking about the great power of the Almighty God. And how little the strength he had himself, and the writer was a playmate in our boyhood days and I never saw him mad in my life. He was always merry and joyful. I feel like Mr. Collins knew the truth, for he was one man that believed the salvation was of the power of God, and not the work of man. Mr. Collins never did offer to the church, though he would often go with his wife as she, being a member at White Oak Church. And he seemed to enjoy the preaching very much. The church looked for him a long time to come to the church. Though, for some cause, he never did. I do believe that he was a child of God, for we don't have to go to church to make us a child of God. But because we are the children of the Father, and we come to the church to share in the Father's love. Our Saviour did not demand the baptism of John's hands to make him a son of the Father, because he knew he was already a son of the Father, and he told John to suffer it to be so to fulfill all rightness.

Mr. Collins is a good man gone from this old world of sin and sorrow. He is gone but he is not forgotten, for we miss him so much everywhere. His dear companion has lost a good loving husband, and the children a good father. The community has lost a good neighbor and a good, loyal citizen. Our deepest sympathy goes out to his bereaved family. Though we mourn not for him as one we have no hope for. So dear family we pray the Good Lord will reconcile your minds to your great loss of him, realizing the Lord does all things well. We believe where it was your loss, it was to his eternal gain. For we know he is free from this sinful and corrupt world, and now is sleeping in Paradise, there to remain to the second coming of his Lord. And then he will rise from his sleeping dust and meet his Saviour in the air. Then they will journey along together to that land that the Lord promised to His children, that He prepared for His whole family.

His funeral services were conducted by Elder E. F. Pollard, assisted by Elder Hill Edward and Elder Eddie Humphrey

of Jacksonville, and was laid to rest in the Maysville cemetery under a beautiful mound of flowers, there to remain until that great morning when the Lord will thunder and the earth will shake, and the graves will open and the dead will come forth around the Lord's judgment hall; there to be judged according to deeds done unto the body, by a just Judge. And His sheep will hear the sound of His voice, saying: "Come unto me and inherit this Kingdom that I have prepared for you before the foundation of the world." And the ghosts will hear this voice, saying: "Depart from me, ye workers of inquiry, into the everlasting fire of the devil and his angels. I know you not."

Written by his beloved brother-in-law,
N. K. EUBANKS.

Pollocksville, N. C.

IN SWEETEST MEMORY

In memory of my sister-in-law and sister in the church, Lizzie Brown Corbett. Born May 24, 1873, to my oldest brother, James L. D. Corbett. She was married November 13, 1894. There were eight children born to them. Three died in infancy. Those living are James Edwin of Pennsylvania, Sarah of Jacksonville, Fla., Robert Lee of the home in Macclesfield, Mrs. Harrison Forbes of Saratoga, Mrs. John Evans of Nashville; and six grandchildren; one sister, Mrs. George Bridgers, Macclesfield; three half-brothers, Joe Brown, Macclesfield; Clay Brown, Tarboro, and Ed Brown, Ayden.

Sister Lizzie, if I make no mistake, joined the Primitive Baptist Church at Autry's Creek in November, 1895, and was baptized by Elder B. C. Pitt, where she remained until her death July 6, 1945. Her husband preceded her in death 32 years, leaving her with six children, one small baby who died soon after its father's death. Five were reared to woman and manhood, all dutiful children. Her youngest son, Robert Lee, and his wife made their home with his mother as long as she lived. Sister Lizzie was a devoted wife and mother and also to her church, and always attended as often as her health would permit. She was a great sufferer in her last years with bronchitis and heart trouble. She was stricken and died in about fifteen minutes. She told the cook and her oldest son's wife she didn't care for any supper and died about 7 o'clock p.m., the other children being away at the time. They called her son who was in Tarboro on business and he called Dr. Smith from Park View Hospital and he came at once, also another doctor who was called,

but she had passed away before they reached her. Her oldest son was in the navy and at sea and couldn't reach home at the time. Her funeral was preached by her pastor, Elder Bennie Denson of Rocky Mount, and Elder E. L. Cobb and the Rev. H. R. McFadyen of the Presbyterian Church made some remarks, after which she was laid beside her husband in the Corbett cemetery beneath a bank of beautiful flowers, there being over one hundred designs. She had a host of friends and neighbors as well as the family to mourn her passing. We all miss her kind words and loving deeds, but we would not have her back to suffer again, for I feel that she is now asleep in Jesus blessed sleep, from which no one ever wakes to weep. May her children walk in her footsteps and they not make any mistake. May God's richest blessings rest and remain with her children and grandchildren and keep them in the ways He would have them go.

Written by her sister-in-law,

(Mrs.) LUCY C. PITTMAN.

BLACK CREEK UNION MEETING

Dear Mr. Gold:

Please publish in the Landmark that the next session of the Black Creek Union will be held, the Lord willing, with the church at Bethsailla on the fifth Sunday and Saturday before in June, 1946. The church is located four miles east of Dunn. All lovers of the truth are invited to attend.

Many thanks for publishing same.

Yours truly,

ELDER GEO. JOHNSON, Mod.
BRO. W. V. BLACKMAN, Clerk
ALONZA BAREFOOT, Asst.
Clerk.

SERVICES AT BAY CHURCH

The Lord willing, there will be services at Rose Bay Primitive Baptist Church the fifth Sunday and Saturday in June.

Cordial invitation is hereby extended to all who may feel impressed to meet with us.

Elder O. S. YOUNG, Pastor.
VIOLET O'NEAL, Clerk.
Swan Quarter, N. C.

WHITE OAK UNION

The White Oak Union is to meet with the church at Newport this week-end, Saturday and Sunday.

Will be glad to have you and yours to meet with us. If you can get an invitation in the next issue of the Landmark and get it out this week in time, please put one in for me.

WALTER R. MANN, C. C.
NEWPORT, N. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIX

MARCH 1, 1946

NO. 8

PSALM 6.—A PSALM OF DAVID.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed.

My soul is also sore vexed; but thou, O Lord, how long?

Return, O Lord, deliver my soul; oh save me for thy mercies' sake.

For in death there is no remembrance of thee; in the grave who shall give thee thanks?

I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord will receive my prayer.

Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

PSALM 7—SHIGGAION OF DAVID, WHICH HE SANG UNTO THE LORD, CONCERNING THE WORDS OF CUSH THE BENJAMITE

O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

O Lord my God, if I have done this; if there be iniquity in my hands;

If I have regarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

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

LEAD ME, LEST I GO ASTRAY

(B. S. Cowin)

Lead me, lest I go astray
In the straight and narrow way,
And let me trust Thee every day
To lead me on.
Guide aright these naughty hands
To do what'er Thy law demands,
And may I know Thy guiding hand
Still leads me on.
Guide my sinful, stammering tongue
Let Thy worthy praise be sung
From the rising to the setting sun,
And lead me on.
Guide my wayward, stumbling feet
In the paths of peace so sweet,
Strengthen me each trial I meet,
And lead me on.
Guide this feeble, slothful mind,
May it to sinful thoughts be blind,
And to Thy blest be inclined,
And meditate on Thee.
Guide me till this life is o'er,
To that bright and peaceful shore,
Where life's storms shall beat no
more,
O lead me on.
And when with mortal cares I part,
When death has stilled this throbbing heart,
Then may I see Thee as Thou art,
Still lead me on.
And when no more with cares I'm
fraught,
I'll praise Thy name then as I'd
ought,
For my soul Thy blood has bought,
And carried home.

BORN AGAIN

Jesus said, "Except a man be born again, he cannot see the kingdom of God, and except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of Heaven. That which is born of the flesh is flesh, that which is born of the spirit is spirit. Two natures in one person." 3 chapter of John, 3-5-6 verses.

If I be lifted up I will draw all men unto me (at resurrection). There is more than one kingdom spoken of in God's word.

There is a spiritual kingdom that all the elect family are translated into by the spirit of God the minute they are born in this kingdom of heaven to stay because they are born of God. They are never excluded or expelled from this kingdom, it is their lot and portion in all eternity. This is that house or kingdom made without hands, eternal in the heaven of heavens.

Paul was caught up to the third heaven or kingdom. The church of God is one kingdom of heaven here in the world, and probably is what Christ had in mind when he said except you are born of water and of the spirit you cannot enter the Kingdom of God (The visible church composed of baptized believers in Christ). The first qualification for church membership and fellowship would be an experience of grace as evidence of the second

birth and being baptized in water as the example of Christ, they have now entered the church or the Kingdom of God, but they may be excluded from the Kingdom of heaven, but never will they be turned out of the Kingdom of Heaven they are translated into by the Spirit of God at the time of their spiritual birth. He that hath begun a good work in them will perform it till the day of Jesus Christ. Without being baptized you cannot become in fellowship with the Church of God (This may be what Christ had in mind when he said born of water or it may be he had in mind the first birth which comes forth with water. Anyway I am not one who believes you can not be saved without being baptized. You are saved or born of the Spirit before you can tell experience of grace for baptism, that was what John the Baptist taught. Being evidence of your faith and repentance, you need not tell me you are the seed of Abraham. Has the spirit called you to the Kingdom of Heaven, (the repentance and baptism to enter the Church of God).

There will be a lot of people in the mystical body or Kingdom of Heaven now invisible to the natural eye who have never been baptized or joined any church, but anyone who stays out of the church (Kingdom of God) is not doing their duty in following the Saviour in fellowship and in baptism in water.

Baptism in water or fellowship of the Church of God is not necessary to Salvation, but is necessary to our well-being in time.

First, we are born of flesh and

can see the kingdoms of nature, which are many, and no man in the state of nature can receive the testimony of Christ Jesus. He has to be born of the Spirit before he can believe, repent and receive spiritual testimony of Christ. The flesh is one body of the dust of the earth and returns to earth at death.

The soul, the inner man, is the one that is born of God and is called the second birth. 1st, That that is born of spirit is spirit. 2nd, That that is born of flesh is flesh.

The flesh is the same enemy to God after the new birth and can not understand the spiritual things of God and all we know of spiritual things is by revelations of Jesus Christ through the inner man who is born of incorruptible seed. The carnal mind by nature of the first birth is God's enemy and wars against the Spirit of God so we cannot do the things that we want to do because the flesh lusteth against the spirit. He that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin. The inner man is holy and free from sin if it has been born of God and will never die.

This we can not say of the flesh of the saved and the unsaved, they are both sinners in the Adam nature unholy, full of corruption. This mortal must put on immortality. This corruptible (natural body puts on incorruption and becomes a spiritual body at the resurrection day of Christ Jesus.

By inspiration with the eye of faith we can see him who is invisible seated at the right hand of God to make intercession for the saints. Heaven is a place where

God will gather the elect family now scattered all over the world, who have been born, not of the flesh, not of the will of man, not of blood, but of the Spirit of God. Our bodies will be resurrected not a natural body but a spiritual body like unto the body of Christ, who ascended to heaven as the disciples look on. He is coming again with the same body to receive all the heirs of His body. The chosen or elect family of God. Nicodemus, a ruler of the Jews came to Jesus by night. His actions and what he said to Jesus was proof that he had been born of the spirit, yet he did not understand how this could be, neither do we understand, but very little about this new birth. He said we know thou art a teacher come from God for no man can do these miracles except God be with him. This is proof that he was a believer although he did not understand this mystery, neither do we know all about it.

First, Adam, our federal head was made of the earth and we all fell in him into condemnation. Condemned under the righteous laws of God.

Second, The second Adam, the federated head of all the elect family was Christ Jesus from heaven, a quickening spirit who had a natural body free from sin, prepared for a holy sacrifice to free the captives of sin and condemnatoin and make peace with God, whose righteous law had been violated by the whole Adam family. None of the Adam family could make a sacrifice which would be acceptable to God because they are all sinners, therefore, He sent

His son free from sin to atone for all the Father giveth him in the Covenant of Grace before the foundation of the world and by one offering he forever perfected them.

Christ did not say to Nicodemus that we must do something in order to be born again, but He said you cannot see the Kingdom of God except you are born again.

There is nothing we can do to cause God to give us this second birth which is spiritual.

All we can do is stand still and see the effects of the Salvation of God. (The Kingdom of Heaven is within everyone born of the spirit.

Christ said you hear the sound of wind you cannot see it, so is every one that is born of the spirit.

You can see the effects of the new birth by the way they act and by what they say which gives evidence of a new born baby of God's grace. A child of grace, a child of God in hope of immortal glory.

Thomas W. Kimsey

919 Asheboro St.,
High Point, N. C.

GOD NOT THE AUTHOR OF SIN

Dear Brother Hands:

I have been reading your articles for perhaps 25 years and heard you preach at the funeral of Brother Byrd, about 10 years ago. I am greatly interested in the movement toward a reunion of all orderly Baptists as you suggested in a recent article in the Landmark, and hope that something may come of it. I have been identified with the "Old Line" Primitive Baptists since 1913, and have been speaking as a frail individual since 1918, but I would like to hear you preach again and

discuss some matters with you. Where will you be during the next few months, if blessed of that One who makes no mistakes, but is perfect in everything? How near do you come in your appointments? I hope you have a mind to write me."

In Bonds.

Remarks: I appreciate this letter from this very able and highly esteemed Elder by his people. With the great ability as a minister, and the influence and the humble peace-loving spirit exhibited by this good brother, and his desire for a reunion of all orderly, sound, peace-loving Primitive Baptists, he can accomplish great good with his brethren and his correspondence in effecting a reunion in his country. I am sure we are all fully agreed on the great essentials (the fundamental principles) of the Faith and Practice upon which all of our churches and associations were constituted and upon which our ministers and deacons were ordained. I visited some of his corresponding Baptists and preached for them and was fully endorsed. They wanted me to have appointments at all their churches. I also spent a night with the Moderator of their Association and we talked over all the phases of the doctrine and practice of our people, and we were perfectly in accord. Since then, I visited one of their most gifted ministers in a corresponding Association and found him perfectly sound on the Primitive Baptist Articles of Faith and Practice. On one point he did not convey his idea in the same expression we would use. But he was kind and Christ-like.

I am sure if the great body of our

people could meet in an humble, peace-loving, Christ-like spirit, they would love each other too well to be estranged from each other over a non-essential point. I believe all true Baptists are tired of war and would be glad of a reunion upon the fundamental principles for which our people have ever contended and not let a little technical point keep them separated. Let us see where our fathers stood:

"But the first verse in Genesis tells us that God created all things; and the third chapter of Genesis implies that evil of sin originated from the ungodly exercise of creatively free-will. Sin is not an attribute of matter, but of spirit. The most Holy God is reached in any sense its cause or author (Gen. 18:25); Job 15:15; Psalms 145:17; Habak. 1:13; John 1:5; James 1:13; Jer. 7:9,10; Jer. 19:5)—such a thought were most awful blasphemy. Man's body, so created, was very good (Gen. 1:31) and not sinful. Christ's body was never the seat of sin (Luke 1:35; Heb. 7:26), and the glorified bodies of the saints shall be free from sin. (Rom. 6:7; I Cor. 15:42; Phil. 3:21; Rev. 21:27; I John 3:2. Hassell's Hist. pg. 31, 32.)

Elder Gilbert Beebe, Sign of the Times, editorially p.p. 30, 31, said: "The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man's acting involuntarily in sin; nor does it exonerate him from accountability; this may be discovered by noticing the following examples—the crucifixion of Christ (Acts 4:27 and compared with Acts 2:23), the abduction of Joseph, together with

many other circumstances recorded in holy writ. They meant it for evil (carried out the desires of their hearts—their free will. L.H.), but God ordained it for good (Gen. 50: 20). The wrath of man shall praise Him, the remainder of that wrath He will restrain.

Satan himself, if he could speak the truth, would tell us that he could not drown a swine without the permission of God. Men and devils act voluntarily in sin, without the least regard to the purpose or decree of God; of whose purpose or decree they are totally unconscious. While they act from wicked motives, God means it for good, overrules even their wicked acts and murderous designs for His glory, and the good of those who are called according to His purpose." Hassell's Hist. p. 654. Eld. John Rowe of Georgia said, "God's decrees are not causes of men's sins, any more than the sun is the cause of darkness. We may feel assured that God is just in all His dealings." Hassell's Hist. p. 655. Elder J. R. Respass, Editor of Gospel Messenger, said: "Of two things we are assured—first, that God is not the cause or creator of sin, but hates and punishes it; and, second, that we are ourselves blamable and justly punishable for our sins. Hassell's Hist. p. 653. Elder Hassell said: "God's decree is the efficient cause of all good in the elect, while the cause of sin in the reprobate is the evil will of man permitted to operate voluntarily and independently of divine grace, and thus left by God to go to perdition. God did not compel Adam to transgress this law which He had given him, but withdrawing His re-

straints, 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 wrath. He inflicts endless death upon the guilty unredeemed sinner—everlasting separation from His holy presence. And alone by this perfect sacrifice (Jesus) 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 of evil.

"I make peace and create evil." Isa. 45:7. The prophet explains, in Isa. 2:11 and 31:2, what evil is. The same Hebrew word "Ra" occurs in three verses, and is rendered "ill" in 2:11, but evil in the other two verses. The evil which God creates is plainly seen in 2:11 and 31:2 to be not sin, but the very opposite—the holy punishment of sin, adversity, calamity, etc. Hassell's Hist. pp. 650, 651.

John Gill, over 200 years ago, the ablest minister since Paul, said: "Therefore (God) cannot be the author of sin. He neither commands sin, nor approves of it, yea, nor persuades to it; nor tempts nor forces to it; but all the reverse, He forbids it, disapproves of it, dissuades from it, threatens to punish for it, yea, even chastises His own people for it; and besides, overrules it for great good, and for His own glory."

Hassell's Hist. pg. 651. Elder L. H. Hardy of N. C. said: "Our brethren have reason to stand shoulder to shoulder and contend earnestly for the faith once delivered unto the saints. I heard a minister use for a text, 'All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee.' Psa. 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 tells 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 low in repentance from my evil ways. For this very cause I am made to hate myself and to pray to 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 itself, but the very appearance of it. There can be no danger in not coming anywhere near a rattlesnake—shun evil temptations. Do not put ourselves in places where we know that temptations are likely to rise."—Zion's Landmark, Nov. 15, 1916. My Hist. p. 176. "I am in hearty sympathy with Elders J. S. Newman, J. J. Edwards, J. A. Moore, J. L. Collings, and a host of others, in their Scriptural efforts to get our scattered people together. We deny the authority or standard of any human councils or tests of fellowship to be

set up over us except the Bible and God's Holy Spirit, yet we believe the Bible teaches the doctrine and practice as generally held by the Primitive Baptists. We have no use for the idea that God is the author or approver of sin. Yet we do certainly believe that God most perfectly knows and foreknows all things and each thing before it ever comes to pass. To deny this is to make God a liar.

But most of us now feel and believe that it is best to do as Elders P. G. Lester, S. Hassell, L. H. Hardy, J. T. Rowe of N. C. and many others have agreed to do: To leave off those expressions as far as is possible that are not found in the Bible that have caused confusion and division among our people.

And now to take down all extreme (unscriptural) bars and each make acknowledgment for his personal wrongs. I cannot see how any reasonable Old Baptist can object to this. And we are to pray to be delivered from unreasonable and wicked men. We have never had any divisions nor confusions in my home Association, Graham, Texas.

J. H. Fisher, My Hist. p. 192, remarks: "We feel sure that every true Primitive Baptist on earth believes that God is omniscient and His foreknowledge embraces all things and all events, that His attitude toward sin is overruling and His relation toward holiness is causative. God is not the author of sin, neither does He coerce, influence, cause or approve of sin. Sin is man's act, for which he is accountable; it is his fault, he is to blame for all disobedience. In regeneration we are wholly passive. The exhorta-

tions to righteous living are to living children of God, whom God gives enabling grace to do what He commands (Phil. 2:13; I Cor. 9:27; II Cor. 12:9; Eph. 5:8-21; Eph. 2:10; 3:8; Phil. 4:13).

Inasmuch as there has been a strife about words to no profit and believing the great body of our people are agreed on the fundamentals and what the Scriptures plainly teach, if they understood each other—and we so much need each other and should not be estranged from each other over objectionable and confusing expressions—we therefore insist that on those controverted points that we leave off objectionable and unscriptural expressions in our preaching and writing as nearly as possible and that we henceforth try to speak the truth in love, using Bible terms on controverted points, and praying and striving in the most humble, loving manner for the full restoration of loving fellowship among our people. Remembering, too, that sin is the transgression of the law, a disease, and we should not be concerned so much about the cause of the disease, but our great concern should be the remedy. All true Old Baptists are fully agreed on the remedy which is found above in Jesus. Let us not fall out about the cause of the disease. We need the remedy. Let us all labor together for unity.

Submitted in love,

LEE HANKS.

P.S.: I am sure the great body of Primitive Baptists will accept the above as advocated by our sainted fathers. In all of my travels, all on both sides, believe the articles of

faith and practice upon which the churches were constituted. All believe in the sovereignty of God, His omnipotence, omniscience, omnipresence, immutability, predestination as taught (Rom. 8:29-30; Eph. 1:5; I Thes. 4:7; 5:9-10; II Tim. 1:9). Election of a definite number of Adam's fallen, depraved race to eternal salvation (Psa. 65:4; Psa. 139:14-16; Rom. 9:11-15; Eph. 1:4; II Thes. 2:13). Special atonement or redemption for all the sins of the elect, past, present, and future (John 6:37-40; John 10:11; Rom. 3:23-25; Eph. 5:23-28; Tit. 2:14; Heb. 1:3; Heb. 9:12; 10:14; I John 1:7; Rev. 5:9). Effectual calling, final preservation of all the saints through grace; resurrection of all the bodies of the just and unjust, and the joys of the righteous and punishment of the wicked will be eternal. (Matt. 25:31-46; John 5:28-29; I Thes. 4:13-18; Rev. 20:15). All the redeemed will be called, regenerated and born again by the direct operation of the Holy Spirit upon the sinner's heart independent of means and instrumentalities of men. The preaching of the gospel belongs to gospel subjects whom God has prepared—feed the sheep and lambs, feed the church of God, comfort and edify God's living children, etc.

The Primitive Baptist Church was founded by Christ (Matt. 16:18). All other so-called churches were founded by men and preach the power of men in salvation. Primitive Baptists want no religion in man-made societies. They take the Scriptures to be their only rule of faith and practice (Matt. 28:20; II Tim. 3:16-17; Rev. 22:18-19). They be-

lieve that private trespass, in the church, should be dealt with according to Matt. 18:15-22. Public offenses against the whole church (Matt. 78:6-14; 23-35; I Cor. 5:11-13; II Cor. 2:7-19; 6:14-18). Overtaken in a fault, Gal. 6:1-5). Discipline belongs to the church. When a member is righteously excluded from one orthodox church, he is excluded from every church on earth. To regain fellowship, he must be restored by the church that excluded him. No other church, man or body of men can restore him. I am sure all true Old Baptists accept the above, and believe in keeping disorders in faith or practice out of the church. The church then should have a clean, loving discipline and strive in love for peace.

May all true Old Baptists be reunited in love.

Written in love,

LEE HANKS.

Cantonment, Fla.

THINKING OF THE BAPTISTS

My Dear Sister Batchelor:

I will write you and let you learn that I've been sick since February 7, 1945, in bed and in doors most all the time, under the doctor's care. Since I've been sick I've had many thoughts of the church and believers in Zion, the Primitive Baptists, everywhere, in peace and many thoughts of those who are not in peace, especially our armed forces in war.

Oh it must needs be that offenses come, but woe unto them, by whom they come.

My dear Sister Batchelor, I'm in trouble, and so is everyone else who has a son or a daughter in this cruel

war, in services, who fear God and believes the truth as it is in Christ Jesus, our Lord and Saviour above. But we read of wars in the Bible. They had wars under the old covenant of time, under the Mosaiac law before Christ was born, and there have been wars since, and now the world is almost all in war. Most all peoples are in trouble. But God can and will stop all wars at His time, and not our time.

But in this world we shall have tribulations, but in Christ Jesus, our Lord and Saviour, we have peace. Wickedness and strife shall abound in the hearts of His people, His chosen elect who were chosen out of the world before the world began. Great is thy peace in Zion. Oh it's glorious and gracious to the children in peace. They are the happiest people on earth.

But what gives me troubles? I'm fearful. Am I one of His elect family that Christ died for on the rugged cross of Calvary and prayed for as He hung, bleeding, and said, "Forgive them, Father; they know not what they are doing."

Oh, I'm given dreams and visions that strengthen my hope, and I'm made to rejoice in them, and I'm made exceedingly glad and I even forget at a moment of time there is trouble in our lands.

Now, the church in Zion, my dear Sister Batchelor, we don't have many days to live in this world; we can't live any too good, while we are blessed to stay in this wicked world of trouble and torment; but I do desire and pray to God above in Heaven that I may live a peaceful life in the church of Zion. I pray God of earth and in Heaven that I

live as a member of the church in Zion; never do nothing or cause nothing to be done; to change the peace of the holy church of Zion in Bethsaida, where my membership is recorded. If my dear brethren and sisters can afford to fellowship me and let me live with them. I'm a sinner, I hope saved by grace. If I'm saved at all. I love the church, the precious brethren and sisters in Zion and peace. I love them with a special love, I hope.

LOVES PRIMITIVE BAPTISTS

P. D. Gold Publishing Co.,

Elder O. J. Denny, editor of the Zion's Landmark, by chance, sent Brother Bent and me a copy of your beloved little paper, Zion's Landmark, and I sure did like its contents. It seems to be perfectly in line with my belief. I have been a member of the Old Hardside Primitives or Old School Baptists since the year 1908, when I joined the church in Mississippi in the bounds of the Little Zion Association. I was baptized by Brother L. F. Easley, who was moderator of that association for 50 years. He passed on to his reward in February of 1939 at the ripe old age of 84. I left the State of Mississippi in January of 1913, came to Texas, and have met a good many true Baptists and lots of people who claim to be Primitive Baptists that don't produce the fruits, and we are taught to judge the tree by the fruit it produces.

Some Primitive Baptists go to all kinds of worldly amusements, such as picture shows, circus shows, ball games, swimming pools; but I don't think that we will ever find a single one of God's dear children at any

one of the above mentioned places. I will soon be 69 years old; have been with the dear old church 38 years, and have never regretted having a home with them, and am like Ruth—want to live with them, die with them, be buried with them—their God is my God. So I am satisfied to remain with them. Lest I do not, so that I am any good to them; but they are all to me.

Well, Brother Denny, I did not intended to write so much. I only wanted to ask your company to please send me a sample copy of the Zion's Landmark and the semi-weekly Times, as I want to take them.

S. E. REEVES.

Hawkins, Texas, Rt. 1.

CHANGE OF ADDRESS

Dear Brother Gold.

Just a few lines to you to let you all know I have moved and send my mail to me here at my new address. Mrs. Mary E. Justice, Jacksonville, N. C., Rt. 1.

I truly hope you and family are well. We are all up at present, but I have had a lot of trouble. My husband was helping blow up stumps on the 12th of February and a pine struck him on his head and cut it up so bad he almost died. He was in the hospital 10 days and he has not been able to work any since, and I have had a time trying to do for him and look after my work too.

Please put my new address in your paper, so people who write me can know I have moved. I have a nice place now and like the neighbors fine.

MARY E. JUSTICE.

Jacksonville, N. C., Rt. 1.

GLAD YOU ARE BETTER

Dear Mr. Gold:

Please renew my subscription to Zion's Landmark from February 1, 1946, to February 1, 1947. I would have done this long ago, but I have been sick quite a while. In fact, it has been 14 weeks since I have been out of my own yard. My father, W. J. Stephenson, preached for the Primitive Baptists many, many years ago. He died at 86 and was still a firm believer in the Faith. I take the Landmark because I love it; enjoy every word; only wish it came every week instead of semi-monthly.

Papa took the Landmark as long ago as I can remember. I have seen your father and heard him preach. Next to my Bible, I love the Landmark best. It feeds and satisfies my soul as no other publication does. So, far be it from me "to remove the ancient Landmark our fathers have set."

MRS. FRANK FREESTROM.
Newberry, S. C., 939 Speers St.

GRATEFUL

Dear Mr. Gold:

I want to express my appreciation to you for getting my other article of writing before the public. I am sending another and hope it may be published sometime soon. I know it is long. It looked like I could not quit writing, until I wrote what I did, though I hate to beg. Others may be suffering for theirs to come out also. If you see fit you may continue it from one paper to another until you get it all in.

May God bless you all in the success of your paper.

MRS. MAMIE FISH.
Angier, N. C.

WANTS LANDMARK

To the Editor of Zion's Landmark, Wilson, N. C.

Dear Sir: I am a widow woman. My father used to take this paper in his lifetime and I liked to read it so well. Now that I am alone in my home so much, I wanted to get this paper to read. Did not know where it was published, but one of the Elders, Brother Gardner, told me he thought it was published at Wilson. So I am writing to know and get prices. Please write me. The following is my address. Give price of paper. Thanks.

EVA J. CUMMINGS.
Pulaski, Va., Rt. 2, Box 221.
Would like to send it to you.—
The Price is \$2.00 per Year.
John D. Gold

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

P. D. Gold Publishing Co.,
Dear Sirs: I enclose a check for five (\$5.00) dollars, for which I would like for you to renew my subscription to Zion's Landmark, and one (\$1.00) dollar for someone unable to pay. I thank you.
Yours truly,
MRS. J. P. TEMPLE.
Selma, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Mr. John D. Gold
Kind Sir: I am sending money order of three dollars. Please extend my subscription for another year and use the extra dollar as you see fit.
Your friend, with well wishes,
MRS. W. T. ALLEN.
Reidsville, N. C., Rt. 3.

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A CALL TO THE MINISTRY

I was standing in our kitchen near our water table one day and was told that I had to die. I spoke out and said, "Oh, Lord, what kind of a death have I got to die?" The answer was, "A death to feed the Flock." The Flock of God was the Flock that was in my mind. But what did that mean? I thought, "I may have to write for publication." I did not know of any other death a woman could die to feed the Flock of God. I also thought I had died a few weeks before that one of the most awful deaths one could die and live on this earth. I thought of that death and tried to ask if the death that I was warned of would be as severe as that. I was told it would not. Which was some consolation to me, although it lasted longer. Now I was warned of a death that I had to die. And just as sure as I am warned that I have got to die that surely I will die some kind of a death. It looks like to me a sure evidence of the fore knowledge of God. He knows what is going to be even if he does not predestinate all things that be. I did not think this death that I was warned of meant to die and leave this world. I thought it meant some kind of suffering that was confronting me. So I waited and loomed forward to it with a dread for some time. When finally the dread of it passed off and I forgot about it. I expected to suffer the death immediately after I was warned of it and it was some two or three weeks before it came. After it came though and I died I could look back over it then and see.

Now, I will try to tell, according to experience, the death I died to feed the Flock of God.

On the night of March the 4th, 1930, I was up all night, that is till fifteen minutes until 5:00 o'clock the next morning, walking the floor back and forth and round about; could sit in my chair very little. During the night I had three different visions of things I had to suffer. All three of them came just a few minutes apart. Although I did not know then what they meant. But as time elapsed I learned. My life along then was a continuation of suffering and distress.

On the night of March 5th, 1930, I retired early, since I had been up all night the night before. But I could not lie, so I got up. When I got up my husband had just started to bed and said to me, "Oh, go to bed that looks like foolishness to me." I replied as kind and gentle as I could, "The bed can't hold me." He just did not know what was upon me. He had already that A. M. insisted on having the doctor with me. He seemed to think my nerves were hadly upset. Finally, I said to him, "You may have the doctor if you want to but it won't do any good." I knew no human being could take what was upon me off.

Even if I had been up the night before as I had, there was something the matter with me I could not lie there. When I got up I felt like I would have to sit up all night as I did the night before. I did not know what for but that was the impression I had. I did not think there was enough fuel in to

last all night so I ventured as brave as my fear would let me, for there was a fear upon me that I believe was more than natural, and I went out to the wood pile and got some more wood. After I had carried my wood in I sat down in a big arm rocking chair for a little while, (I was in the dining room separate and apart from the rest of the family). But the time soon came that I could not be still. I got up and began to walk the room back and forth and round about. That was not long after I had had an operation on my feet and I was wearing a light weight pair of men's shoes. (I could not wear women's shoes). So I got me an old pair of stockings and pulled them on over my shoes and turned them back so there would be two ply between my shoes and the floor to try to keep the tramping of my feet from sounding loud enough to disturb the quietness of the rest of the family.

The only natural company I had was my watch. I put it on the mantle so I could look at it when I wanted to see what time of night it was. I wanted to know all a long how much of the night had gone by and how much more I still had to spend to finish up the night. The impression was I would be up all night. Some time I would look at it and it had been one or two minutes since I had looked at it before and sometime five or ten. That was a long tedious night to pass off walking as I was not knowing what for only that I could not be still. A little before three o'clock in the morning I came near my chair which was in front of the

fire place a voice spoke and said, "The Old Man Adams happened this way." I was struck with such a fear I put one hand on one arm of the chair and the other hand on the other and bore myself down into the chair. Just as I had sat down the voice spoke again and said, "From Heaven and Immortal Glory." Such a fear as was upon me then is inexpressible. I did not utter any words of prayer but in my feelings I desired strength to bear up under the fear that was upon me. It seemed like during that night that heaven had opened up and the inhabitants of heaven were looking down upon me, a poor weak and suffering mortal.

"The Old Man Adams happened this way," meant to me that Elder J. E. Adams who died March 17, 192 had passed through just such an experience as I was going through then.

(Continued next issue)

IN MEMORIAM

As a token of love and respect, I have been requested by the family of Sister Violet Oakley Clayton to write this in her memory.

Sister Clayton was born December 23, 1874, daughter of the late Zachariah and Mary Oakley of Person County. On July 17, 1895, she was united in marriage with J. Alvis Clayton, and to this union were born five children. One daughter, Mary Lou preceded her mother to the grave. The surviving children are Pearl, Hassell and Leland Clayton, and Mrs. Grace Oakley.

Sister Clayton had been a faithful member of Stories Creek Primitive Baptist Church for many years, always faithful to fill her seat, to minister to her pastor, and to manifest her love to all the members of the church. She possessed a wonderful wisdom and understanding as to how to go among all people in peace and love. Her Christian character and walk in life proved that she was a child of God. She was a kind and loving mother, not only to her own children, but her influence and guiding hand were extended outside her family to those who felt near to her. A

more suitable person could not be found for the job that was hers for many years—wife of the superintendent of Person County Home. The old and weak looked up to her, and she always has a word of comfort and advice for each. I know of no person whom my dear husband, the late Elder L. J. Chandler, and I, respected more highly, and I remember hearing him, on several occasions, make the remark that she seemed like a second mother.

Sister Clayton was confined to her bed many months, but had been suffering patiently, submissive to the will of God. She is greatly missed by her family and many friends, but we feel confident that she has found a home in Heaven.

The funeral was conducted at Stonie Creek Church by Elders N. D. Teasley and L. P. Martin. Her body was laid to rest in the family cemetery, the old home where she was born and reared.

Surely a mother in Israel has gone to her reward.

MRS. L. J. CHANDLER.

Roxboro, N. C.

IN MEMORIAM

In memory of my sister, Mamie Corbett, daughter of the late Henry and Elizabeth Eason Corbett.

Born March 16, 1890. Died February 13, 1941, lacking one month and three days being 51 years old.

Mamie united with the Primitive Baptist Church at Autry's Creek the Saturday before the first Sunday in June, 1925, and was baptized the following morning with four others by the pastor, Elder Amos Crisp. Mamie and her only brother and one of her sisters lived on together after my mother's death, her sister being an invalid eleven years, she having the care of her five years and I have had the care of her since Mamie's death. Mamie lived a lonely life after mother's death and she found life such a burden she no longer could bear the burden, so God knew best and took her from all her troubles and trials to live with Him forevermore.

She was taken from us so suddenly. She was taken sick Tuesday and died Thursday night about 10 o'clock. She asked me to call her doctor back about 6 that afternoon and said she hoped he would come and give her something to put her to sleep and she would never wake up. And when he came to put her to sleep and she woke up and I raised her up and she fell asleep in that blessed sleep which none ever wake to weep with a smile on her face, she was not conscious of waking; she only opened her eyes to close them in death. Oh, how sad and lonely we are without her, but we would not have her back here to suffer again. But say, Dear Sister, with Christ remain. Mamie was so much help and company to me after my

husband died. Now I feel so much alone in the world, but for the blessed Lord I never could get along. Her funeral was preached by her pastor, Elder Bennie Denison, and assisted by Elder J. B. Roberts, after she was laid to rest in our family cemetery under a mound of beautiful flowers, there to rest from all trials and troubles to be raised with all the saints of God and be changed at the last day and ever be with Him in Glory.

Written by her loving sister,

LUCY CORBETT PITTMAN.

Macclesfield, N. C.

WALTER LANDIS STANFIELD

Walter Landis Stanfield was born in Caswell County near Yanceyville, N. C., Aug. 25, 1872. Died at his home in Selma May 22, 1946. He was married to Miss Zelphia Fulghum June 24, 1920, who with an adopted son, Walter L., Jr., survive.

He joined the church at Pleasant Grove near Reidsville on Saturday, May 17, 1930, and was baptized the following Sunday morning by the pastor, his uncle, T. A. Stanfield. After his uncle's death he and his wife moved their membership to Bethany Church and was received there on Saturday, Jan. 24, 1943.

He could never enjoy worship in the building with the members there, as his afflictions made him unable to walk or sit up comfortably for several years before his death. The manifestation of fellowship among the brethren and sisters by their frequent visits and the holding of preaching service at his home by his kind pastor was a great comfort to him.

May the Lord bless each and every one who ever shook his hand or spoke a kind word to him during his long period of suffering. I feel that he had an understanding of the faith and was upheld by it to the end.

The funeral was preached by his pastor, Elder E. C. Jones, assisted by Elder Floyd Adams, at the home in Selma on May 23. Burial was in Sunset Memorial Cemetery at Smithfield. The floral offerings were beautiful.

Written by his wife,

ZELPHIA STANFIELD.

Selma, N. C.

RESOLUTIONS OF RESPECT FOR J. F. WILLIAMS

We have again been called to bow in submission to the will of God in the passing of another one of our little flock. One by one our members are crossing the river of death to be with the Lord.

In the passing of Brother J. F. Williams, of whose memory we now write, the Primitive Baptist Church at Malmason has suffered a great loss. He was faithful to every trust committed to him, always filling his seat at church, and performing the office of a deacon well. Though he has parted,

we thank God that he has given him to us in sweet fellowship while he sojourned hert. His faithfulness to his God in his service in the church, his home and nation will live with us in the years to come.

May we bow in humble submission to the will of God, and when the vacant seat is noticed to remember the word of the apostle: It is better for him to depart and be with the Lord.

We are thankful to God for bringing in others as our membership diminishes from time to time.

Done by order of Malmason Church, Saturday before the Sunday in May, 1946.

D. V. SPANGLER, Moderator.
R. S. WILLIAMS, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased Almighty God to call from us our dear Brother Andrew Wise, who was about 70 years of age, and who joined Bethany Church July 26, 1901, and died May 16, 1946, we mourn the departure of a faithful and loyal member until death.

First—We bow in humble submission to the will of our God who is too wise to err and too good to be unkind.

Second—That we extend to the family our heartfelt sympathy in this sad hour.

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

Done by order of the church assembled in conference June 22, 1946.

E. C. JONES, Moderator
W. H. WOODARD, Clerk

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst Brother W. L. Stanfield, and to which His holy will, we desire to be reconciled, and to praise God for His mercy and grace, be it therefore resolved—

First—That we by His grace bow in humble submission to the righteous will of God in the removal of our brother in Christ, praying that He will give us grace to bless him for gift of such a brother, as well as for Him taking him away from this sinful world and from his suffering.

Second—That we extend to the bereaved widow, our sister in Christ, our greatest sympathy, trusting that the God of all grace may comfort and sustain her in every trial.

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

Done by order of Bethany Church in conference June 22, 1946.

ELDER E. C. JONES, Moderator
W. H. WOODARD, Clerk

JAMES HENRY WOODARD

James Henry Woodard was born August 8, 1874, died March 15, 1946, making his stay on earth 71 years, 7 months and 7 days. He joined the Primitive Baptist Church at Bethany, Johnston County, N. C., June 24, 1923. He died of a lingering illness of about two years and suffered much while he was sick. He left a wife and two children, one brother and two sisters.

Inasmuch as it has pleased our Heavenly Father to call our beloved brother from our midst, we desire to be reconciled to His will.

First—Be it resolved that the church at Bethany has lost a precious brother.

Second—That we extend to the family our kindest sympathy.

Third—That a copy of these resolutions be spread on our church record, a copy be sent to the family, one to Old Faith Contender, and one to Zion's Landmark for publication.

Done by order of Bethany Church in conference June 22, 1946.

W. T. WOODARD, Deacon
E. C. JONES, Moderator
W. H. WOODARD, Clerk

TO OUR LANDMARK READERS

We deeply appreciate the willingness of all the subscribers and readers of the Landmark to allow us to move the date of the publication up to the present time, but we do not think that is fair to our subscribers, so we are employing more help and will endeavor to get the publication out on time, and at the same time give our subscribers all the issues to which they are entitled.

We hope to be able to issue one copy each week from now on, which will be four a month instead of two as usual, until it is caught up.

Since we will need a great deal of copy, both of editorials and communications, these extra copies will give every one an opportunity to contribute to its columns.

We want every Primitive Baptist and every friend of the church and paper to express their views in love and sweet fellowship.

We know of nothing that will draw us all together and promote an understanding in harmonious accord better than an exchange of opinions expressed with regard to unity and the fundamental principles that have built the church, as interpreted by the Fathers, whom we believe were led by the Holy Spirit in founding the church.

We trust that those who prepare copy will write it as plainly as possible. If it is convenient with them, our printers can make better time in setting it up if they will use a typewriter, but don't let that deter you from making your contributions to its columns.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIX

MARCH 15, 1946

NO. 9

PSALM 7—SHIGGAION OF DAVID, WHICH HE SANG UNTO THE
LORD, CONCERNING THE WORDS OF CUSH THE BENJAMITE

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.

So shall the congregation of the people compass thee about: for their sakes, therefore, return thou on high.

The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

My defence is of God, which saveth the upright in heart.

God judgeth the righteous, and God is angry with the wicked every day.

If he turn not, he will whet his sword; he hath bent his bow, and make it ready.

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

He made a pit, and digged it, and is fallen into the ditch which he made.

His mischief shall return upon his own head and his violent dealing shall come down upon his own pate.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A GREAT MYSTERY

This is a great mystery: but I speak concerning Christ and the Church."

—Eph. 5:32.

"Whereof I am made a minister, accordng to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:25-27).

Here is a mystery which is the basis and foundation for all. It is the mystery of regeneration. Paul speaks of it as the "mystery of Christ in you, the hope of glory." Until we have experienced that mysterious transformation which is the "new birth" and regeneration we cannot understand any of the other mysteries of the Scriptures. The word "mystery" in the Scripture, means a "secret." It is impossible for any one, except he be a member of the true Church of Jesus Christ, which is His body, to know the secrets of the Word of God. And then he can know it only by revelation. For we are told that secret things belong to God, and revealed things to His people. Many Bible students who know the Bible from a literary and critical standpoint never "know the mys-

teries" of the Word of God. While illiterate and uneducated born again child of God has a better understanding of the mysteries contained therein than the most learned unregenerate professor of theology ever sees. There are many learned Bible scholars and teachers (from a natural point of view) who never see the truth of the "Virgin Birth" or the truth of the "Deity of Christ" or the necessity of the blood, the bodily resurrection of Christ and His second coming. Jesus Himself said that these things were hid from the wise and the prudent and that they were revealed unto babes. A babe is one that is born, and so, until one is "born again" into the family of God, they cannot receive these things in their heart and mind. Paul says, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14).

Some may ask, "Why do not all who read the Bible see and understand these marvelous truths of revelation?" Here is the answer, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. This was Jesus's own answer to one of the "wisest men" in the wisdom of this world in his generation, Nicodemus. The first requirement,

therefore, to understand the "mysteries" of the kingdom of God, is to be "born again." Now, here is where the natural man runs into something which he is unable to do. The new birth is in the realm of the "supernatural," and human philosophy generally denies the element of the supernatural, but Jesus assures us that the "new birth" cannot be understood except by the Spirit. We hear Him saying to Nicodemus (the wisdom of this world), "Marvel not that I said unto thee, Ye must be 'born again.' 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit'" (John 3: 6, 8).

This is a deep mystery. No one can understand it of his natural way of thinking. We do not know how to explain it. But if not deceived, we know that something has taken place in our lives. For we now hate the things we once loved, and we love the things we once hated. We know that there has been some change in our lives, in our thinking, in our believing. There has been born in us a "new nature," which is contrary to the "old nature" that once dominated our lives. This "new nature" is stronger than the "old nature," so ye cannot do the things that ye would, because it is not left to us as to which nature, the old or the "new," we will follow. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" "For ye are bought with a price: therefore

glorify God in your body, and in your spirit, which are God's." (1 Cor. 19-20).

A man is not "born over again" in the sense that God does anything at all to the nature of the sinner. The old Adam remains the same. The old nature of the sinner is left. It seems that God ignores the old nature of sin that is in us, and makes an "entirely new creation." Paul tells us the following:

"Therefore if any man be in Christ, he is a "new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17).

The saved person is not made over. It is not a regeneration of the old man. Instead, it is a "new thing," a "new nature" which God implants in every believer alongside the old nature which is still there. Someone has said: and I believe it is true, certainly it is my experience; ("Every 'new man' is two men—the old and the new,") and so the believer has within him immediately after he has been born again "two natures": the nature of sinful, fallen Adam, which can never do good—and the "new nature" of God, which cannot sin. Of the old nature God says that it is deceitful. We read in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Paul also recognized this fact, for he confesses, "I know that in me (that is in my flesh), dwelleth no good thing." However the "new nature" is holy and sinless because it is the life of God imparted and "Christ in you, the hope of glory." Peter tells us in his second epistle that we

"are partakers of the divine nature." "Whereby are given unto us exceeding great and precious promises: that by these ye might be 'partakers of the divine nature,' having escaped the corruption that is in the world through lust," (2 Peter 1:4). We possess the life of God as well as the death of Adam. God dwells in us. For we are told that "Ye are the temple of the Holy Ghost," and Christ in you, "the hope of glory."

Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be 'born again,' he cannot see the kingdom of God." This is a Spiritual birth, not a natural rebirth. Jesus said, "So is every one that is born of the Spirit."

This, my friend, is the mystery of the new birth, for two natures dwell in every true believer: one nature which is not subject to the law of God, neither indeed can be, and another nature which seeks always to do the will of God. The one nature is called the flesh, and the other nature is called Spirit. Of these two Paul says:

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that YE cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law (Galatians 5:17-18).

Paul recognizes the fact that the nature of the flesh (carnal mind) is still there and that there is a battle going on in his life between the Old and the New. Happy should be the man who recognizes this

fact, for only as we are aware of the presence of the enemy can we, through Christ, successfully cope with him. To close our eyes and say, "He is gone," will not do. No, my friends, we are to face the facts, and only then can we have Scriptural and real victory through our Lord and Saviour Jesus Christ, while in this world. O how we need this lesson! My brother, my sister, in the Lord, are you troubled because you have a difficult struggle with your "old nature?" That very fact should encourage you, for it is the evidence that you desire to please God and to serve Him and fight against the nature of the old man which is in you. Not always is the evidence of the "new life" a peaceful complacency without a battle, but the consciousness of a struggle and the realization that alone we are defeated and that God alone can give us absolute victory over the flesh and the devil.

In Phillippians 3:3 we read, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

But someone may ask, "Do I have to suffer defeat at the hands of the "Old Nature," the flesh and its lusts, all my life?" The answer is no. That is the very point of recognizing the two natures. The "new nature" is of God, born of the Spirit, and, therefore, has the potentialities of omnipotence. The old nature is very strong because it is dead, and strangely enough, the longer that corpse lies around, the stronger it becomes. But the "new nature" we have the potentialities of daily victory over the old na-

ture. Do you remember after Paul had complained of the struggle and cries out, "Oh wretched man that I am! who shall deliver me from this body of death?" Then he immediately gives the answer: "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" Romans 8:1-2). Yes, there is victory—not in our own strength, but in Christ. He is in us, the hope of glory, and victory comes when we recognize the truth that in our own strength we are defeated, and yield our battles in to His hands. Jesus said, "Without me ye can do nothing," but Paul could say and we can say, if the Spirit be with us, "I can do all things through Christ which strengtheneth me."

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Yours in hope,
Posie W. Ashworth,

P. O. Box 917, Danville, Va.

A CALL TO THE MINISTRY

(Continued From Last Issue)

I sat in my chair only a few moments before I was up walking again. I do not know how long I had been walking but the next thing was, I heard a roaring sound that was precious to me, that sounded like it was about fifty yards away, south of the room in which I was. The window shades were pulled down a little below the bottom of the top window sash. I

stooped down and tried to look out below the ends of the window shades to see if I could see what it was. But I could not. I thought, "It may be a car over on the other road." As I was rising up the following words were spoken but no voice heard, "As of an east wind." That roaring sound was a precious sound to me but I did not know what to think it was. Though I desired immediately to tell my husband, who was at that time asleep, I suppose, these two experiences. I know he told me once that Old Brother Adams told him he had heard a roaring sound sometime during his travel and that it was the singing of the angels. I remember the thought I had when he told it. I thought that "Such a being as I am can never hope to have such an experience as that. "The next experience was "Go to bed at three o'clock." Then a terrible deathly feeling started in my breast and flashed over my body. What a dreadful feeling that was. All I could do was to try to bear up under it the best I could. I believe those words came from Satan because of the death that followed them. Next I was walking the room back and forth in a way that made a little more than a half circle, when the following words came, "You are making the rainbow, walk it till day." I thought then it would be a long time to walk just in that same way till day but thinking at that time those words came from a Higher Power, I thought I would have to obey, but not feeling quite right in going this way. Just before I had finished the third round, I stopped and

said, "Oh, Lord, is this right?" And that same deathly feeling started in my breast again. When I felt it start I dreaded it. But it was not as severe this time as it was the first. I quickly turned back and went and sat down in my chair. I soon arose and began walking again. But I was afraid to go over in the back side of the room where the farther end of the rainbow was and something said, "Don't let Satan buffet you back." After these words, I ventured any way, with fear to go anywhere in the room.

I am afraid I have let Satan buffet me back from many things during my life that I should not have. Now back to the subject. I continued walking, for in the latter part of the night I became very sleepy and I could stay awake better walking than I could sitting. And although I would become very sleepy I put forth all the effort I could to stay awake when sleep was not taken from me otherwise. During that part of the night there would come the most awful sleepy feeling upon me I have ever felt. At one time I was so nearly overcome by sleep I began to dream. I realized I was staggering and knew I was in front of the fire place all at the same time. Some time that sleepy feeling would be suddenly taken off me without spoken words as any revelation, but it would come back upon me in spite of all I could do. When the following experiences came they suddenly took sleep off me.

First, my husband appeared before me from head to foot clothed **in his dress** suit and these words

were spoken to me, "He is a God called Preacher." The word Preacher was with extra stress but I don't know what that meant. I walked till very sleepy again when I was awakened by the following: "This is to keep you awake." They waked me naturally then and I don't know what else they could have meant. I was awakened next with this command: "Preach the unsearchable riches of Christ." I walked a while longer and there came to me a fleshy desire of mind which was followed immediately by what seemed to be a divine impression. Then these words came, "How can you preach with worldly clothes on?" Which meant to me one must be clothed with that spiritual mind to be able to preach the unsearchable riches of Christ. "Also it seemed to mean I was not a follower of Christ in precept and example out of the visible church as much as I would have been within, although I was out for telling and standing for the truth.

At one time during that part of the night I was walking around in the dining room into the kitchen and to the outside kitchen door, which was open, taking a few deep breaths of fresh air to help to keep me awake, as I thought, when something said in a quick, sharp way, "What are you trying to do?" I realized I was trying to keep myself awake. When there was a Power that was taking sleep off me now and then in different ways. But each time it would come back again. When the above words were spoken they caused such a fear to come upon me I went back into the dining

room and shut the door that is between the two rooms and stayed in there a while longer, bearing up under this fear the best I could. That sleep seemed to be an abnormal sleep. I do not know what it meant.

Some time during that night I went around into the room where my husband was and walked back and forth a few times seeking relief from him. But the fear and distress that was upon me was greater while I was in there than when I was in the dining room bearing up under it all alone. The reason seemed to be I was seeking relief from a human being instead of trying to bear up under it all alone and hope and trust in the Almighty God who was able to deliver. I wanted him to get up but he said to me while I was in there, "Lie down, maybe you can go to sleep." I can not tell how those words sounded to me. I could not sleep in that condition. So I soon went back into the dining room.

I won't say I have told all of this just in the order it was presented for some of the latter part I am not quite positive of the order, but when the last experience was given, very faint words said, "This is the last, go to bed." It was then ten minutes past five o'clock in the morning. Those words were spoken so faintly I hardly knew whether or not to obey. But with fear I began taking off my shoes and making ready to retire. But since those words were very faintly spoken and I hardly knew whether or not to obey I bowed over and tried to ask the Lord in a few words of

prayer to show me whether or not I should retire. While trying to pray there as I did something said, "You are not praying." I don't believe I was in the spirit of prayer. If I had been blessed in the spirit it seemed to have been withdrawn from me that quickly. But I proceeded to make ready to lie down. Then these words came, "Be sure you are right." I feel sure these words came from Satan trying to tempt me to sit up longer. Though I went on and lay down and slept a little before I arose to cook breakfast.

I believe there is a lesson in part of the foregoing experience that we should try the spirits and judge the best we can whether they are of God or Satan.

I John 4:1, Believe not every spirit, but try the spirits whether they are of God.

After I had got up to cook breakfast that morning my husband got up and went into the dining room where I was and I began telling him the part of the experience that I had had that morning a little before three o'clock when the voice said, "The Old Man Adams happened this way." He asked at once, "What Adams?" I said, "Elder J. E. Adams." Then he dropped his head and went on out before I could tell what I especially wanted to tell him. Immediately after I had them I had a desire to tell him the experience that I told him and about the roaring sound I heard and these words, "As of an east wind." Before he went out he said, "You will be apt to be better now." (I think he saw then

that there was something the matter with me besides my nerves being badly upset). I can't say I was better though for a long time. For one thing right after another would come upon me to do and I would put it off. I dreaded and feared the flesh and felt so little and unequal to the rest I would not obey until my suffering became so severe I felt like I could do nothing else. The Scripture teaches us that we learn obedience by the thing which we suffer. Hebrew 5:8.

Though He were a Son, yet learned He obedience by the things which He suffered.

I am satisfied from my husband's appearance and actions that he saw then that there was something the matter with me besides my nerves being badly upset. Although I will say as I have heard Elder Williams Stephenson say, I have traveled on in similar ways to this, till it seemed that it was almost more than my nerves could hold under. I did not rest a night all night during that whole week.

There were a lot of nights along then that I didn't rest any thing like all night. My mother was carried to the hospital for a serious operation on Sunday morning March 8 afterward. The distressful condition that still existed with me then is impossible to tell. I know from the way some of my relatives would speak to me they could tell there was something the matter with me, but I could not have told them what, had I tried. For there was some very strange things upon me that day. My eldest sister and I went with moth-

er to the hospital and spent the day there with her. I was sorry and grieved because of her illness. I was afraid she might never recover. But there was such a heavy load in my breast and such strange things upon me I did not take on to her illness as I would have had I not been in such a condition. I had been carrying a heavy burden so long and was in such a fix that day, I was willing to die and leave this world if it were God's will to take me. I suffered that way till I reached home that night. A little while after I came home I was suddenly delivered. The weight suddenly cleared out of my breast and the things that were upon me left me.

Then I thought I could lie down that night and have a good night's rest. So I did some chores around the house and plantation and then lay down to rest but when I closed my eyes and dozed nearly to sleep the words were spoken to me, "If you go to sleep I will kill you." There I was in distress again that quickly. I don't think it had been as much as one hour since my deliverance. Something began telling me to ask my husband to pray for my deliverance and I would be delivered. But I thought it was Satan telling me that and I would not ask him. I rose up and sat up on my bed most of the night till four o'clock the next morning, wrestling to stay awake and rebelling against asking him. I would lie down a little now and then but would not lie but a few minutes for I felt like I would be facing death to drop off to sleep. And when we feel like we see

death coming we will do all we can to shun it. When some little time after four o'clock in spite of all I could do to stay awake I was overcome by sleep and slept a little while before time to arise to cook breakfast.

Now back to the experience I was relating that I had on the night of March 5. The next morning after I had had that experience while I was cooking dinner there came to my mind a fleshy desire pulling one way and then what seemed to be the Divine Spirit impressing me the other which to my mind represented the warfare between the flesh and the spirit that follows such an experience as I had had the night before. Just after that had happened I thought of the experience I had had the night before. Then these words were spoken, "A call to the Ministry." Until I had this experience I did not know a woman could have such an experience.

I Cor. 9:16: The Apostle Paul says, "Woe is unto me if I preach not this Gospel." And I say, "Woe is unto me if I obey not my impression to write." A poor unworthy sinner as I am unfit to give much advice but poor little children of God, and yet the richest people on earth, take my advice, if you feel an impression to do a duty judge the best you can whether it be of the flesh or of the spirit of God, and if according to your judgment it be of the Lord, obey your impression. I will say of a truth I have suffered the pangs of torment on earth for putting off and not obeying my impression to write some of my experimental travel.

I have been at home about my work heavily burdened and viewed the stand before me so plainly and with such an impression to go into it that at that time I could not fully realize the truth of the matter that according to the teachings of the scripture a woman never goes into the stand in the service of God.

I have viewed a little crowd of humble looking people seated before me with bowed heads that seemed to be gathered together to worship and serve God and I had a little slight thought, "If I were a man," I would spend what few more days on earth I had to spend in the service of God trying to help this meek and humble people.

One Saturday evening while out in our cow lot fixing to milk the cow, if I ever prayed a sincere prayer I believe I did then in a few words. Then following that prayer this command was given to me one time right after another: "Preach, Preach, Preach" continually till I lay down that night. It was made plain to me, if not deceived that I was suffering in some one else's stead. I realized I could not go into the stand myself and preach but I did not know how bad a fix I might get in for some one else to and it seemed that I was in bad enough a fix then. I went over to town (Angier) that night and while I was in the store there this same command continued with me, "Preach, Preach, Preach."

Nobody but me knew what was upon me. I didn't feel like I could act normal in company as has been the case with me several other times. I have had such experiences

as the following in the meeting houses, during services. "You will go into the stand." I have been in our meetings a number of times when there was such a strong impression to go before the church and have something to say that I could not listen to preaching. I could only sit and try to beg and pray to the Lord to spare me through the meeting without having to go before the church. When our regular meeting times would be coming on I would want to go to our meetings but would dread to go because I suffered in this way so much. I could not know how I would get along if I went. I never did shun a meeting because of it though for there was something impressing me to go. I did not know what it meant. I talked to one of the deacons once about it and he said he did not understand it either. I suffered in this way a few years, I do not know how many, but during the time I was suffering this burden to go before the church I was restored to the church. But that did not deliver me from this burden to go before the church for it was just as heavy after I was restored as it was before with some time one thing on my mind to say and another time it would be something else, I have raised my head and said within myself, "I will look at the minister in the stand if I do not follow his discourse." And before I would realize it my head would be lowered again—begging and trying to pray to be spared not to have to go before the church.

If not deceived in the teaching of my own experience, I was just

suffering in some one else's stead.

One night I retired and soon dozed to sleep and heard the pastor of our church say, "I saw her in the stand," referring to me. Following that I heard him speak again and and, "I saw her standing in the door with a man's suit of clothes on. The door that was in my mind that he spoke of was the women's door in Angier Church. After he spoke the second time I moved my head to arouse myself from dozing to keep from hearing him a third time. I thought his talking to me and my suffering then was for my sins of the previous day and wondered what I had done the day before that I should suffer for them.

I was sick and practically confined at home for three months that winter. I don't know the number of nights I lay down during that three months and was told I was going to die. I would greatly fear it meant a corporal death and would think, "Will I be dead and gone from this world before morning again?" Then after I did not die I would think, "I was suffering for the sins of this poor body. During that same time one of our neighbors with whom I had associated quite a bit was seriously ill and I kept hearing that they did not think she would live much longer which when I would hear from her would shock me and increase the fear of my own death, since I was continually being told that I was going to die.

Different sins that I had been guilty of in my past life that I had clean forgotten would come up before me and an impression that I

had suffered for them once and had to suffer them all over again.

Once near the closing of services at our meeting at Angier it seemed that I heard our pastor call my name and say, "You may pronounce the benediction." I viewed my husband sometime between April and May meeting 1936 in my sleep standing up with a calm composed appearance. He seemed to be standing up to preach.

My mother is the first one that ever mentioned to me such an experience in regard to my husband back before we were married. The woman that I referred to above being so ill and is now deceased dreamed something about him preaching about twenty-four years ago, and I understand some of his relatives have been brought into the same concerning him in time past. But why I have been brought into this matter to the extent that I have, if there be anything to it, I can't understand, unless it is a case that the wrath of man is made to praise God, as in the case of David and in the case of Joseph and his brethren if I understand it.

When I was single to be sure there was never a girl that sought the pleasures of this world any more than I did, in what I called then a right and decent way. I can't say though that I enjoyed so much pleasure for I did not, but I am guilty of the crime of trying.

Your little Sister in Christ I hope,
Mrs. Mamie Fish
Angier, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

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

You will please find enclosed a check for \$3.00 to renew my subscription to the Landmark. I am sending one dollar for some one unable to pay. I don't remember just when I sent in my last remittance. I might let my time run a little over due, as I am so forgetful, so please look over my carelessness and pardon me.

I am 86 years old and am in Smithfield Hospital at the present time.

I want to take the Landmark as long as I can, for it is so comforting for me to read in my last days. I like to read the good letters and experiences of the Old Primitive Baptist people.

I only get the chance to go to preaching once a month, that is my home church at Old Beulah.

Wishing you good success in your publications. Your brother in Christ, I hope,

R. G. Pittman
Micro, N. C., June 22, 1946.

ANNOUNCEMENT

The third Sunday in Sept., if the Lord is willing Blunts Creek Primitive Baptist Churches hopes to have dinner on the ground.

All lovers of truth are invited to meet with us.

CONTENTNEA UNION MEETING

Next session of the Contentnea Union is appointed to be held with the church at Goosecreek Island, Pamlico County, North Carolina, the 5th Sunday and Saturday before in September, 1946.

The church is situated about three miles north of Hobuckan, near Lowland.

J. E. MEWBORN,
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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WINSON, N. C. MARCH 15, 1946

THE GOOD SHEPHERD AND HIS SHEEP

JESUS, the good shepherd, said; "MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME, AND I GIVE THEM ETERNAL LIFE, AND THEY SHALL NEVER PERISH. NEITHER SHALL ANY (MAN) PLUCK THEM OUT OF MY HAND." JESUS ASSIGNS THE REASON, saying "MY FATHER WHICH GAVE THEM ME IS GREATER THAN ALL, AND NONE IS ABLE TO PLUCK THEM OUT OF MY FATHERS HAND. AND SAID; "I AND MY FATHER ARE ONE." (JOHN 1); VERSES 27 to 30). So, it is clear that; for any power in or beneath the earth, man, or men and Devils combined to pluck one of the chosen, and redeemed sons or daughters of men, it would be necessary for such vaunted power to overcome both ALMIGHTY GOD AND HIS SON JESUS CHRIST, and such a possi-

bility is out of the question.

No power in or beneath the earth can measure arms with JEHOVAH, AND HIS SON JESUS CHRIST. JESUS SAID. "THINE THEY WERE, THOU GAVEST THEM ME, and of all THOU HAST GIVEN me I have lost nothing save the Son of Perdition, (JUDAS) that the scriptures be fulfilled. JUDAS WAS THE SON OF PERDITION GIVEN TO CHRIST FOR THE CRUCIFIXION. JESUS was pleased to call all his people "the SHEEP OF HIS PASTURE." JESUS, THE ONE SHEPHERD, said "THEY HEAR MY VOICE." They hear the voice of Jesus in HIS WORD, IN HIS PROMISES, and in HIS PROVINCES, when he gives the hearing ear, and the understanding heart. He gives them the discerning spirit which enables them to discern the voice of JESUS from the voice of strangers, hirelings and false teachers. JESUS, THE GREAT TEACHER, enables them to discern the TRUTH, for he is the WAY, THE TRUTH AND THE LIFE. AND THE PROPHET SAID. "ALL THY CHILDREN SHALL BE TAUGHT, OF THE LORD, AND GREAT SHALL BE THEIR PEACE."

JESUS TOOK NOT HONOUR TO HIMSELF, BUT SAID "MY FATHER WORKETH, AND WORK HITHERTO, and said "OF MY SELF I CAN DO NOTHING," BUT HE AND THE FATHER ARE ONE IN POWER, PURPOSE AND WILL.

JEHOVAH SAID "MY COUNCIL SHALL STAND AND I WILL DO ALL MY PLEASURE. (Isaiah 64.10.) JESUS SAID, "I CAME

NOT TO DO MINE OWN WILL; BUT THE WILL OF THE FATHER WHICH SENT ME, Etc."

Thus THE FATHER AND SON ARE ONE, in nature, essence, word, power and design, and nothing in all the earth, or beneath it can overthrow, or put to naught the wisdom, power, love and mercy of the three one God, The Son Jesus or the Holy Ghost.

God is OMNIPOTENT, having all power, power to speak, and it is done, to command, and it standeth fast. SO IS CHRIST THE SON of whom it is said; "Unto us a child is born, unto us a Son is given; and the government shall be upon HIS SHOULDER, and his name shall be called WONDERFUL, COUNCILLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE." (Isaiah, 9:6.) GLORIOUS NAME, JESUS, WHOM THE ANGEL OF GOD NAMED. GOD IS OMNIPRESENT, (every where present beholding the evil as well as the good) so is the Son. FOR AFTER THE RESURRECTION OF JESUS HE SAID, "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH, AND TO HIS DISCIPLES SAID "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU, and, lo, I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD. AMEN. (Matt. 28, 18;-20). God is OMNISCIENT, SO IS THE SON JESUS. When Peter denied his Lord, JESUS SAID,

SIMON son of Jonas lovest thou me? Peter was grieved because JESUS said unto him the third time LOVEST THOU ME? AND HE SAID UNTO HIM LORD THOU KNOWEST ALL THINGS, THOU KNOWEST THAT I LOVE THEE. JESUS SAITH UNTO HIM "FEED MY SHEEP."

God is unchangeable, so is JESUS. Paul said "JESUS CHRIST, THE SAME YESTERDAY AND TODAY AND FOREVER, AND WE ARE TOLD THAT WE SHOULD HONOUR THE SON EVEN AS WE HONOUR THE FATHER, HE THAT HONOUR-ETH NOT THE SON, HONOUR-ETH NOT THE FATHER WHICH SENT HIM." Jesus said "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION; But IS PASSED FROM DEATH UNTO LIFE, "FOR AS THE FATHER HATH LIFE IN HIMSELF; so hath he given to the SON to have life in himself, And hath given him authority to execute judgement because he is the Son of man. (John 5th Chapter).

THERE IS THEREFORE ONE GOD, ONE LORD, ONE BAPTISM, ONE THREEONE GOD WHO IS OVER ALL, THRU YOU ALL AND IN YOU ALL TO THE GLORY AND HONOUR OF FATHER SON AND HOLY SPIRIT.

—O. J. D.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

1 TIM. 4:14

The Apostle shows that all the

members of the mystical body of Christ—all the individuals composing His church, have a spiritual gift. This gift is for the comfort and edification of the body of Christ and for perfecting them in love; that the body is perfect in His sight, and nothing lacking in it.

Timothy is told not to neglect the gift that is in him by laying it off in a napkin or hiding it in the earth, that at the day when He comes to reckon with him, He might receive His own with usury, and the commendation of being a true and faithful servant, and a joyful welcome to enter into the joy of his Lord.

The gift is purely spiritual, and self is excluded, our pride and vanity are left out, because they are the natural qualities of the old man and not of the new man.

The gift is not to please the vanities of men and women, to be used in such a manner as to gain for us the title of being a big preacher, and to glorify oneself to put on airs, and make a grand display of our ignorance, having neglected the spiritual in order to make a grand display of the natural, thinking we can talk well, have a good hobby to ride when there is nothing else in sight.

The gift unto Timothy was not the sole work of the presbytery, but it gave him by the authority of the church of God the full right to exercise his gift in the church to preach, exhort, teach and all things connected with the life and labors of a full fledged gospel minister.

Being a young man he was exhorted to live a clean life lest some one should despise his youth, and

he be found neglecting the gift which was in him.

He was to give himself to reading, to exhortation and prayer, live a holy life, refrain from worldly pursuits such as getting worldly gain, the praises and honors of men, but to give himself holy to the work of the ministry.

And if necessary as in the case of Paul, his teacher, to work with his hands for his substance, his gift was not to be neglected, nor any of his duties as a minister to be neglected, for we can pray while at work, may preach to our helpers by word, by a well ordered walk, and a chaste and godly conversation before Him in love.

Paul tells him if he put the brethren in remembrance of these things, he would be a good minister, (not a big preacher) of Jesus Christ nourished in the faith of good doctrine to which he had attained.

He charges him before God and the Lord Jesus Christ and the elect angels that he observe these things without preferring one thing before another, and the same charge is equally binding upon God's ministers everywhere till this day; and if any man teach otherwise, and consent not to wholesome words of our Lord and Savior, and to the doctrine which is according to godliness; he is proud, knowing nothing, but is doting about questions of strifes of words, whereof comes envy, strifes, railings, evil surmizings.

If anyone seems to be proud among us today they would do well to look at our own record as a church, or as an Association of

churches. For when the writer became its clerk 33 years ago, it had 1,300 members in fellowship, now it has less than 500; having lost 800 members in 33 years.

It appears to be on its way out, and the only remedy is for it to repent and do its first work, or its candlestick will quickly be removed.

B. S. Cowin.

SUSAN DICKERSON

Please publish in the Landmark the death of Sister Susan Dickerson who was born Feb. 22nd, 1868 and died in 1945, making her stay on earth 77 years.

She was united in marriage to O. L. Yelverton March the 10th 1887, and to this union were born six children, four boys, Richard, Ben Wayne, Robert, and two girls Esther and Cleo.

In addition she was good and kind to two step children, Dr. H. Hugh Yelverton and Neta Yelverton.

She joined the Primitive Baptist Church at Aycocks in 1891, and was ever faithful in going to her church.

She united in marriage the second time to W. G. Smith in 1928. The third time she was united in marriage to L. J. Dickerson in 1933.

The writer of this sketch visited her many times in her illness, and she would hold her hand out with a smile, before I would get to the bed to shake her hands, unless she was in great pain.

I think that she was loved by all who really knew her.

She leaves a Godly love and fellowship in the hearts of her brethren and sisters, which is a sweet memory we all cherish.

Surely a noble and sainted woman has answered her Lord's call, to come and dwell with Him in peace, to await that great day when her dead body will be like Him and she will be satisfied.

Written by one who dearly loves her, and hopes to meet her some sweet day in the great beyond.

CELIA MAYO, Fremont, N. C.

SISTER MARY ELLEN POOL

On Saturday, February 16, 1946, the Church required the report and record of our dear beloved Sister Mary Ellen Pool, who died January 31, 1946, and was buried in the Church cemetery at Mt. Lebanon, N. C.

Sister Pool first joined the Church at Mt. Lebanon and later she moved her membership to the Church at Rougemont, N. C.

Sister Pool was married to Andrew

James Pool December 24, 1890 and to this union was born 10 children, 6 boys and 4 girls. There are now 4 of the children surviving to mourn Sister Pool, 3 boys and 1 girl; Andrew L., John L., William Louis and Mrs. Lizzie Pool Blacklock.

All that knew Sister Pool loved her and we believe her gain was our loss.

Sister Pool's funeral was preached by her pastor, Elder A. B. Barham assisted by Elder F. W. Roads, at the church on Saturday, February 2nd, 1946.

C. M. MAYHEW, C. C.
A. B. BARHAM, Pastor.

MARY ELIZABETH WILLIS

I will attempt to write a few lines in memory of Mary Elizabeth Willis. She was born May 23, 1863, and died May 29, at 6 p.m., making her stay here 83 years and 6 days.

She joined the Primitive Baptist Church at Atlantic July 6, 1910, and was baptized the next day by Elder L. H. Hardy. She believed in salvation by grace and I've known her to walk at least six miles to hear the preaching she enjoyed.

Her Bible and hymn book were her constant companions, and she often read aloud to me. We spent many enjoyable hours together, which I shall never forget. I miss her kindness and thoughtfulness of me in every way.

Aunt Bessie, as I always called her, helped raise me, and I can truthfully say I've never known a sweeter character, so patient, gentle and kind, and a real peace-maker. Enough, it seems, couldn't be said of her humble, sweet way.

Before she was taken, with a stroke on Sunday night, May 12, on her way to bed, she repeated part of this hymn: "Dark and thorny is the desert, thru which pilgrims make their way; but beyond the veil of sorrows, lies the fields of endless day."

The funeral service was conducted at her old home by Elder Carl Edwards, and the song I've just quoted was sung, and others. She was laid to rest beside her husband in Styron's Cemetery.

EUNICE ROSE PAUL.

CONTENTNEA ASSOCIATION

The 116th Annual Session of the Contentnea Primitive Baptist Association is appointed to be held with Moore's Church, Wilson County, North Carolina, services to begin on Friday, October 11, 1946, at 11:00 o'clock A. M. and continue through Sunday.

The church is situated on Wilson-Pine Tops highway about halfway distance. Elder J. B. Roberts is appointed to preach the introductory sermon and Elder W. B. Kearney as alternate.

J. E. MEWBORN,
Clerk.

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NO. 10

PSALM 8—TO THE CHIEF MUSICIAN UPON GITTITH

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? And the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth!

PSALM 9—TO THE CHIEF MUSICIAN UPON MUTH-LABBEN

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.

When mine enemies are turned back, they shall fall and perish at thy presence.

For thou hast maintained my right and my cause; thou satest in the throne judging right.

Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.

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

EXPERIENCE

Elder L. E. Sutton,
Girard, Ill.

My dear Brother:

I feel like writing some of my past experiences which I hope is of the Lord. Dear brother, I know if it is of the Lord, He will direct my mind on some of the things His little ones have felt or seen by the eye faith. Dear brother, as I begin this writing my mind goes back to childhood days.

I was born December 4, 1896, in the State of North Carolina. I have felt to be a stranger from my earliest recollection. I well remember when I was only two and one-half years old. My mother took me and my oldest brother and baby sister to my grandfather and grandmother's home church which was an old Primitive Baptist two miles from where we lived. A few minutes after mother sat down as near the stand as she could to be in a cool place for us kids, it being in the summer of 1899. The old Elder goes to the stand to begin his services. His preaching seemed like it had a sweetness to me, but being a child I became restless and wanted to know of mother when the teacher was going to stop teaching so we could go home. Mother became angry with me and said, "When I get you home you will all be large enough to go by yourself." Oh, dear brother, what had I done. I had wounded

mother's feelings. All this was to my sorrow. For days and weeks as the days passed on I began to hunger for some more preaching like this dear servant of God preached.

That day in some mysterious way grandmother told me to tell mother to get me ready to go with her and grandfather to church, on the next Saturday and Sunday. How my little heart was made to rejoice. Surely God moves in a mysterious way His wonders to perform. He plants His footsteps in the sea, and rides upon the storm. He is His own interpreter and He will make it plain. Dear old grandmother I hope seeing something about me, it became a pleasure to her to fix for me to go buying cloth and having mother to make suitable clothing for going to church once a month if they were able to go and take me.

When the meeting was over, grandfather invited their pastor and some of the members to go home with them to spend the night Saturday and go back to church Sunday. When this company would come home with them, I would get me a chair close to them so I could hear them tell about their ups and downs, until late in the evening grandmother would say to me, "It is time for you to go home." How sad it made me feel because it was food to me to hear them talk, but it being her request, dear brother, I went on this way until I was able to go by myself to church.

Oh, how I wanted to go before that church and body to ask for a home with them, but something would tell me not to go because I was nothing but a child and they would not hear what little I had to say. Many times after leaving the church I would go home with a heavy heart. Sometimes the burden was so heavy on me, I would steal away from all the rest and beg God to forgive me for this disobedient act. God I hope removed the burden from me and I promised Him if he would let me live I would go the next opportunity. So the next weekend being meeting day again, I felt happy all the time. Saturday came. It was raining but this never stopped me. I waded through the rain and mud until I reached the church. When the door was announced open for the reception for new members, the miserable comforter came up and said, "You have come here through the rain to join these people. You are nothing but a child. They won't hear you." He got me in trouble again. I returned home a miserable child.

Monday morning I went to the field to work before sunup to try to work this trouble off before the sun arose. Everything was so dark it covered the whole earth so I could not see the sun as it arose. I don't know how long I stayed in this condition, but when I came to myself, I was lying with my face buried in the dust of the earth begging God for mercy to spare the earth and its people and not curse or destroy the earth for what I had done. Dear brother, I felt like I had done enough to sink it all, because I had lied to him. Just let me die and the

sun shine. God being a merciful God moved the darkness from the earth and bless this poor boy to see the beauties of the new world as I felt to be in. I went on this way for a few days and nights with praise. I hoped to God for His great love and mercy.

So one night I dreamed of traveling a beautiful highway above the earth. Oh, how beautiful it was running from east to west. While traveling this highway I found a beautiful Bible decked with gold. As I opened this book my eyes fell on the following scripture, "Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their sins." Dear brother, when I awoke I was so burdened I rolled until the break of day. Mother called us for breakfast, but I could not eat any. She asked what the trouble was and I said nothing.

Father soon called on us boys to go to work in the field. I started but soon fell in the dust of the earth again. After lying there some time I arose and returned back to the house. Mother had gone to milk. I went into their room, picked up the old family Bible. When I opened it my eyes fell on these words, "Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their sins." After reading, I put the book back, slipped out and returned to the field where my brother was working. In some way this scripture came on me with such force that I talked to myself. So when we went to the house for dinner one of my brothers said to mother, "Roy preached all over the field today." Dear brother, this burden began to bear on me. I thought of

going to offer myself to the church, but when I had this dream I had more trouble. I can't preach and I am not going to the church, so I got in severe trouble again. I began to beg God if I had to stand in this place to give me another sign, so He visited me with another dream.

I dreamed I was standing in the edge of a beautiful field and I saw some of the whitest sheep and lambs I ever saw. While looking on this beautiful sight I saw into the left of them a dark cloud coming towards them and a voice spoke to me, "Go warn my sheep." I refused to heed. The second time the same voice spoke. The third time and I looked and saw this cloud almost to where they were at. I raised my right hand and I began to speak to them. I soon lost sight of what I was doing and when I came to myself all the sheep were hovered around me and the storm cloud was gone.

I was soon struck down with what is called white swelling. There I lay for months not able to even turn myself in bed. The bone burst and bones worked out, after several months. I was not able to walk on crutches for two years. I lay on my bed and was not able to get out. I dreamed I entered a long beautiful hall and heard the prettiest singing and a voice spoke to me and said, "Arise and walk." I arose and began I thought to walk to the end of the hall, and I awoke and by this time I was healed to the extent that I could walk with crutches.

After the Lord was so good to me to raise me from this low state, I refused to go before the old church and tell them of my feelings because

I felt like if I did, I would have to ask for privilege to speak and that was more than I could do because I felt to be of a slow speech, but the Lord's help led me on through many days, weeks and years. I went far and near to hear the glorious gospel preached and to be with the good people. He has blessed me to rejoice though I feel to be a poor lost sinner saved by grace, if saved at all.

Dear brother, I went on this way until in November before I was twenty-one years old. One cold and cloudy day while standing on the water bank viewing two precious sisters that were to be baptized at the church meeting on the water bank. After singing and prayer the church announced the church doors open for new members. I refused to go, just as the precious sisters waded into the water I lost sight of what was going on, when I came to myself I had the Elder on the water bank by the hand trying to tell them what I hoped the Lord had done for me. To my surprise I was received into their fellowship and was baptized with these precious sisters, to rise in units of life to serve the true and living God. All the burden was gone. Before I reached the place where I changed clothes the burden of preaching came on me again. I went on this way for some few years begging God to remove this burden from me as I was a poor crippled boy with very little schooling. It seemed a small voice would say to me, "Go and I will be with you." I yet desired more sign, so had another dream.

I dreamed I was walking along a beautiful road with the prettiest people I ever saw. Some of them I

knew were members of the church. After walking this road for some time I came to a beautiful carriage. In this carriage were some Elders I was well acquainted with. They asked me to come ride with them and my way would be easy, so I immediately did as I was asked. While I traveled with them I never got so far away from these people I was walking with that I could not hear them talk. I awoke somewhat encouraged, so the following week-end I went to my home church. When I entered the home church they were singing. I just went on to the stand, picked up the Bible, read a scripture that was on my mind, put the book back on the stand and took my seat. Before the next meeting the deacons got together to give me liberty to speak whenever I came back again, so when I returned on the next meeting the fire was soon kindled and when I went in the deacons called the church. It was passed to give me this privilege.

Dear brother, I can never tell just how I felt, but I have some very bright seasons and some very dark ones. Some time after I began trying to speak I had another dream and I was standing in a beautiful field covered with white sheep. And while I looked I heard a voice, Blow ye the trumpet in Zion. Immediately there was placed a trumpet in my mouth; as I began to blow it I could see the sheep coming from every direction. The sound of the trumpet was changed to food and continued this way until my end came. Now, dear brother, as I continue this work I see many things that are harmful to the old church, but being only a boy I feel fearful to speak. While I

felt so fearful I have tried to pray God to bless the old church, enable her to walk and act in such a way the devil will have no room to creep in to destroy her peace. Let her house be a home for every child who comes seeking shelter from the storm.

I feel this is getting lengthy and must soon close. I had another dream I wish to write before I close. I dreamed I had a mind to visit an Association. When I arrived there I was invited to the stand. When time came for preaching I was called on to speak or preach. Someone raised up and forbid it, so I took my seat. At the close of the day I was invited to spend the night with some of the good people. When night came I was given a nice, comfortable bed to rest or sleep on, so I had another dream. I dreamed I was at this meeting and when I went in I was halted by a woman dressed very nice. She tried to claim kin with me. I could see no mark of relation about her or her talk, so she pointed down to the floor to a small child. She said this is my child. I said it may be yours but it is a bastard child. It has no lawful father, but I can see it is marked with a poison snake, so I awoke from this sleep. When morning came on I was carried back to the church. When the meeting came to a close the moderator called on me to come forward and tell or say anything I wished to. They were through, so I went to the stand. I soon told them the dream I had. About this time a large white table was placed in front of me with a large Bible on it. I said now my dear people, if you will take this blessed book for your laws and rules all

will be well with you, so dear brother, I do hope the Good Lord will bless you together with your church at Otter Creek.

I now close by asking an interest in your prayers that I may continue to walk and talk and act so when I come to face death I can say, I have fought a good fight.

W. L. Pruitt.

Axton, Va., Route 1, Box 62.

LOWER COUNTRY LINE HAD SPLENDID MEETING

Mr. John Gold,
Wilson, N. C.

While the Lower Country Line Association is fresh in my memory I would like a little space in your Landmark to speak some of my feelings to you and my brethren and sisters.

First of all may I thank God for this privilege, and next may I feel thankful of the spirit of it. What a wonderful gift of our Heavenly Father for the manifestation of the love of God, and that we poor depraved sinners can come together in this fellowship singing songs of praise, and listen to the gospel, which is the power of God.

We had what I call an Association in deed and in truth, many preachers from different parts of the country, preaching in the manner in which the Lord had blessed him with, feeding the children with crumbs of mercy, and telling them that we have a God of mercy, able to save, and will save all his dear children.

The crowd was large, conduct very good, and one to feel proud of. I had the privilege of entertaining many of the dear brethren and

sisters in my home which will be remembered by this one even so unworthy I feel to be for years to come.

I want to take this opportunity to thank my brethren, sisters, and friends for their fine spirit in making this, our Association, such a success.

I will now give you the names of those that renewed and those that gave me subscriptions for the Landmark.

Mrs. J. W. Jackson, Route 1, Roxboro, N. C., \$2.00; Elder J. A. Herndon, Chapel Hill, N. C., (Donated by Mrs. J. W. Jackson) \$1.00; Mrs. Annie Ashley, Route 2, Box 111, Rougemont, N. C., \$2.00; Sister Annie Ashley is donating for someone that cannot pay, \$2.00; Elder N. D. Teasley, 603 Maple St., Durham, N. C. (a minister), \$2.00; Mr. L. B. Perry, Route 1, Timberlake, N. C., \$2.00; Mrs. J. T. Dossett, 1428 Broad St., Durham, N. C., \$2.00; Mrs. J. T. Dossett (for someone not able to pay) \$1.00; Mrs. Bettie Pleasant, Route 1, Box 13, Leesburg, N. C., \$2.00; Mrs. Earl Clayton, Longhurst, N. C., \$2.00; Mr. A. B. Clayton, Longhurst, N. C., \$2.00. Total—\$20.00.

May I add these last names Earl and A. B. Clayton are brothers and not members of the church, but are fine young men and have such kind and noble faces it made me thankful to have this pleasure of meeting them and find they are interested.

Mr. Gold all these fine favors and blessings that I have received are from God, the source of all of our blessings, so let us praise His great name forevermore.

J. J. Whitley.

ON READING THE SCRIPTURES

Why should EVERYONE read the Bible? It is astonishing that they do not. A book that has held the world's best interests, some of it for three thousand years. It has stood the test of almost continuous assault from every quarter, and the more damaging tyranny of neglect and indifference. It has weathered millennial storms and the nation that dared forget it is forgotten.

It needs no traditions, nor creeds, nor ecclesiastical commands to establish its authenticity, but is self authenticating and appeals to the highest and holiest in man. When one faces it fairly and honestly he is forced to say, Amen, to all that it teaches, for he must recognize its eternal, universal and ever distinguishable truths.

The sacred books of other nations have all been good, but the Bible differs from them in many ways and particularly in the striking fact of human salvation by the process of redemption through suffering and death. The only kingdom ever entered by the gate of the cross and established through death is the kingdom of God. The cross is its highest symbol from beginning to end.

The Bible is the finest literature, yet is not written primarily for that purpose. History is not its purpose, yet it is the framework of all history. It concerns itself not with science, but science finds its inspiration here. Its purpose is not to teach philosophy, but all philosophy is based upon its teaching. The most beautiful story book in the world is the book of Genesis; Deuteronomy is a library of splendid literature;

there are the finest love stories and stirring tales of warfare and conquest. The world's finest poetry; hymns that breathe the emotions of a people; a prophetic gleam that lights up the darkness about; kings that go forth to war; intrigues; prophets who champion the cause of the people and proclaim the coming of Christ. It presents Jesus, the God man, and authenticates His claim to divinity by His life and teachings, His sacrificial death and the products of His character. This book has stood the test of time; the scorn of kings and pagans; the onslaught of critics; the scoffings of the infidel; the inconsistency of its votaries, but remains today unalloyed, unharmed and more popular than ever in its history. It speaks for itself. It has laid the foundation for every great civilization; it has brought comfort to every heart that has turned to it, and success to everyone who has lived up to its standards. It is the lamp and the light upon the pathway of life. It reveals God to man. It reveals the future and proclaims immortality. It sets forth man's sinfulness and the way of salvation.

It is the greatest pageantry. We stand upon its margin and watch the world coming into being under the forming hand of God. We look out through the dim mists of antediluvian times and see the silhouettes of characters who crossed the horizon in their day. We see the beginnings of humanity in a garden and out of it, and the unfolding of human personality, good and evil. We watch Abraham cross the deserts with his flocks and herds, and Moses marching out of Egypt

at the head of six hundred thousand and fighting men. We hear Job chanting a sweet poem of sorrow and faith. A king tunes his harp and sings his matchless songs. The stately prophets pass by bearing torches that light up the darkness, and this light is consummated when these men marching across the centuries yield their torches into the hands of Him who is the Light of the world.

The New Testament is God's love story to the world. This old book breaks the fetters of the slave; takes the heat out of fever; pain out of parting, the sting from death and unbars the door on the other side of the grave. Dying martyrs have cooled their hot faces at its fountains, and saints of all ages have pillowed their heads upon it. It is fragrant with memories. Lips now silent have whispered its promises. Hands now folded have reverently fondled its pages. Eyes that are closed have read through tears the solace of its words, and when they came down to the shores of time, they clasped this book to their bosom as the only chart for the silent sea across which they were to sail.

The Bible is deathless in its plea to the world. The greatest men on earth have revered it and pointed out its value to humankind.

It has traveled through every country of the world; in every age of the world. Today it remains the most universally beloved book and the world's best seller. Read it!

"Search the Scriptures, for in them ye think ye have eternal life and they are they which testify for me."—W. A. Shelton.

THE RESURRECTION

No. 6

Again I come to you in regard to the resurrection of the dead. I am soon to finish this series of articles and I beg your patience as we move into the New Testament.

I want to notice the 5th chapter of John. Let us begin at the 25th verse. Verily, verily (Gr. amen, meaning so it is), I say unto you, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Now, dear brethren, this is so. We have never had any dispute about it being so. Our trouble is in finding out who and when and how. If we were satisfied with what the Son of God said, do you think we'd spend our time squabbling about it? Did he say anything about graves? No, sir. He said that the hour is coming and now is when the dead shall hear. That must be the dead in sin.

We have that kind of dead. They are mentioned quite frequently.

That work has been going on. It is going on now, and as the hour comes, it will continue to go on. This is a continual work, if it is going to be in the future and it is going on now, we know, and understand, what the Saviour was speaking about.

In the 17th chapter of John he prays for those that are already come from the dead and for those that are to come from it. (John 17: 20).

Now, I do not believe that the Son of God was trying, stumbling, nor attempting to explain what He said, as He continued talking. In the

first place, there is not any record of misunderstanding; there is not any pause in what he is saying, but He goes from one thing to another. In the first place, He talks about the dead, those that Paul said had been given life from the dead (Eph. 2:1). From that He goes to the dead in the graces.

Now, let us be careful. The one (that is, the dead in sin) are continually hearing the voice of the Son of God. They all live. We must not confuse this "dead" with the human family. They are of the human family, but they are not the human family. This is the elect family. This is the elect family who died in Adam.

Now, we want to remember that this "raising" is with the redeemed as they come from the power of darkness (Col. 1:13). It is a resurrection, and I want to emphasize that I believe in it, in our travel and experience. Every time that we are revived, and our hopes are brightened, and we are renewed, that is a resurrection. We desire to know the power of His resurrection (Phil. 3:10). But let us look at the text. This is a marvelous thing that we have been discussing. The world (that is, those not affected), know absolutely nothing at all about it. Those that are affected know nothing about where it comes from. It is a marvelous thing. The Son of God tells them not to marvel at what He has just told them. Why? Because I am going to tell you something else that overshadows this other matter.

Now, notice carefully the word-

ing. Let us notice the difference in the two. One event is happening all the time. The other is coming. One event will come about in the future, but it is also coming about now. The other event is coming, but is not coming about now. How convincing! How clearly the Son of God preaches His own doctrine. How glad I am that God's power of regeneration is going on now. I do not know the recipients, but some times the sweetest time of my life, is in telling the necessity of regeneration, and in describing the characteristics of those thus favored. But to tell them more than that would be to stop short of the language and the precious blending of the truth as Jesus spoke and affirmed it. Ah, no, dear readers, that first marvelous thing is not all. There is something that is yet coming to every man of Adam's race. It is told to the children of God in a twofold way. They are to come from the graves in the future. There is no sense whatever in which this is taking place now. It includes two different kinds of people—the good and the bad—the only two kinds mentioned in the scripture.

Notice the "dead." All hear. Notice the "dead and in the graves." All hear. The "dead" hear now, and will until all the redeemed come into those "dead and in the graves." They will all hear in the future.

In my last on this subject, I will, God willing, notice I Cor. 15.

In a precious hope,

W. D. Griffin.

Covin, Ala.

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. APRIL 1, 1946

WHAT IS THE MATTER WITH THE CHURCH AND WORLD?

Having been ordained as a minister of the gospel, and having done some writing and much reading, I am asked over and over again as to why there is so much disagreement in the church and the world.

Some people seem to believe that all Christian people should be in perfect agreement on all points of doctrine, and practice, and that unless it is so, there is something radically wrong with religion.

Since it is evident that there was lack of perfect understanding, in the days of Christ's ministry here in the world, and especially so in the Apostolic age, can we expect perfect harmony in this age?

My opinion is, and has been, that as long as men are men, self opinionated, selfish, self willed, there will be confictions of opinion.

What is the remedy? John said, in chapter 3, verses 3, etc., answer-

ing Nicodemus, who said to Jesus, "Rabbi, we know thou art a teacher sent from God, for no man can do these miracles that thou doest except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of Heaven of God." Nicodemus said, "How can a man be born when he is old?"

"Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter the Kingdom of God."

Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

Does not this answer the question? Why are men in disagreement so generally?

By the natural birth of Christ, and the world at large, born under the law, and justly condemned by the law, a remedy is the only escape from the curse of the law, and Jesus alone, the sinless one, made that a perfect and acceptable remedy, effectual. In Him alone is the righteousness of the family of God.

The New Birth, through Christ the Head, thus fulfilling the glorious covenant of redemption, the lawful captives are set free, and can sing free grace, first, last and through all time.

Jesus continued as the teacher sent from God, saying, "Marvel not that I said unto thee 'Ye must be born again'."

And this explains why unconverted men everywhere trust in the flesh, and fleshly engagements, and have no confidence in spiritual worship.

Jesus explains how this spiritual

worship and conduct is brought about.

Said He, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit."

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. Does not this answer the question? Men, in nature, act out the principle that is in him and the Spiritual judgeth all things. (1st Cor. 2:14-15).

The things of the Spirit are only understood by those who have been taught of the Lord. The worldly-minded man cannot understand, by those who have been taught of the Lord. The worldly minded man cannot understand that there is a difference among men, some Spiritually minded, humble, meek, lowly in Spirit, beggars at a throne of grace, imploring the Mercy of God, upon their worthy head, while there are many, in the broad way that leads to death, feeling that they are better than others, and yet we are taught that there is a straight and narrow way that leads to life, and immortality. And while it is said, "Few there be that find it, the Book of Revelations records John's vision which he says HE SAW FIRST AN HUNDRED AND FORTY AND FOUR THOUSAND of the twelve tribes of the children of Israel. He then saw them come from every land, nation, kindred, tongue and people, AN INNUMERABLE HOST WITH THEIR ROBES AND MADE WHITE IN THE BLOOD OF THE

LAMB."

So, let God be true, and every man a liar. "We are saved by hope, not by works of righteousness which we have done, but we are taught that as long as we are in the world, we will be subject to temptation, and that even we ourselves groan within ourselves, waiting for the adoption, to-wit, the REDEMPTION OF OUR BODIES, FOR WE ARE SAVED BY HOPE, but hope that is seen is not hope, but if for that which we see not, then do 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 WHICH CANNOT BE UTTERED."

And He that searcheth the hearts knoweth what is in the mind of the SPIRIT, BECAUSE HE MAKETH INTERCESSION FOR THE SAINTS ACCORDING TO THE WILL OF GOD."

"What shall we say to these things —'IF GOD BE FOR US, WHO CAN BE AGAINST US'?"

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? Nay, in all these things we are more than conquerors through HIM THAT LOVED US, FOR I AM PERSUADED THAT, NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL SEPARATE US FROM THE LOVE OF GOD,

WHICH IS IN CHRIST JESUS
OUR LORD. (Rom. 8th. Ch.)

It is enough.

O. J. D.

**"LET NOT YOUR HEART BE
TROUBLED"**

"Let not your heart be troubled; ye believe in God, believe also in me."

Jesus was soon to depart, and sought to comfort His disciples, and to prepare their minds against the time when He was to go home, and described to them the person, work and grace of the Holy Ghost, which He promised to send, to comfort them. Read John 14, 1st to 7th vs.

As a dying father, surrounded by his family, standing on the threshold of the eternal world, He spake these comforting words: "Let not your heart be troubled." He, in this quiet hour shortly before His crucifixion, teaches the eternal nature of the God-head and His oneness with the Father, as He is the way, the truth and the life of all the children of promise.

Jesus assures them of His unceasing love for them and knows that after His departure they are to be kept by the Father, and the Son through the visitation of the Holy Spirit, unto the last and final day. And in the second verse, "I go to prepare a place for you." He said to them, "It is expedient that I go, and, if I go, I will come again, and receive you unto myself, that where I am there ye may be also."

He did not promise that He would send for them, that they might ere long go to that home that He was to prepare for them; but said, "I will come again and receive you

unto myself, that where I am ye may be also." They were troubled in spirit; but Jesus assures them that it is expedient and for their good, that He was leaving them in person; but not in spirit, for He is ever watchful over His children, never leaving them nor forsaking them; but as a good shepherd, keepeth watch over His flock; so Jesus is ever watchful over His people.

He said, "Nevertheless, I tell you the truth, it is expedient for you that I go away; I go to prepare a place for you, and if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you. (John 16:7).

Though Jesus is absent in body, He is not in spirit, for He said, "I will not leave you comfortless." He also promised that We, the Father, Son and Holy Spirit, will make our abode with you. He is the life, light, and joy of the whole family of God.

And said, "As I live ye shall live also." O. J. D.

ELDER GILBERT IN ASHEVILLE

Mr. John D. Gold,

Dear Friend:

As wife and I are spending a few weeks here, I desire to reach the readers of Zion's Landmark.

I think that Brother J. J. Whitley's suggestions are good, and perhaps more satisfactory to the readers of the Landmark, than the governments having the clocks moved up or back. I believe to have the issues of the paper on time would please all.

It is evident that the Lord God made no mistake in what he said of, what he means by the Holy

Spirit and the inspired apostles to declare respecting it. Of the things of time and eternity which is said in the Scriptures, about the resurrection of the saints who will appear in heaven and will be satisfied to be conformed to the image of Christ Jesus, unless, pure and righteous and be known as we are, known with infinite knowledge.

For when Jesus took three of His apostles that were translated here as they would be in heaven and Moses the law giver, who had been dead and in the grave many years, and the prophet who was carried to heaven without death. These appeared in their glorified state.

No apostles were given the knowledge to know Moses and Elijah as they did Jesus. But God would not suffer that to be done.

I heard a Primitive Baptist preacher proclaim from the pulpit last year that in a dream he saw all the saints as they will be in heaven, as little children, just the same size and just alike. It seems strange that people believe a dream more than the oracles of God. God created and formed Adam and Eve as grown people, and not as little children. No prophets and apostles were known. We read of two human beings in heaven, namely Enoch and Elijah, who were translated.

Jesus Christ was a man who redeemed his people from their sins. I am sure that the elect are composed of men, women and children, and at the resurrection of the dead in Christ each will be in the heaven of heavens. Jeroboam's little child died in Christ in infancy, so did

David's child, but they will be resurrected when their parents are. David was in the grave when the Epistles were written. Note when Jesus spake to Paul in the Hebrew tongue calling his name on the streets of Damascus, and Paul desired to know who spoke to him, and the answer came back at once, "I am Jesus of Nazareth whom thou persecutest." Jesus had been in heaven some three years, and Jesus showed He was not ashamed to reveal His human nativity.

If the little children are raised to heaven the size they were when they died, who will not be able to give praise to God for their salvation.

Dear friend Gold:

You may not be able to read the things I have tried to say, as I am nearly blind, but I have the same faith, hope and love for that glorified kingdom that the Lord gave me 63 years ago. My health is very good, though my wife is not as well as I would like for her to be.

With my very best regards,
M. L. GILBERT.

MY DEEP APPRECIATION

I would like to express my deep appreciation for the many expressions of kindness and sympathy from subscribers and readers of the Landmark, and their willingness to wait on us to catch up the publication, which we are endeavoring to do. We will thank our friends and subscribers to send us their communications in order to enable us to catch up the publication and get it out on time.

We have always felt that the Landmark belonged to the Primitive

Baptist Church and its members and should be a medium through which they could express their opinions and feelings and views on scripture, and whatever of interest to the church. And they can help us much by sending us their communications for insertion in its columns.

J. D. GOLD.

SHORT ON LANDMARK COPY

I have been out of the office for several days on account of illness, and we are short of Landmark copy. Will appreciate our editors and brethren and friends sending us copy so we can get the paper out and on time again.

J. D. GOLD.

MRS. VIOLET OAKLEY CLAYTON

I will attempt to write an obituary of the death of my dear sister, Mrs. Alvis Clayton, who was born December 22, 1876, and died January 4, 1946, on Friday about 12 o'clock.

She leaves a husband, whom she married in July 50 years ago. She planned to have their wedding anniversary, but was too weak to celebrate it. She also leaves four children. Her baby girl died in 1907, and it grieved her so. She also leaves five brothers and two sisters, and many nephews, nieces and friends to mourn her departure.

In her going, the family has lost a devoted wife and mother, the church and community a friend who was a friend indeed, for she was ever ready to go where duty called her, even after she was in ill health.

She united with the Primitive Baptist Church at Stories Creek about forty years ago, and was baptized by Elder Albert Blalock, and was ever faithful to her church, family and friends and the community.

She never failed to attend her meetings, unless providentially hindered. She was one of nature's noble women, a pious Christian who adorned her walk with a Godly conversation. She bore her sickness with Christian fortitude, but she often said, "If it was the Lord's will she wanted to get well, but if not she wouldn't." Her funeral was conducted by her dear pastor, Elder N. D. Teasley and Elder L. P. Martin, whom she loved so well.

She was laid to rest in her father's burial plot, Mr. Jack Oakley, who preceded

her thirteen years ago. Also where her mother, sister, and two brothers are laid to rest. I feel they all loved the church of God. Her grave was covered with lovely flowers.

"But since you had to leave us,
In this old world of woe,
We hope to be prepared to meet you
When God calls us to go.
I feel that if you could look upon us
You would only wave your hand,
Beckoning us to come,
And join the angel band."

I heard her singing in her weak voice in her last days:

"Amazing grace, how sweet the sound,
That saved a wretch like me."

I went in where she was, and she said that she dreamed the Lord restored her voice, and she thought she would try it out, and covered her sweet face with her hand in thankfulness.

She was always like a mother, and my daughter came along, and she also was like a mother to her. They both loved each other dearly.

Written by one who loved her, and hope to be kept by the one she trusted in. Her unworthy sister,

MAUDE.

IN MEMORIAM

Mrs. John Wesley Somers, member of Wolf Island Primitive Baptist Church since 1899, died at her home near Leaksville, N. C., on August 9, 1945.

She was the daughter of Deacon David Williams and was born in Virginia, October 15, 1857, and at the age of two years moved to the home in which she spent more than 85 years. She was buried near her home in the family graveyard. She leaves two sons, W. S. Somers, postmaster of Reidsville, N. C., and Sidney of the home and Leaksville, and seven grandchildren. Three sons and her husband preceded her in death.

Until about two months before her death, she was reasonably active and attended church meetings.

It could have been said of her: "She looketh well to the ways of her household. Her children rise up to call her blessed. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord shall be praised."

She and her husband maintained a thrifty and hospitable home and not only looked well to the ways of their household, but were attentive to attend the meetings of her church as long and regularly as health permitted.

Her last days were spent with her son, Sidney, in the old home, and with the best of care and attention that her family could give her. Until a few weeks before her death, she had been reasonably strong, and was always bright and cheerful.

No doubt, that at times she questioned

like John, "Art thou he that should come or do we look for another?" but we have confidence to believe that when her final summons came she could say:

"God who called me here below,
Will be forever mine."

Sister Kate D. Mitchell wrote this by request. OKed by the church at Wolf Island at our July, 1946 meeting.

ELDER G. W. HILL, Moderator.
J. R. STONE, Church Clerk.

**IN MEMORY OF MY MOTHER
LOTTIE M. LAMM**

It has been two sad years, mother dear,
Since you were called away,
But I miss you just as much
As though it were only yesterday.
Those precious smiles you gave,
The kind words you had to say,
Could cheer each and everyone
Who chanced to pass your way.
I sought for comfort when you left,
But could not find it anywhere.
So I prayed to God, and then I heard
"The church will comfort. Take the vacant
chair."

I refused at first to obey the call,
For I could so plainly see
You, full of grace, so pure, so undefiled,
And far above what I could ever be.
The little message you sent me
On the day you were stricken down,
Is like a bright shining star,
I'm wearing it in my crown.
Dark are the clouds sometimes,
And high the billows roll,
But all the things you were to me
With ecstasy fills my poor soul.
So sleep on, my mother dear,
And take thy needed rest.
I would have kept you, if I could,
But He who gives and takes, knew best.

Written by her daughter to commemorate the second anniversary of the death of her mother, June 26, 1944.

MRS. IVEY A. LAMM.

Route 2, Lucama, N. C.

A GOOD LETTER

P. D. Gold Publishing Co.
Att. Mr. John Gold.

I am sending you check to renew subscription to the Landmark for Mr. J. Alvis Clayton, Roxboro, N. C., route 1. Failed to see him at the Association but saw him a few days ago and he asked me to send it in for him.

I am still feasting on the wonderful Association we had in Durham, and the many good brethren we entertained in our home. How good and how pleasant it is for brethren to dwell together in love and fellowship, and how sad it is for brethren to be divided and all split up; but I am sure of one fact: we are all finite and full of sin, and if it was not for the

mercy of the Lord (and His long sufferings and forbearance we would all go astray.

We are told through the scriptures that if we through the spirit do mortify the deeds of the body, ye shall live; but if we live after the flesh, ye shall die. So living after the flesh brings about that coldness and indifference, and we die to the church in that sense.

We had a good meeting yesterday at Durham church. Baptized one, and the meeting was well attended. So with the few thoughts that got in my way, will close with best wishes for you and Landmark. Glad to hear you say that the Landmark would soon be up to date.

Yours,
J. J. WHITLEY.

Durham, N. C.

**SENDING LANDMARK TO SOMEONE
UNABLE TO PAY**

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

Gentlemen: Enclosed find my check for five dollars. Please set my subscription to Landmark up for Jan. 1, 1948. Use the other dollar to help send to some one not able to pay.

Yours truly,
G. L. EUBANK.

Maysville, N. C.

SEVEN MILE ASSOCIATION

The Seven Mile Association is appointed to convene with Black River Church, Dunn, N. C., September 13, 14 and 15, being the third Sunday, Friday and Saturday before.

For convenience the church has arranged to hold the Association in the Plain View High School building, located five miles from Dunn, N. C., on Dunn-Clinton Highway No. 421.

All lovers of truth are invited to meet with us.

L. W. TURNER,
Acting Clerk.

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord's will, with the church at Bethlehem in Tyrell County, N. C., on the fifth Sunday and Saturday before in September, 1946. All lovers of truth are cordially invited to attend. A special invitation to our ministering brethren. We would be glad to see more of our ministering brethren visit our union.

NOAH L. AMBROSE,
Union Clerk.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. 11

PSALM 9

But the Lord shall endure for ever; he hath prepared his throne for judgment.

And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.

Sing praises to the Lord, which dwelleth in Zion; declare among the people his doings.

When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.

Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken.

The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

The wicked shall be turned into hell, and all the nations that forget God.

For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

Arise, O Lord, let not man prevail; let the heathen be judged in thy sight.

Put them in fear, O Lord, that the nations may know themselves to be but men. Selah.

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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AUG 22 '46

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

DADE CITY MINISTER RECOGNIZED

Elder M. L. Gilbert is among the oldest active pastors in the State of Florida.

Sunday's Tampa Tribune carried the following interesting reference to Elder M. L. Gilbert of Dade City and his pastorate of Tampa church:

"One of the oldest active pastors in the South today is Elder M. L. Gilbert, 89, of El Bethel Primitive Baptist Church, 59 East Columbus Drive, who came to Tampa from Dade City in April, 1898, to help organize the congregation, and who has served the congregation ever since. He preached to the little group that year and when the church was constituted in 1899, he agreed to serve as pastor. "This body of apostolic brotherhood has lived in peace and union in its own ranks and with the sister churches now for more than 48 years," he said.

"J. J. Jackson, C. L. Smith and H. B. Bailey are deacons. The church is a member of the Mount Enon Primitive Baptist Association of churches covering 18 counties of South Florida." Elder Gilbert has been moderator of this association for 14 years and clerk for 34 years." Elder Gilbert is also pastor of Bethel Church of Dade City, and is in his 55th year of service in this vicinity. He has been the church's only pastor except for the first three years following its organization in 1888.

At one period of his ministry, he was serving 6 churches, and continued this large pastorate for 14 years, his duties keeping him away from home 23 days each month. These 6 churches besides the Bethel Church of Dade City, were Antioch of Altoona, El Bethel at Tampa, Empire of Mascotte, Little Flock of Socrum, and Zion's Rest of Jacksonville. He also served as pastor of the Primitive Baptist Church in Orlando for 25 years.

Elder Gilbert was born in Mayfield, Ky., on September 16, 1857, and came to Dade City for his health in the year 1881. He was baptized into the Primitive Baptist Church near Plant City in March, 1886, and in March 1887, began his work as a minister. He had been a law student when he came to Florida. He has baptized 529 people, ordained 13 preachers, 36 deacons, and has preached in 19 different states and 42 different associations of churches of the Primitive Baptist faith. Perhaps no other preacher in Florida has served a church as pastor as long as he has. The shortest time he has ever served any of his churches was two years.

He was chief editor for some time of one religious paper, "The Baptist Watchman," and has served as associate editor of three other religious papers, "The Spiritual Land Council," "The Primitive Baptist," and "Zions Landmark" published in Wilson, N. C. He has served the

last named paper as one of its editors for 34 years.

Republished in "Good Will" at request of Sister Gilbert.—Editor.

The above tribute to Elder M. L. Gilbert is worthy to be republished in the Landmark. Copy for the paper "Good Will."

WRITES OF INTERESTING MEETING IN CHICAGO

Mr. John Gold,

Kind friend: Enclosed you will find money order for \$2.00 to renew my subscription to the Landmark from Nov., '46, to Nov., '47. Also our church in Chicago has decided among themselves to write a letter after each meeting to their ill or shut-in members telling them about and describing the meeting. I have found these letters so comforting that I find myself looking forward to the time for them to come. I am sending one of the letters for publication if you have space. Sister Kane seems to have a talent for writing such good description of our meetings that I can follow the sermon to some degree. I have enjoyed these letters so much that I think it would be a lovely thing for other churches to do for their afflicted members.

I have been in bed 21 months, unable to raise my body or stand on my feet. Letters or cards mean so much to me, if any one cares to write, especially my Baptist friends. May God's blessings rest upon us all.

Sincerely,

Mrs. S. L. Nelson,
505 N. Third Ave.
Maywood, Ill. 8-27-'46.

Mrs. May Nelson, 505 N. 3rd,
Maywood, Ill.

Dear Sister Nelson:

With our hearts still rejoicing from the wonderful blessings of our Lord and Savior Jesus Christ in our regular services, I shall attempt to tell you of the beauties of our worship and sweet fellowship experienced with the dear brethren and sisters of the Chicago Church.

We were made to feel His blessed presence in each of our three services.

On Saturday night we met at the home of Bro. and Sister Bennett. Elder Webb took for his subject the 13th chapter of 1st Corinthians—"Charity." Not as the world regardeth, but upon the charitable love that God has for His children, and the charity that God blesses His children with to enable each of us to live in the church with our fellow members in spite of our faults and our humaneness to err. What a blessed love and how enduring to think that He should love such a one as I know myself to be.

Sunday morning Elder Webb spoke from the fifth chapter of Ephesians, 26th and 27th verses, of the church, "That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. He brought to us the thought of the mighty power of our God and the certainty that his will will be done and none can stay his hand.

Sunday afternoon Elder Webb preached from 2nd Timothy. Nevertheless the foundation of God stand-

eth sure, having this seal, The Lord knoweth them that are his. Presenting again to our minds that God knew His people before they were formed and that none will be lost. What a Mighty God we believe in. How sweet His promises. When I ponder over these things it is almost impossible for my poor incompetent mind to even grasp the immensity of His love and grace and mighty power. I then realize what a poor crawling worm of the dust that I am—helpless, depending upon His love and mercy every second of my life, incomplete unless He dwells in my heart.

What a privilege to feel He is with us, in services or wherever we are, if we are alone. Yet we are not alone, for He is watching over His children and never sleeps.

We enjoy your letters to our church and they make us aware of your presence in spirit with us, and indeed wish you could be with us in body as well. We feel greatly encouraged with the increase in number that attend and feel the future growth of our church is assured.

May the love of our Saviour comfort you and abound in our hearts forever more. I feel sure there are times when you are by yourself that you are blessed with His glowing presence and made to rejoice in His love, and forget all earthly troubles and pain. And, oh isn't it wonderful we can hope to meet again in a world where sorrow and pain never come.

Where we will all be like Him who died for us. Where we will praise Him forever more.

Your sister in precious hope and all of your brothers and sisters in

the church.

Vivian R. Kane,
1833 N. Milmot,
Chicago, Ill.

EXPERIENCE

Mr. John Gold,
Dear Sir:

You will find enclosed the experience of Sister Mary Roberts Johnson, please print it in the Landmark. I feel it will be a comfort to God's people as it is to me. She joined Fellowship Church the first Sunday in January 1922. May God bless you to keep up the good old Landmark for the comfort of God's dear children.

Please print it as soon as you can.
A servant I hope,

SHEPERD LANGDON.
Angier, N. C.

Dear Brother Shepard Langdon and Sister Langdon; as you asked me to write out my experience it is with great fear and trembling I do so. I feel so unworthy and so little, I feel to be the least of all.

I have put this off for a long time. I felt like it would not be any comfort to any one.

When I was a child I felt to be a different child from the rest at times, I felt like I had no friend on earth and wondered why I was born differently from any one else.

I would look at the rest of the family and wished I could be like them. They looked like nothing worried them. I couldn't go to sleep, sometimes for thinking how much different I was from them all. I couldn't be like other children. As years passed by the more sinful I felt to be. I tried to be as

good as I could, but that did not make me feel any better, I knew I was a sinner and couldn't help it, and what would become of me when I died. I wanted to be at rest when I left this sinful world.

I would get the Bible and hold it in my hand and open it to see if I could find any comfort. It was shut up to me and I couldn't find any comfort. I am lost and without hope, and would get off to some place to pray, where I thought no one would hear me. I would pray the Lord to have mercy on this poor sinner, lost without hope. I would go on for awhile and think that it was gone. Trouble would come again and then I felt like I didn't have long to live. What would become of me if I died in this fix?

There was no hope for me and when I went to bed that night I felt like I wouldn't live to see morning. I awoke at four o'clock in the morning, while thinking I was living without hope, when a voice called me by my name. Then I felt like heaven would be my home when I left this sinful world. When I got up everything was new to me. I thought I would feel that way all the time. I felt all my sins were forgiven, but that did not stay with me long. I couldn't keep it for doubts and fears came that I was mistaken in this. Then I would think of the voice that called me by name and my hope would brighten up a little. That little hope is more to me than all this world combined.

There comes times with me when I don't see what I want to stay here for in this sinful world. I would go to the Primitive Baptist

people for they looked good to me, the best looking people on earth. I would look at them and wish I could feel as good as they looked to me, but I am not fit to be with them, and wanted to feel fit to go, and that time never came. I felt like when they opened the door to the church I would go, but I am not fit to be with good people, I might deceive them. I would hold to my seat for I felt like I was leaving it. I fixed many, many times to unite with those good people, and would go and hold to my seat and wanted to go, but I felt so unworthy I didn't want to deceive those good people. I felt like I couldn't live without them.

Eight years before I went to the good church at Fellowship I dreamed one night it rained just enough to dampen the ground. Mama and myself were in the kitchen cooking supper and sweeping the floor when a duck came on the door step. I said there is a duck and I wanted her, but Ma said you can't get her, shut the door. I said I can and went and picked her up, and she had the apperance of an old woman and I talked to her. I told her that I loved you and I wanted you to live with me. She said I can't, I have two more sisters to live with. I put her down and followed her back of the kitchen. That was on the south side of the kitchen next to the woods. She went to a pond of water. Her two sisters were there and came out with her and flew up over my head. They were white and had gold bills and feet. I knew they wanted me to go with them, for they made a humming noise and flew off and came back

over my head. The third time I promised within my mind I can't be with you now but I will some day. They left me and it faired off, and was bright, with no clouds anywhere.

My sister Minnie came to me and I said, Minnie, did you see those pretty things flying up over me? I can't be with them now, but I will some day. She looked at me and her eyes filled with tears and she dropped her head down and looked pitifully at me.

The grass was all dead where I was standing. One acre of corn stalks was cut down close to the ground. All the rest of the stalks were standing. I walked on through the corn field and came to where my father was digging up a dogwood tree. I said to him, "Did you see those pretty things flying up over you?" He looked up and smiled and kept digging on his dogwood tree. I turned back to the house. Mother had cooked supper and the table was piled up with good things to eat. She said come in and eat, I told her I didn't want to eat I wanted to walk. I came to a church it had some new repairing done on it and it was painted before I went up there. I was not going to Fellowship Church at that time and I didn't know where the church was at that time, but my father told me it had been newly repaired and painted, so I felt like that was the house I went to in my dreams.

I stayed at home and thought I would stay away from church. I had held to my seat and it seemed like I was leaving it. So I thought I could stay at home. I wouldn't join and deceive them.

Brother Langdon when you joined at the water, if I had, had my clothes I felt willing to go then. I went on thinking how I had stayed away.

I thought I could keep anyone from finding out about me. That was something I could not keep hid from people. I told my father I was going with him the first Saturday. Then if I could keep from joining I would and don't say anything about it. I can't sleep it is almost gone from me. He told me I would never rest until I did my duty. I have thought it would take all the props from me, for I was propped on boards. They have gone, you have no where else to go, but to the water, that will relieve you. I have been noticing you this week. I told your mother I was expecting you to join Saturday. I went with him that Saturday. After a few minutes recess I went out with Sister Smith. She said, I think it will be snowing in the morning from the way it looks now. I said, no it wont, it will fair off in the morning. I felt like it would for it did fair off when those pretty ducks left me, you remember it was cloudy and rained some the morning I was baptised. I told my folks it would fair off in the morning and it did. One of them came and told me, "You said it would fair off. How come you to know it would fair off." Eight years had come to pass and I came to think it would.

I went out the next week to see if that pond of water was there. The dead grass, was there and the one acre of corn stalks were cut down to the ground. The rest were standing. The dogwood tree was

there at the end of a hedge row. Why was that not cut down? That was to be left for me to see how all things would come to pass.

I had a vision twenty-four years ago in September while I was picking cotton. I wanted to go back to the field at two o'clock and went where the rest of the children were lying down. They were asleep. I called and said, "Get up and go with me to the cotton patch." They didn't answer but slept on. I decided I would lie down and sleep too and they could call me. When I lay down went into a slumber and my feet were numb. I felt it going on up my body. I knew I was dying. I was praying, "Lord I am not ready now, spare me a while. As my breath got half way up my body. I was ready to go and submissive to go. The last breath went out of my mouth. I went through the wood of the house. It was not any trouble to go through. I went flying up in the air, went on and saw the destruction. It was so black I couldn't see in it at all. I went on flying. I was like a feather in the air, it was so light with me. I saw a little white cloud coming to me. Just before it got to me I turned back and came through the wood of the house just like I went out. That baby went back in my mouth and went in my body just like it went out. When life got in my feet I got up and called them all. Let's go to work. It all came up at one time. I went out by my mother with my bonnet on. I wouldn't let any of them see my face. I went to work. My sister Minnie came and sat down in front of my face. She looked up at me

and said, "What is wrong with you? You look curious." I said nothing is wrong with me." "I know there is something wrong with you." She went on picking cotton when she got her sack full she came again and sat down on her sack of cotton and said the same words to me again. I couldn't tell anyone how I felt, it was too much to tell anyone. I can't tell it now. I have written more than I thought I would. This is what I went through with on Friday night before I went the next day to Fellowship church.

Brother Langdon, this is something I have wanted to tell you for a long time. I never have told you. Twenty-four years ago last January on Friday night, before the first Saturday at good Fellowship church. I felt like I was going crazy, I would go up there and deceive you all. I felt like I would. I felt like I didn't have anything to tell for the church to take me. Then it came to me. "You have had a plenty to tell. What more can you want?" I wanted to feel fit to go. I don't feel worthy to be up there among good people. Then I decided to get up and tell my father I know I am going crazy. You just as well take me up to Raleigh to stay with those crazy people and I made an attempt to get up and didn't.

You have had a plenty why can't you be satisfied. I want more, I don't have anything. I feel to be the least little one on earth. If I am God's anything I felt like I could take everything and bear it. Then a light came in my room. I could see for a flash the window curtains. Then I started to get up

and tell my father his barn was on fire. Something said No! that is from above and can't I be willing to go and tell this.

Brother William Stephenson was before me preaching about making rough places smoother and crooked ways straight. A large crowd of sisters were all around me. I saw some had on aprons and bonnets. I looked at them they looked so good to me. A great love went out from me to them, precious sisters and will as long as I live. I didn't put that love in my heart. That was of the Lord. I feel like and can't be killed. Brother William was preaching about making rough places smoother and crooked places straight. My sister was sleeping with me. I thought how can you sleep. Can't you hear this.

I know the Primitive Baptist people are the true church. My bed was so light I didn't feel like I was on it. The next morning I got up and said, "I am not going to Fellowship today. I will deceive them all and my father. He told me to be ready when I haul my wood up. It won't take long for me to fix up. But I wouldn't try to fix. I said I am going to stay at home. I would look at the clock. It didn't seem like time would pass off. Then my mind changed and I couldn't fix fast enough and get off.

It seemed like the horse couldn't go fast enough I said can't we go faster than this. Father said he is going fast enough. I wanted to get there and see you all. When I went in the house I said to myself. No I wont go and deceive you all. When they opened the doors to go fast enough. I said can't we go

and deceive you all. Then I felt like I would not sleep any more until the next meeting time. I couldn't keep from going. Something drew me up to where Brother William was.

I had a mind to write this lots of times. I would get burdened to write and felt like I couldn't but that time has come with me. I feel like I can write and must do it. I had a mind to write out this and send it to Brother Renzie Parrish. How sad it was when he died. Brother Xure Lee and poor old father died.

Brother Langdon pray for this poor unworthy sinner in hope. I hope when I leave this sinful world I will be at rest, where there will be no more sorrow, pain, and trouble but peace.

A little sister in hope if one.
Mrs. C. A. Roberts Johnson.

Sending Landmark to Someone Unable To Pay

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

Gentlemen: I read your notice to Landmark readers in the last issue with pleasure. Am glad that you will soon be in position to keep it up to date, for I do enjoy and look forward to receiving every issue. May the Good Lord of love and mercy see fit to bless you to continue on with the paper for a long time yet, is my prayer.

Am enclosing money order for five dollars. Please extend my subscription to July 15, 1948, and the one dollar you may apply on some one's subscription that loves the Landmark and doesn't feel able to pay for it.

I have no complaint to make. I feel that you have done well for us, considering the means and measures under such circumstances that we have all had to pass through the last several years.

Thanking you for your kind and faithful service, I remain,

Sincerely your friend,

L. M. Stephenson.

1305 Glendale Ave.
Durham, N. C.

ENJOYED ELDER HANK'S SERMONS

Dear Brother Gold:

Just a few lines, trying to express my deep appreciation for the comforting sermons, articles, and experiences, and I really did enjoy Elder Lee Hank's sermons in the two latest issues of the dear old Landmark. They are comforting, instructive, and timely. May the Lord give him strength to write many more; they are needed far and near. When Elder Hanks was a young minister, my dear mother delighted in reading his sermons, and I also have been enjoying them all along in the Primitive Baptist and the Landmark, and there are many more writers that I've enjoyed. My brother and I believe in the Old School Primitive Baptist doctrine, without anything added to it, or taken from it, for it's all Bible doctrine. I believe it is the church Christ built while He was here on earth. I love the people who believe in that faith, with a love that is not like any other love; and some of the experiences are so much like my own, which makes them dear to me. Some seem to have a brighter evidence that they are God's children than

some others, but I believe the evidence given each one is quite sufficient; in some cases a brighter evidence is required, and the Lord makes no mistakes in His dealings with His children. When we hear of a gifted minister, laying his armor by, falling asleep, it makes us feel lonely and sad. I appreciate those called and chosen men of God.

There have been texts of scripture that I was intending to write to some minister to explain for my own humble understanding, and right away before I had written, a sermon would appear on that very subject, explaining it as plain as day, and I understood, to my peace and satisfaction.

When I read of Jesus ascending into Heaven, I realize that those disciples felt lonely, having walked with Him, basking in His sinless precious presence, talking with Him, but O, the comforting words He spoke unto them before His departure, manifesting at all times His great and wondrous love for them.

No selfish grief He ever felt,
No anger in His bosom dwelt;

God is Love, He will hear our cry for help when all earthly ears are deaf to our distress. When earthly friends have turned aside; Christ is the friend who doth abide. If we thought of this truth more often, we would rejoice more while here on earth. My humble opinion is that if we do earnestly desire to commune with God in our thought, He will enable us to make a habit of it, and those seasons are sweet, but the world and its noise and clamor must be shut out, it does not belong there; no, we cannot enjoy those sweet meditations with our mind divided,

or partly dwelling on earthly things. The older I become, the more clearly I see the weakness of the flesh, the deceitfulness of human nature; but I hope I glory in the strength of the Lord. He has been good to me all the days of my life. I have a dear good friend who lives in Virginia who is a member of the Primitive Baptist Church. I've never met her, but I love her because we believe the same truth.

Please excuse this long rambling letter, and pray for me.

In hope of rest beyond,

Mary Lancaster.

Cuba, Alabama, P. O. Box 112.

DIVINE REVELATION

Dear Friend:

For some time I have had a desire to go further with our discourse upon the subject of divine revelation. Whether it will be of any profit to us I know not, but as one writer has said, "It is not in man that walketh to direct his steps." Therefore I desire to write in the humblest manner that I know how. Realizing my weakness and imperfections, but desiring to ascribe all honor and glory to Him who doeth all things well, even the Father of all truth.

If I understand you right you believe that the Apostles were taught and inspired directly by the Holy Ghost, but we of the present day have no direct communion with the Holy Ghost except through the writings of the apostles, and that by study and reasoning of the natural mind, man can understand these writings. Also that he who understands these writings and keeps them has access to the blood

of Christ which cleanses from all sins, and if we remain therein we shall be saved, and that where the Bible speaks of being born of the spirit or being spiritual minded it means a natural spirit as when we speak of the spirit of democracy, and this spirit is generated by study and practice of the truth, having no connection whatever with the Holy Ghost. Now if I am right the above is a brief summary of your belief concerning divine revelation and it will be your task to prove your theory by the scriptures.

Seemingly you have somewhat the advantage over me to begin with, having a superior education and a well trained mind to reason upon natural things and also having a natural point of view, while I from my point of view must depend entirely upon the Holy Ghost to shine into my darkened understanding and lead me into the way of all truth.

Now there are three ways of learning anything; first by imagination from which cometh inventions and such like. Neither of us believe that religion comes by this way.

Second by language under which you believe that all religious learning comes.

Third by experience, agreeing with the testimony of language, from which means I believe that all religious learning comes. The first scripture I will quote for your consideration is this, "The letter killeth, but the Spirit maketh alive."

Now I will undertake to give my views upon the subject. We both agree that, "This is life eternal,

that they might know thee, the only true God, and Jesus Christ whom thou hast sent" John 17:3. But how are we to know Him? "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power of Godhead, so that they are without excuse" Rom. 1:20. Yet we go on in ignorance knowing not God." God is a spirit: and they who worship him must worship him in Spirit and in truth" John 4:24. Now that the creature has spiritual life there begins a great sorrow for sin which is repentance. Repentance causes a hatred for sin and a desiring after that which is good. After running the full limit of the law and finding no place therein one is made to put his whole trust in Christ and here is that faith which is the gift of God. Now if that one has faith he is ready to confess that Christ is the only saviour of sinners, and to be buried in the watery grave as an evidence of his death to the desire of the old life and raised to a walk in newness of life. This new walk is an evidence of the indwelling of the Holy Ghost and so are we kept by the power of God unto salvation. "The fruits of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revellings, and such like. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The flesh lusteth against the Spirit, and the Spirit against the

flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would." Saith the Lord, "I will put my law into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Thus God is not worshiped by the works of men's hands but by the spirit of God which dwelleth in man. Remember Cain, "For as many as are led by the Spirit of God they are the sons of God." They that are in the flesh cannot please God." With the above scripture, my first point is that no man can know the Father by the revelation of flesh and blood but only by the revelation of the Father through the teaching of the Holy Ghost.

I know you do not believe in what some call a heart felt religion, or what I call an experience of grace, but let us reason together upon a few points of scripture. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Also read chapter 3 "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus 3:5. My second belief is that an experience of grace begins with the new birth by the Holy Ghost and this regeneration comes about entirely by the grace of God and not by any effort upon the part of man.

"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."

Like the lilies of the field we toil not neither do we spin, but we grow in grace day by day as the Holy Ghost teaches us by experience; and experience worketh hope and by hope are we saved. Likewise the Spirit also helpeth our infirmities, for we know not what she should pray for as we ought: but the Spirit itself maketh intercessions for us with groanings which cannot be uttered. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

COUNTRY LINE ASSOCIATION MET IN DURHAM IN JULY

Next year's meeting of the Lower Country Line Association of the Primitive Baptist Church will be held with the church in Roxboro, it was announced at the final business session of the group.

The association met with the Durham Church the first Saturday, Sunday and Monday in July with exercises being conducted in the Bragtown High School auditorium and the Eno Primitive Baptist Church.

Twenty-seven ministers took part in the three-day services which were attended by several thousand persons.

F. D. Long of Roxboro was re-named moderator of the association and J. J. Whitley and S. F. Faucette, both of Durham, were re-elected clerk and assistant clerk, respectively, to serve during the

coming year. Long has been moderator of the body for the past 17 years.

Following the final business session Monday morning, ten preachers were heard. They included Elders R. B. Denson of Rocky Mount, E. L. Cobb of Wilson, pastor of the Durham Primitive Baptist Church; J. W. Gilliam of Elon College, Sam Atkinson of High Point, F. W. Rhodes of Durham, Jack Pulliam of Spray, E. G. Hall of Spray, T. Floyd Adams of Willow Springs, Jimmie Grimes of Zebulon, and L. P. Martin of Roxboro.

This year marked the 17th year since the association had met with the local church.

APPRECIATE THE SUGGESTION

Mr. John D. Gold,

Dear Friend:

I am writing concerning The Landmark. I have been a subscriber of The Landmark and have gotten other people to take it too, by the blessing of the Lord, and I am giving you the best thoughts I have in mind at present. I am not telling you what would be the best, but what to my mind is best. I am one reader and my wife is another, and I have heard other people among the Primitive Baptists give their views, and I feel like lots of people would appreciate it if you will just start anew your Landmark with the July first issue. It will be only a small time to drop, and I am sure no one will grumble about the little time they have lost.

If you can do this, I feel like the people would be more than glad for you to just drop all Landmarks behind July first and start anew up

to the present time. I don't think we will any of us mind the small sum of money involved. So, if it's convenient for you to start July 1st, July 15th or Sept. 1st issue, we will all be glad. I feel like by doing this The Landmark will prosper, and it will be better for you and the subscribers too.

We do know, dear sisters and brothers and friends, it has been hard with Mr. Gold, and he is afraid he will hurt someone's feelings if he drops some issues of The Landmark and sets it up to date. But everybody will understand, for we have been through perilous times. Lots of us have seen our boys and girls go to war, and we have prayed for their safe return. Now the war is over, and the young people are coming home again, all whom it is the Divine will to have come home again.

Dear loving people, let us all be satisfied to have The Landmark set up to date. If God is willing, we should be willing, for David said "Thy people shall be a willing people in the day of Thy power." So let us put up a good fight for our church papers, such as The Landmark and the Old Faith Contender. We will have so much good reading. If they will make us willing and submissive to let the printers of our good paper do the best they can.

From one of the least,

Elder W. E. Jarrell and wife,
Alma Jarrell, Lexington, N. C.,
Rt. 2.

OLD LANDMARKS

P. D. Gold Publishing Co.,

I have a lot of old Zion's Land-

marks. My aunt is dead now. She was 83 years old and she had been taking them for a long, long time.

Do you know of anyone who wants them? They would be hard to mail, as there are so many of them. I hate to burn them. They were kept neat.

Please let me know.

Mrs. Norwood Paul.
Sealevel, N. C.

THE LANDMARK A COMFORT

Good news from a far Country. We are glad that the Landmark can be of some comfort to our brethren and sisters at home and abroad. May the Lord be your guide and comfort always. —O. J. D.

Coleman, Mich., June 24, 1946
Very Dear Elder Brother O. J. Denny:

I see the subscription date has expired for the Zion's Landmark and we do not want to miss a copy for it's a comfort to us. We are old and do not have church privileges, and we are ever ready to receive such writings. This leaves us both in very good health as we are living on borrowed time.

I would be very glad if it could be the Lord's will that we might move and locate near where we could attend the Church of Christ, such as he set up in the world. Although we feel our unworthiness yet we also hope that we have been changed from nature to grace.

Hoping this will find you and yours all well and that God will see fit to keep you and enable you to still keep the Landmark coming.

Your Unworthy Bro. and Sister,
Wm. and Alice Farlow.
RFD No. 1 Coleman, Michigan

ZION'S LANDMARK

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

Editor

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THE LORD IS THY KEEPER

Psalms 121:5

In a travelers hymn of trust in Jehovah, David, the sweet singer in Israel, said: "I will lift up mine eyes unto the hills from whence cometh my help." He left no doubt as to what he meant, for he said "My help cometh from the Lord, which made heaven and earth and the fullness thereof."

In Genesis, first chapter, we have the scriptural account of all natural creation, and God looked upon it and said it was good, and very good.

This creation was before man existed, and as such, man had no part in the creation, nor can man claim any of the praise and glory that is ever due, the **THREE ONE GOD**—Father, Son and the Holy Spirit.

God formed man from the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul. God seeing it was not good for man to be alone, He formed the woman, and she became bone of his bone and God gave her to Adam, as an help meet, and gave them command to multiply and re-

plenish the earth, for His purpose and glory.

Not only did God create them male and female; but He gave them commands, and David said, "He will not suffer Thy feet to be moved," for "He that keepeth Israel shall not sleep nor slumber."

As David said, "My help cometh from the Lord," he embraced all the people of God, and said, "The Lord is thy keeper." What a wonderful keeper is the Lord; Jesus said, "I know my sheep and am known of mine." "I am the good shepherd. The good shepherd giveth his life for the sheep." "As I live (said Jesus) "ye shall live also."

"My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand." "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."

David said also, "The Lord is thy shade upon the right hand: the sun shall not smite thee by day, nor the moon by night." Isaiah said, "All thy children shall be taught of the Lord, and great shall be their peace." David said, "The Lord shall preserve thee from evil": "He shall preserve thy soul." He blesses his people in their time state, and keepeth them and preserveth them to all eternity.

Before the departure of Jesus, He said, "Let not your heart be troubled; ye believe in God, believe also in me; I go to prepare a place for you, and if I go and prepare for you I will come again and receive you unto myself, that where I am there

ye may be also." Is it not enough? "God not only has a home with its many mansions, prepared for His people, but He has prepared a people to inherit the glories of that home eternal in the Heaven. Known unto God are all His children; He keepeth them as the apple of His eye. "He restoreth the joy of salvation, in time, and in place, as seemeth well pleasing in His sight.

John in Rev. 20th Ch. said, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image; neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, and the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. On such the second death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years and when the thousand years are finished Satan shall be loosed for a little season, and when Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." And the devil that deceived them was cast into the lake of fire and brimstone, where the beasts and the false prophets are, and shall be tormented day and night forever and ever. This is as

soon as the Lord's people will be freed from the temptations of Satan except when the God of Heaven is pleased to give to the woman, the Church of God, rest for a season, "And to the woman were given two wings (I believe Faith and Hope) of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent. Rev. 12th Ch. And after the devil and His angels were cast into the place prepared for them, John said, "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away, and there was found no place for them." "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of the things which were written in the books (in the plural) according to their works, and death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life, was cast into the lake of fire. So the second death will have no power over the children of God, whose sins hath gone before, and been pardoned by the Lord Jesus Christ, who said it is finished as He paid the penalty for the sins of His people.

Jesus said, "And lo, I come in the volume of the Book, to do Thy will, O God."

On yesterday I tried to preach in the Upper Country Line Association from the above subject; but felt that I had only hinted at the fullness of the matter. O. J. D.

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VOL. LXXIX

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NO. 12

PSALM 10

Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?

The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth.

The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved; for I shall never be in adversity.

His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity.

He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor.

He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall by his strong ones.

He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Arise, O Lord; O God, lift up thine hand: forget not the humble.

Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

WHO MADE THE DEVIL?

We have been asked a number of times, who made the devil? We have no hesitancy in replying that God made the devil, we believe, for the Bible says that He made every thing that was made.

Certainly, unless some great mind, that understands all things and directs all things is responsible for all things, and is moving and directing all things, has command, every thing would soon get out of place and disorder and confusion would reign in the world. So it gives us a great deal of pleasure to read the Bible and think on these things, and to try and understand God and His purposes. We know we are a great sinner, and absolutely unworthy of the great blessings that He has showered on us, but that is no reason why we should not try to understand Him and His purpose in creating the world and, placing people on it, and sitting on His throne in Heaven and directing His handiwork according to His will and purposes.

God could have made everything alike, if He so desired, but if He had done so everything would have been finished, and there would have been no development, and nothing for Him to do and nothing for us to do. He could have made men to live forever in the flesh if He had so desired, but people we imagine would have become tired of that. They would have either fal-

len out with each other, and tried to destroy each other, or tried to dominate and make slaves of one another. They would also have wondered why they were living on the earth, and for what purpose were they made and placed here. The question arises what would they have done with themselves and the world? Would they have been animated by high and lofty ideals and motives, or selfish, and tried to make the rest of mankind slaves? would they have been conscious of their duty to the world and its people, and willing to treat others fairly, honestly, soberly and righteously, or would they have been selfish and devilish, controlled by their evil passions, and without sympathy and consideration for their fellow man, so envious and jealous as not to be willing for their neighbor to have anything, even if he worked hard for it and secured it through his toil and efficient management as a result of a life time of experience, well applied to the lofty principle of the promotion of the best things, which he had learned in the experience of life?

Well we are pleased that there is a directing mind and heart so great and kind and good, managing the affairs of men and the earth, and working out its destiny and the destiny of its people, and we would not have it any other way if we could, for we realize and know that in the affairs of our small life even,

if we were left to ourselves we would make a mess of it.

The Bible says, we believe, that God breathed into Adam the breath of life and he became a living soul. Having received the breath of God and life from God, we have always felt that Adam was a natural son of God. He was not a perfect son in our opinion, for like the rest of us he sinned, but since he was the natural father of the human race, he received a great responsibility from the Father after the latter had created this planet, rolled it into place among the other stars and constellations, which He placed in the heavens and started them on their course, doing His will and obeying His mandates.

Of course God made every thing for His pleasure and purpose, for that great mind was not satisfied with just the mediocre things of life, but could and did comprehend the end from the beginning, so He planned things from the start, and the Bible clearly reveals that purpose on His part.

Now since Adam was a Son of God, because God breathed His own breath and spirit into Him, it was quite natural for God to be deeply interested in the creation of Adam because he was to become the earthly father of the human race. Since Adam was His own handiwork, and we are related to Adam, it gives me pleasure to feel that God is my heavenly Father, and I can do nothing better than to love and serve Him, and endeavor to please Him, the short time he allows me to stay on this mundane sphere.

Since I have been having some-

thing to do with the Landmark, and while reading the editorials of our editors and the various opinions of the brethren and sisters, we have become exceedingly interested in the views of various people on the subject of religion, and how religion is affecting the world and directing the minds and hearts of men towards our Heavenly Father and His Son, who came to the earth and gave His life that we might live; and if we are true sons and daughters, abide with Him after this fitful life of a few years is over. After we have played the part he intended us to play, and determined whether we are sufficiently obedient to His commands, and whether the breath that He breathed into us, which carried His spirit with it had so controlled and directed us, that at the end of this life we would be worthy to enter into His presence, and continue in His service. In other words be worthy to enter into His presence, and continue in His service. In other words are we a worthy son or daughter, fully appreciative of the great blessings that He has showered upon us, in forgiving our many sins and taking us into His confidence and into His service.

The Primitive Baptists believe, if I understand what they believe, that God made every thing that was made, and according to His own divine will and purpose established His own order, and started it off as it pleased Him. He could have made every thing perfect in the beginning if He so desired, but as we said at the beginning of this article, everything would have been finished and complete. There

would not have been any thing for either God or man to do. Every thing would have been perfect. Right here we imagine we can hear some good old brother or sister, who has stood the heat and burden of the day, and have proven their loyalty to God and His Christ and their church, say under their breath John Gold is thinking too much, and knows too much, and more than he should know or has a right to know. Well they are right. I know so little compared to infinity and my Maker that I myself shudder when I stop to contemplate what He may do with me for taking such liberties with so lofty and wonderful a subject as I have in hand.

The truth of the matter is that I myself have wondered all my life why He made the devil and allowed him to exist, and why He created His only begotten Son, born of a woman and placed on the earth, whose earthly body was made of clay just like the rest of us, and then allowed the devil to betray Him and wicked men to crucify Him. But of course it was all in the mind and plan of the Father, to whom we owe everything we have, our life and substance. Every thing we do and accomplish in the earth we owe to Him, all except the evil that we are responsible for, when we disobey His laws; for His laws are good and righteous, and intended for us to obey, that when we shake off this mortal coil we can enter into His presence, and I trust He will greet me with the words, "Thou hast been faithful in a few things, (so very few) I will make thee a ruler over many things,

Enter thou into the joy of thy Lord." Of course I will never attain to the eminence of being worthy of so great a blessing, and what ever He wants me to do I pray to Him to remove my uncleanness and make me worthy of all the blessings that he has showered upon me.

But I have sorely digressed. I started out to try to say who made and why God made the devil.

Well God made everything that was made and is able to do every thing He wants to do, and if He was not at the head of everything and directing every thing this world would not be safe to live in. So if I present the way I have thought it out, I trust that God and the brethren will be very kind and patient with me.

When God breathed into Adam the breath of life, what did He breath into Him. Did he not breath His own spirit into Him? which made Him His child. I think so. If He did not then what did He breathe into Him?

There is a reference some where in the Bible to the spirits of God, and I have wondered what the spirits of God are, and what did He name them? Well we know that God has all knowledge in Heaven and in earth. If He did not have it He could not direct everything after His own will. He knows us, our disposition, and what good there is in us and the evil that frequently causes us to go astray. We know that the devil is the author of sin. We know that the Saviour had twelve disciples and one of them was a devil, and that the Bible says He rebuked the devil, and told him to "Get behind me Satan."

Of course the world had to be developed and peopled, and over the years since creation, our opinion is that the plans of the Father have been working out according to His own good will and pleasure. We note the ignorance of the savage, and the urge of the people to work and have something and accomplish something. We also note that they fight each other and have wars and accumulate something, and then fight and kill each other and destroy what they have accumulated. That has never seemed to us to be sensible, but since we believe that the Lord's plan is one of competition for development, and elimination to get rid of the dross, we have been trying to arrive at the conclusion that the devil furnished the competition necessary to make the Lord's work complete, and carry it on as He desired until its ultimate completion, when He shall roll up the earth as a great scroll, and take His children home with Him to heaven.

So the question in my mind is, what are the seven spirits of the Father, over whom He has perfect control, even though they are a part and parcel of His wonderful sufficient being?

We have already declared that He has all knowledge in Heaven and in earth, and having this knowledge, He knows what is going to happen before it happens, for He makes it happen, and causes it to come to pass. We know that He is a God of love. We know also that He is a God of Justice, but that if He were absolutely just to us there is no telling what would become of us. Therefore He is a

merciful God.

We know that He is a God of love, and loves us and wants us to love Him. If we do not love Him then we are not worthy of being called His children. He is also a jealous God. He is entitled to our love and our consideration, and has a right to be jealous of our regard for Him. He is a God of Power and has all power in heaven and in earth. I am so glad that He does have the power. If the devil had all the power and we were under his control, he would destroy the world and the people in it and all who do not do his pleasure. We see in the wars and the disobedience of the people, the devilish instincts manifested, but we are so thankful God has the devil under His control and direction.

God is also a God of wrath, and when He wants to display this element of His nature he can get displeased, even with His children, His redeemed and loved ones, and we do frequently get to the point where we fall out with each other and prove to God and man that we have not followed the example of the lowly and blessed Jesus as we should.

What I would like to see would be the Old Baptists, who undoubtedly believe the Bible and what it says that Jesus Christ the Son of God was sent into the world to bring God's children into His Fold, manifest that spirit of Christ to such an extent that they would adjust all their differences. Just think what Christ suffered for his children in order to present them without spot or wrinkle or any such thing to the Father and hear Him

say. "These are they that Thou gavest me," and have the Father say, "Enter thou into the joy of thy Lord."

So the way we have figured it out, the Father has so directed the spirits that make up His wonderful nature as to inject them into the inhabitants of the earth and cause them in the march and competition of time to begin at the beginning and coming up through the ages to eliminate the dross and purify the gold of His children and make of His children fit subjects for His kingdom, where they will around His great throne watch the evolution of His plans and purposes to His glory and honor, and our information and development that His children may be worthy of all the honor and glory that He shows upon them.

Submitted in love. It will be all right for any brother or sister to pick this to pieces, for I believe that in the clash of mind and matter is the truth evolved.

J. D. GOLD.

THE LAW AND GOSPEL

I am quoting from a circular letter written by Elder Samuel Jones of the Philadelphia Association 1795, before the modern missionary spirit entered the Baptist family of America. The Baptists then were one people, holding to the same faith and practice. There were no boards, conventions, theological schools, and salaried ministers. All then believed in the sovereignty of God: predestination, election, special atonement, effectual calling, final preservation of the saints, the resurrection of the dead, and glori-

fication in heaven of all for whom Christ redeemed. They believe the same yet.

In the circular letter observe the difference between the law and the gospel; the law denounces wrath, the gospel publishes peace; the law convicts of guilt, the gospel brings an acquittance; the law requires satisfaction to the last mite, the gospel discovers that satisfaction has been made in full; the law knows nothing of mercy, the gospel knows nothing else; in the law righteousness, justice and truth shine gloriously, in the gospel, love, grace, mercy, pity, condescension and passion do also shine, and in much more resplendent glory. In the gospel we find free grace, free mercy, free pardon; faith and repentance are freely given, and with them a new heart, a new nature, new life; all is new, all is free.

The gospel as the word signifies is good news, glad tidings, (Luke 2:10; 4:18:19, Isa. 60:1-3). The gospel brings glad tidings of good things, good things done for us. In that, atonement is made for us, our debt paid, a righteousness wrought out. Pardon and acceptance are procured; good things wrought in us, such as regeneration, fitness for heaven, faith, hope and every other grace; all the good things of providence and grace that are necessary for our present use during our passage through life, and finally the good things of heaven itself, even all the glory and happiness of the beatific state.

The gospel in fine contains a discovery of all good things for time and eternity, in deliverance from sin and evil, and the full enjoyment

of every bliss and happiness beyond what tongue of men or angels can express or the power of human mind can see. From what we have we shall mention by way of reference only two observations. First, that according to the gospel the atonement of Christ did not extend to every individual of the human race; secondly, that the gospel contains no conditional offers of salvation. We mention these because some in our day (1795) seem to favor such notions and some others that tend to mar and go a great way toward supplying the glory of the Gospel.

In regard to the first, if atonement was made for all as it was God's intention that it should be, that intention must have its full effect. The effect must be that all must and will be saved.

If Christ answered the demands of the law with justice for all and paid the price in full, then there must be guiltless persons in hell, for of being made meet for heaven, Christ has done his part, but the spirit declines doing his. Why God should appoint satisfaction to be made for all and afterwards not renew and sanctify all and bring them to heaven, must be very strange and utterly inconsistent with the glory and perfection of Him who does nothing in vain, who never does a part without doing the whole, who always finishes what he begins. It is manifest in the Holy Scriptures that Christ made atonement for his people, (Isaiah 53:6-8; Luke 1:68; John 6:39). His sheep, (John 10:11, 15, 26, 29; John 17:9) those that were given him (Hebrew 2:13) who were redeem-

ed from among others (Revelations 5:9).

As to the attempt to make salvation conditional would rob God of His sovereignty and make His glory depend upon man, while at the same time it would give room for boasting. It would convert the gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the apostle, then is it no more of works, otherwise grace is no more grace. What! Make our happiness depend on men? If we will do our part, God will do the rest. Alas, what can man do in the business of his salvation, first or last to merit or promote it? Is man altogether dependent on God? Yes, verily, that every step in the beginning and progress of the glorious work he may cry, "Grace, grace," and whoever glories let him glory in the Lord. But these men make a distinction between natural and moral ability. What is the use of this distinction, but to evade, deceive and confuse? What can natural ability avail toward producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every supernatural grace is purely of God, for what is born of the flesh is flesh. And besides if man's natural ability was competent to repent, believe, accept, obey, etc., what good could it do him, since he is never to exert it, unless God induces him or influences him thereto, and without which influence all offers and moral suasion will prove ineffectual. If we speak of repentance, for

instance, is not Christ exalted as a prince and a saviour to give repentance unto Israel and the remission of sins? If we speak of faith, what faith? Natural faith? What, can this be better than the fate of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the scripture is express. By way of distinction from the others it is called the faith of the operation of God, the faith of God's elect, like precious faith with us, that faith which purifies the heart, works by love and overcomes the world. Yea, verily all the power, influence and everything in the business of salvation is entirely of God alone, and not of us, who are of imperfect weakness. Hassell's History pp 567-8.

The foregoing doctrine was endorsed by the Philadelphia 1795 before they followed the modern mission spirit. The Baptist church was founded by Christ, (Matt. 16:17) and has stood ever since free from the doctrines and commandments of men. The modern mission Baptists will not have this doctrine now, but I know a few among them that love the true doctrine and practice of Primitive Baptists.

I trust the dear Old Baptists may continue on in the future as in the past, satisfied with the goodness of the Lord's house. I am sure Primitive Baptists will almost universally accept the doctrine contained in the above circular letter. The truth does not change.

May God bless his people with peace.

LEE HANKS,
Cantonment, Fla.

DONT'S

Reprinted from the late Elder G. W. Stewart's book on "Order and Disorder."

Being a Primitive Baptist don't engage in the sale of intoxicating beverages, for by so doing you offend your brethren as far as they are aware of your business.

Don't give occasion to the adversary to speak reproachfully of you, your business, or the church.

Don't attract to your place of business the most degraded elements of human society. Remember many things are lawful which are not expedient.

Don't, as a church, suffer one of your members to persist in a course of conduct, or practice, which you are satisfied is wrong, which is wrong, which is offensive to you, reproachful of the cause, and a burden to the church, for in so doing you are guilty of unfaithfulness to said member; by your passiveness you encourage him in his course, and become partaker of his sins.

Don't denounce the reading of all books except the Bible, for while it is true that the Bible is incomparably the book of books, there are good books besides that we would do well to read. Don't encourage the reading of trashy literature—nor allow your children to read such—but encourage the reading of good, moral and religious works of truth. Paul quoted from profane authors, and was interested in books. See 2 Tim. IV 13. In the Old Testament numerous books are referred to, and the reader is referred to them. Many of these books however, we have

never seen and never will see, as they are long since out of print. See No's 21-44 Joshua 10-13, 1 Chronicles 29.29.

Don't denounce the reading especially of our publications. Don't say that we should confine our reading exclusively to the Bible, for I have noticed that some of our brethren, who denounce the reading of our own literature, read the Bible much less than those who read our denominational, or religious, literature. Please read Romans XIV.

Don't try to spiritualize everything you read in the Bible, especially in the New Testament, in a manner to indicate that you think it has no literal meaning at all, lest you be found explaining away your own comfort, as well as your duty, and explaining hell—or future punishment—entirely away.

Don't puzzle yourself about the details of the parables to the neglect of the main lesson, for to do so is to follow the shadow instead of the substance. For instance, in the case of the parable of the talents, some seem more concerned to know whether the man with the one talent was a child of God, than they are about the main scope or lesson for which the parable was given. Namely, to impress upon our minds the necessity of diligence and faithfulness.

Each and every parable recorded in the new testament is simply designed to teach some leading principle, some important fact of duty, and when that point is ascertained or understood, there is but little more to be learned from the parable. Hence it is useless to try to

symbolize—or make every item in the parable represent something else.

Don't speak disparagingly of grammars and dictionaries, simply because you have not studied them—don't conclude that preachers should not be educated, should not post themselves, because you are not educated. Remember that the Bible itself was written according to the rules of grammar and good language. Not only so, but there are, no doubt, many words in it which you cannot understand without a dictionary.

Our ignorance may not be a sin but it surely cannot be a virtue, and is not to be boasted of under any circumstances. Hence let us try to observe the admonition, "Study."

Don't become offended at the church for dealing with a disorderly member, simply because that member happens to be your relative or special friend. Don't pout about it and absent yourself from the church, for we are to "know no man after the flesh" in the execution of God's laws. Besides, you profess to be a follower of Christ, and if you are not, but are merely following some man or friend, the sooner you make it manifest and get out of the church the better it will be for all concerned.

Don't be guilty of unfaithfulness in attending your meetings or in the discharge of other duties, and then instead of confessing your fault, attempt to cover it up by putting in some frivolous excuse. Remember the Lord showed His abhorrence to lying by killing Ananias and Saphira.

Don't shirk or dodge when

church work is to be done, or a contribution is to be made up, for to do so shows that after all your sound talk there is something very little about you, and a fearful want of sincerity and earnestness.

Don't snub your brother or sister because they cannot dress so nicely as yourself, for the spirit that congratulates us upon our superiority in dress or wealth over others to the neglect of the poor of this world is of the devil and not of God. See James 21-10.

FAITH STRENGTHENED THROUGH THE YEARS.

My Dear Friend and Brother Gold:

You can't know how humble and unworthy it made me feel when you spoke so freely and fully concerning my poor writing. Yes I shed tears of gratitude that the Lord has used me all these years to bring joy and comfort to his poor children. I felt I had not lived in vain.

I have tried as much as in me is to tell and live the truth, yes speak my convictions, feeling I had no friends to lose or foes to gain, letting the chips fall where they may, regardless of whether people would hear, for I have known that I only had one to love and serve, and that is the Lord. Let the world hate and forsake me. It forsook my Saviour. It is the truth that makes free, sets the soul at liberty. Each and every child of God's desire is to be telling the truth, and found contending for that faith. Yes that living (not dying) faith. When one in faith and faith in one, they see no cause or occasion to depart or separate themselves from the truth and

follow after other gods that are not God.

With me there has never been but one true and living God, and Him only will I serve.

There is no deceit in a child of God. No indeed when you find one that thinketh of himself more than becometh him to think, you may mark him. Such was in Paul's day for he tells us of the true marks and false ones, so that we may know them, mark them. And of these strange doctrines they would bring. Yet he tells the children of God to not go out after them. I am sure that the children of God know.

Yes indeed, my love for the church abideth unchanged. The older I get, the stronger I get in that faith, resting assured that each and every child of God will be saved both in time and eternity. Such sad departures but such things must needs be, yes a falling away. While I know the ways of Zion do mourn, why there is more that comes to her solemn feasts, yet I know that those that do come are from an intense desire. Yes indeed the Lord first places that desire by the finger of His love and that gives them a desire to serve Him for what He has done for them. Yes by taking their feet out of the mirey clay placing them upon the rock Christ Jesus, establishes their goings and makes them kings and priests unto God placing a new song in their mouths even praise unto their God.

Dear children of God do you tire singing that song? Oh no, and you never will. Oh there are times when you will long for a harp of a thousand strings that you might tune it. You want the earth to re-

sound with the sound when you call to mind what the Lord hath done. Yes even before time He loved you, saved you, yes embraced you in that covenant, established your down sittings and uprisings. Yes predestinated you to be conformed unto the image of Jesus. All this He did. Yes that will was made, ratified, each and every heir was made a part of that will before the arrival of time and made known, manifest, unto and in you in time. Yes that time that was appointed of and by the Father with whom there is no change nor shadow of turning. Oh no, He saw the end before the beginning. Oh is that not sweet, are you afraid to trust in Him? Where is your faith, hope, safety, security. From ancient times the things not yet done, even before the dust was laid, saying my counsel shall stand (not may) and I will do all my pleasure. Has he failed?, will he fail? Oh no. Neither will He become discouraged. Too wise to err, to good to be unkind, I am so grateful that I am not afraid to trust in Him and wait upon Him. He is a sovereign under no law, for He is law unto Himself.

He speaks, it is done. Commands and it stands fast. This is the God your precious father preached and served. This God has glorified your father and I pray some day you will make as bold a stand for truth as your precious father did, for somehow I feel that you love the truth and if you stay away from a feeling sense of unfitness, unworthiness, you will soon come. All is required is to feel your unworthiness is of and in the Lord. You know it would rejoice your

father's heart and soul for you to make an open profession before the world that you love the truth as your father preached it.

Pray for me,

Your Sister in bonds of love,
EFFIE N. CARAWAN.
Swanquarter, N. C.

WITHOUT HIM WE CAN DO NOTHING

Dear Sister:

I feel a great desire to write to you this morning, so with the help of God I will, for with out Him we can do nothing, but with Him great things.

I want to tell you about what a wonderful meeting we had last Saturday and Sunday at the church here at Spray. How I wish you could have been with us.

On Saturday night I was carried out of this world. I was so happy I never have enjoyed preaching so much, I am still rejoicing this morning. God is so good I have never found this much happiness in any thing else.

When I was out in the world I thought at times I was happy, but I wasn't. Worldy happiness never lasts this long. Oh the great things of God. I am glad that I can now know and enjoy the great joys of God. I was so overjoyed Saturday night when I went to bed I saw the two preachers that preached in a dream. They were walking hand in hand along a road when a beautiful white angel was running and skipping along in front of them.

I was walking just behind them. The angel was leading us all along. Yes I know we are on the right road, for I know an angel of God

would never lead us the wrong way.

The preachers that I saw were Elders Roy S. Smith and Elder Laten Wingfield. Elder Wingfield baptised me last November and last Christmas I had a wonderful vision. I was carried to heaven and an angel carried me up on top of the highest building I have ever seen. We went up a golden stairway to the top. Everything I saw was gold. The top of the house was pure gold and as we went up the stairway there were golden angels. Some were coming and some were going up and down. When we reached the top the angel was still with me. I looked back at the stairway and saw this Elder Wingfield, my husband, Elder Hall and Elder Jack Pullam coming up the stairway. They came over and stood by us. Then the angel waved her hand out over the top toward the beautiful garden all around said, "Behold the promise land.

I looked and I have never seen such a pretty place. Every kind of beautiful flowers were there and the trees were full of flowers. Then Elder Pullam said to the angel, "I don't care for that, I want to see Jesus." Then the angel waved her hand out across the golden roof for we were on top of the building and said "Behold the lamb of God." I looked and saw Jesus coming, walking across the roof to us.

Then Brother Wingfield pressed the heel of his shoe against the gold where we were standing and said "How firm a foundation." Jesus came on up to us.

He was carrying a little lamb in his left arm. He shook hands

with the three preachers and called them brethren. He said Brother Hall, Brother Wingfield, Brother Pullam.

Then he said as he looked at us, you must go back and finish your work. When you come again you can stay. Then he started on down the stairway and we all followed. Oh how I wanted to stay. I truly hope it won't be long before I go back to stay for I am glad this world is not my home.

Oh dear sister don't you love to think about these great things, the good Lord has showed us. I know if I live 75 years longer I will never forget them.

I guess you are happy now too because this awful war is over.

I hope your boy wont be taken away from you.

Well I hope I haven't worried you. I just felt like I wanted to tell some one of my experience, and nobody but an Old Baptist would believe it. The world would say we were crazy. I don't care what they say about me as long as God is with me, I can bear it. Well I must close.

Written with love, your sister in hope,

MRS. E. G. HALL,
Spray, N. C.

DESIRE PEACE AND UNITY

Dear Sirs:

I am enclosing the life sketch of my mother who passed away on July 26 which I would appreciate your publishing.

I am also enclosing \$1.00 as a renewal of the Landmark since my subscription expired with the July issue. Please extend my subscrip-

tion one year from that date and may I say that I appreciate very much your publication of the Landmark right on up to date. It would have been hard to have skipped any issues. I also do appreciate your manner of publishing articles from all Primitive Baptists. I long to see the time when peace and unity may abound everywhere in Zion.

Yours unworthily,

J. J. COLLINS

Geneva, Ala.

THOUGHTS AND EXPERIENCE

Mr. John D. Gold.

Dear friend: As I have been thinking of writing some of my sad thoughts and feelings to the Landmark all this year so that my kindred in Christ, as I trust, might see and read and learn in part how I get along through this cold and unfriendly world in which we are living today.

I feel now is my time to make the attempt to write as my sister, neice and I feel so disappointed this evening because we couldn't get to old Strawberry Church to the Association, as many wheels as are turning over and over in our days run by gas and oil. But we didn't get there after all. But there are many people who had rather go anywhere except where the truth is preached. It makes my very being tremble and my heart ache within me.

I was very sick most all of last year and was shut in the most of the year and shed many tears of sorrow on account of those precious things as I trust, if not deceived in the whole matter, I have had a hope in God, our Saviour, for forty-three years on the 21st day of this month.

Ever since then it has been a grand and glorious privilege for me to mix and mingle with the dear people of God, and I believe the Old Baptists are those people, and I don't know who else is. I am proud to think He has a people here on earth or else this old world could not stand the way it is going in this day and time.

I feel that our God is a merciful God and often feel that surely He has been with me all the days of my poor and unprofitable life, or I never could have come over the rugged road that I have traveled, for I think I learned from pure experience that I could not sail through this world on flowery beds of ease as some poor creatures have told me I did.

But little did they know my feelings at the time. But I would think of what our dear Saviour went through, while He was here, and then I could say, "They know not what they do and say." I feel like now since I am as old as I am at the age of 65 years, that all of my trials and troubles have been for my good and God's most holy and blessed glory as I trust. So my greatest desire is to pray for Zion still, let what will become of me, for I feel it is grace that has brought me safe thus far, and I truly hope that grace will lead me home, yes lead me to my Father's house where all tears will be wiped away from my eyes and I can be with my Jesus and all the redeemed family of God's few and never know any more about this sin-sick world.

I would be forever with the great Jehovah God, who sent His only begotten Son down here to suffer and bleed and die that His dear people

might live and rejoice forever more, and all through the days of an everlasting eternity, world without end.

I want to say right here that I surely did enjoy your piece and Bro. Hanks' also in the Landmark of Jan. 15. I thought they were good enough for me to read, for they really were the truth to me and a feast to my poor soul if not greatly deceived.

I fear I will worry you with my long letter and fear it is not interesting to the Landmark readers, so I will bring my poor little scribbling to a close by saying may God's everlasting arm be underneath His dear children everywhere the world over. This is my heart's desire for Jesus' sake in bonds of love to the children of God from one of the least of the flock, if indeed one at all.

K. B. Billings.

Chatham, Va., Route 4.

TO OUR LANDMARK READERS

We deeply appreciate the willingness of all the subscribers and readers of the Landmark to allow us to move the date of the publication up to the present time, but we do not think that is fair to our subscribers, so we are employing more help and will endeavor to get the publication on time, and at the same time give our subscribers all the issues to which they are entitled.

We hope to be able to issue one copy each week from now on, which will be four a month instead of two as usual, until it is caught up.

Since we will need a great deal of copy, both of editorials and communications, these extra copies will give every one an opportunity to contribute to its columns.

We want every Primitive Baptist

and every friend of the church and paper to express their views in love and sweet fellowship.

We know of nothing that will draw us all together and promote an understanding in harmonious accord better than an exchange of opinions expressed with regard to unity and the fundamental principles that have built the church, as interpreted by the fathers, whom we believe were led by the Holy Spirit in founding the church.

We trust that those who prepare copy will write it as plainly as possible. If it is convenient with them, our printers can make better time in setting it up if they will use a typewriter, but don't let that deter you from making your contributions to its columns.—J.D.G.

WORKING ON A CHURCH HISTORY

The Old Landmark,
Wilson, N. C.

A brother in hope has recommended your paper to me. Please send me a sample copy. The above article is a letter I wrote to a Cambellite friend on the subject of divine revelation. You may use it as you see fit. I am working on a Church History and would thank you to announce in your paper that I will be glad to receive all information on church history that any one will send me.

W. A. Williams.

Sameon, Ala., Rt. No. 2

RESOLUTION OF RESPECT FOR SISTER CLAUDIE ENNIS

Wherein it has pleased our heavenly father to remove from our midst our dear beloved Sister Claudie Ennis who was born on March 30th, 1878 and departed this life on June 11th, 1946, making her

stay on earth sixty-eight years one month and twelve days. We the church at Bethsaida feel that we have lost one of our most faithful and devoted sisters.

In visiting her during her afflictions we found her so strong in the faith she was constantly speaking of the goodness and the mercy of God and that how God had been so merciful to her. She was so strong in the faith, that she through afflictions, was made reconciled to go at His command and prayed to that end.

Sister Ennis gained many friends in life both in and out of the church and by all means loved the doctrine of electing grace to the end.

Sister Ennis united with the church when a meeting was held at Bro. W. E. Langdon's house some time in December on Sunday and was baptised the following Monday morning by Elder Jimmie Johnson. He wrote a letter to Bro. James G. Turlington asking that her name be enrolled on our church records at Bethsaida the first Saturday in January 1915. She lived a faithful and devoted life until the end.

Sister Ennis lived with the church at Bethsaida thirty-one years, five months and eleven days. We the church at Bethsaida first bow in humble submission to the will of him who doeth all things well and after the council of His own will. We feel that our loss is her eternal gain; second that we extend our heart felt sympathy to the bereaved 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 now is resting in His love; fourth, that a copy of these resolutions be spread on our church book and one sent to the family and one sent to Zion's Landmark for publication.

This done by the order of Bethsaida Church in conference. This August 3rd, 1946.

Elder Lester E. Lee Moderator
Bro. L. D. Reaves, committee
Sister Pearl Lee, committee
Sister Bettie Stevens, committee

MRS. JOHN L. COLLINS

At this moment two weeks ago the funeral of that person who was dearest and best on earth to me was being held at Mt. Gilead Church near Hartford, Ala. where she had united with the church more than 49 years ago. One of the very earliest of my memories was that of seeing my mother unite with the church and I am glad to this date that I was permitted to view that sacred event as a very tiny child and remember it so clearly and distinctly. Nothing on earth is so noble and inspiring as a Christian's experience and I am fully confident that my mother had that type of experience to relate to the church as she went before them on that

beautiful March day in 1897 and related what the Lord had done for her and gladly followed Him in baptism on the following day when that glorious rite was administered to her by her pastor, Elder J. W. Collins. Her husband lingered without the fold for 13 years more but he too was brought in in June 1910 and soon chosen as clerk and late ras deacon of the church. Both positions he filled in that quiet manner for which both he and mother were ever noted.

It was truly their desire to care for the saints and just eight days before her death mother enquired about the welfare of the saints and wanted her home made ready for company from church as she was always noted for her hospitality to the church and its lovers.

She was born on Oct. 16, 1871 in what is now Houston County, Ala., near Dothan and later moved to Dale County and still later to Geneva County, Ala. where she married John L. Collins, Jan. 15, 1891. She was the daughter of C. J. Stewart and wife Julia, who were sturdy Scotch settlers of this section of Alabama. To this union were born J. J. Collins of Geneva, Mrs. A. M. Byrd who died some 20 years ago, Chas. T. and John F. Collins, Route No. 2, Newton, Ala., and Mrs. C. H. Reeves of Wicksburg, Ala.

It was ever her delight, with that of father, to care for her children in every way possible and they labored untiringly that we might secure an education and be morally well trained. They were pioneer citizens of this section and helped clear the forests, build roads and schools and develop model communities. Mother had been in failing health for several years and often stated that she desired to go home but hated to leave us. During her last illness a mocking bird sang constantly day and night, but at her passing his voice, too, became silent and it seemed to the writer that all nature awaited her Maker's nod.

She fell asleep in Jesus on the afternoon of July 26, 1946 and funeral services were conducted by her pastor Elder F. A. Collins at 2 P. M. July 27, with interment in Mt. Gilead cemetery. Active pallbearers were four grandsons, A. L. Byrd, J. T. Byrd, Norman A. Collins, Kenneth F. Collins, a nephew, W. J. Sammons and a grandson-in-law, Forrest Thornley.

She leaves the children mentioned above, her husband John L. Collins, 17 grandchildren, 14 great-grandchildren; one brother, J. W. Stewart of Hartford and two sisters, Mrs. D. T. Fulton of Blakeley, Ga. and Mrs. Fannie S. Williams of Dothan, Ala. to mourn her departure. "Most truly I have an angel mother guiding me on, in the long way I must tread alone."

J. J. COLLINS, her son.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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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MAY 15, 1946

NO. 13

PSALM 11

To the chief Musician, A Psalm of David

Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand; the poor committeth himself unto thee; thou art the helper of the fatherless.

Break thou the ark of the wicked and the evil man; seek out his wickedness till thou find none.

The Lord is King for ever and ever: the heathen are perished out of this land.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.

To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do?

The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

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 HISTORY OF ELDER COWIN.

Dear Bro. Rowe:

Your letter received some time ago. I am always glad to hear from you. I have been afflicted with a sore eye for two weeks, but it is some better now. I have tried to write a little about myself, and I am leaving it to you to say whether it is worthy of publication or not.

Do whatever you please, and do not grieve your own conscience in order to please me, for I will not be displeased if I never hear from you again.

I have thought for many years to attempt to write it, but have put it off from time to time, and can say I could have written much more, for we can never tell it all.

Hope you and family are well. We are well **except** the little ones have measles.

Love to you and family,

In hope,
B. S. COWIN.

Williamston, N. C.

I was born September 25th, 1870, of poor but honorable parents who taught their children to be upright and speak the truth.

I was reared in one half mile of the Primitive Baptist Church at Bear Grass, Martin County, North Carolina, but inasmuch as my parents did not visit it with their children, I recognized it only as a meet-

ing place for old people, and a place where young people seldom went, and when they did go it was for worldly pleasure and not for spiritual profit.

My parents were inclined to visit a Methodist church, four miles away, **when they went** to church, although neither of them were members of any church during the days of my childhood.

I liked **very much** to visit this church on Saturday nights with other young boys and girls, just for the pleasure of being in the crowd. I always went **inside** and sat in respectful **silence** during the service without paying the least attention to anything the preacher said in prayer or sermon.

I saw everything that a frolicsome boy could see, and every peculiar sound from any part of the house, or from the outside; such as the barking of a dog, the braying of a mule, or the whimpering of a baby, attracted my attention far more than the preacher threatening his audience with fire and brimstone unless they obeyed, unless they gave their hearts to God, came up and be prayed for and unite with the church.

Religion was a perfect stranger to me. I gave the subject no thought as to myself, but thought old people when they got scared they would die, united with the church in order to be saved in heaven, which with my meager information

held no attraction to me.

I used to see my father read his Bible, but I had never read a chapter in it although I was fifteen years old and my old school teacher said I was a good reader.

I read almost everything I could get except novels, but never thought it expedient to read the greatest of all books.

One Saturday night in August, 1885 I went with my oldest brother and other young people of our neighborhood to this old meeting house. The usual service was conducted in its usual style, and I was found on the back seat bending low so I could not be seen by the preacher or any others who sat up near the stand. I was having what I thought was a good time, laughing at everything I heard or saw, whether it was funny or not.

When the service was all over and the preacher had dismissed the crowd, there came over me the most mysterious feeling I had ever experienced; apparently I was in the midst of smoke which largely obscured my vision, and kept wiping my eyes, not to remove tears, but thinking I would be able to see better. A deep feeling of guilt came over me and I was changed in a moment, in the twinkling of an eye, from a joyful, care free boy in such a short time to the vilest, hell-deserving sinner in all the world.

This thought shot through my soul like an arrow; "I'm a sinner." I was aware I was a sinner from a historical standpoint for my mother told me so, and I believed everything she said, but I had never felt the weight and guilt of condemnation before. I once believed I was a

sinner. Now I knew it.

I promised myself this strange feeling would be gone by the time I got out of the house, but it would not go at my command. Then I said it would be gone by the time I reached home.

Instead of going home in my happy frolicsome way I went as the most dejected character in all the world. The change in my actions was so great that my companions spoke about it, and inquired as to where I was, for I shunned their company. I chose to walk behind the crowd all alone mourning my lost and ruined condition.

When I reached home I went to my bed but I was so miserable I could not sleep or lie peaceably, but rolled and tossed about like a log in the water. I had never had such a thought as praying, but I decided to get on my knees and make my first attempt. With all the earnestness of my soul I tried to pray unto God, and lay down and slept soundly till morning.

I had hoped this feeling would be gone by morning, but it was still with me. I thought perhaps I ought to unite with the church, but after deliberating upon the matter for sometime I decided to wait at least one year and by that time I would be able to tell whether there was anything to it, for I was fully determined that there must be a change in my feelings before I ever offered myself to any church on earth. I found myself stealing my father's testament and going into my room and reading it during the best hours at noon and on rainy days, in fact at all leisure times I read this testament through, and

began to pay attention to the preacher and found the scripture did not coincide with some things I saw and heard in the church, but thought it might be that I was but a boy of fifteen years and should not dispute with the preacher who was nearly three score and ten.

Next week was fodder pulling week on my father's little farm and I preferred to be alone in order that I might be able to meditate upon my lost and ruined state.

I felt the great need of a change in my associates for I could not afford to be with my former associates again, which thing I did, choosing those that seemed to be religiously inclined.

I struggled on as one who expected to be swallowed up by my sins in the deep gulf of despair far away from God and all His holy angels.

I continued to read the scriptures and pray to God although I could not see how He could hear one so sinful as I was. Eventually my spiritual skies began to brighten and my burden grew less and less until the Sun of Righteousness shone in my soul with all its exhilarating brightness. All my troubles were gone and Jesus appeared in my soul in His glory and I sang His praises all the day long for a long period of time and rejoiced with a joy that is unspeakable and full of glory.

I could not describe fully those joys in a lifetime, because the half has never been told by any individual child of God.

Having been, as I felt, so divinely blessed, I thought I should unite with the church, and I knew nothing of any other church. I, after a

year passed, united with the Methodist church and was sprinkled. I was not thinking as to whether it was the scriptural mode, as my joy was so great and complete in Jesus my Lord and Saviour.

I enjoyed going to church beyond expression. I liked to go when the crowd was small. I enjoyed it so much better than when the congregation was large, I loved to go into the church and sit down all alone. It was a joy I cannot describe to meet the brethren and sisters to sing with them, but I never enjoyed one minute of the preaching.

Everything was pleasant but the preaching and I always dreaded to have to listen to the sermon, and was glad when it was over, because he always told me what I must do to be saved, when I understood Jesus had saved me without any good deeds done by me, and without my ever asking Him to come into my life at all, if indeed my past experience meant anything to me in the way of salvation.

I continued on for several years and gradually became dissatisfied with seeing and hearing "such things as these," and gradually became cold toward the church.

Being after I became of age just a common laborer and was thrown in all kinds of company and unpleasant associates, I lost my former interest in the church and became cold and indifferent toward it, but there was a feeling in my heart that I was doing the things I should leave undone, and turn away from many habits that had grown upon me, but my associates had so much influence over me, and the carnal pleasure I derived from

these associations in visiting places of amusements in which I could not ask God's presence in them, but all this in process of time increased my troubles, for every few hours of this kind of pleasure I enjoyed when with my new associates I had to sorrow and mourn, even promised many times not to go in these things again, but I went on like the poor prodigal till I came to the hog lot, and "no man gave unto me." Eventually this door of amusement was closed against me, and while my associates, who never manifested any real love for Christ and His church would come by and call me to go with them, I could not go any more, not because any one prevented me, nor because of any bodily ailment, or threatenings or persuasions from any one, but because I felt bound in the spirit, and I could not go with them to those places of amusement any more.

I had to remain at home and mourn for the times I had gone, and felt to be the most miserable wretch on earth.

I had always been taught that a Christian could fall from grace and be eternally lost and of course I believed it, that is I thought I had sinned away my day of grace and was lost beyond any hope of recovery. I felt hell was my everlasting portion, when God had been so kind and merciful to me and I had brought Him to an open shame, as though I had never known anything about the way of righteousness. I was in a small way reconciled to my lot, and knew any kind of punishment would be too good for me, and my damnation was just, and thought it would be better for

the fair name of Christianity if I could be taken away immediately. and that I was a curse and a shame to the name of Christianity which I had so shamed and disgraced.

Twice I felt the last ray of hope disappear and I to be doomed to hell forever, which I felt to be just, and often wondered why if I was lost, the Lord did not kill me, which thing I was willing for Him to do, for I could not think of myself as anything but an outcast who had shamed religion, disgraced myself and like David "a worm and no man."

I went on for a long time in this miserable state, during which time I joined the Disciples Church and was immersed in water, but I found no relief from the troubles which I felt then, and do now, that I had brought upon myself.

I was not satisfied in my new home in the church. There was something I wanted to find and I wanted to hear. Still believing I had fallen from grace, but I noticed that those who preached such a doctrine did not truly believe it, or acted very inconsistently, because they invited and welcomed all backsliders to come back to their churches.

After awhile I became convinced that the Lord had not cast me away, for in the midst of my deepest troubles He would part the clouds of sin which hung so heavily over me, and let in the warm sunshine of His love, and I could praise Him from the very depth of my soul, only to be plunged into the darkness again.

I read the scriptures and listened to preachers of several denomina-

tions (except the Primitive Baptist) and would often find myself denying that which I heard. I was, and have been a great reader from my earliest youth till now. I read the scriptures and drew my own conclusions as to the doctrine and discipline of the Apostolic church. I was thoroughly convinced that the doctrine of salvation by the free and unmerited grace of God was the doctrine of the Holy Scriptures: that God begins the good work in the heart by His spirit, and He will finish it in the day of Jesus Christ, but I had never heard this doctrine preached by any preacher of any denomination with which I was acquainted.

The old church of which I was a member had gone down and been sold, and a Free Will Baptist church had been organized near our home, and my father became a charter member there. I did not think very well of it, but my father was sorely afflicted and I united with it, for his sake alone, wishing to make his few remaining days as pleasant as possible, and I have never regretted it, as I gained so much valuable experience which has been so profitable to me all my ministerial life. My father's home was the lodging place for all the preachers (their best gifts) and I had the opportunity of studying them. Sometimes I disputed with them, but would not argue with them. Sometimes I rebuked them for misrepresenting the sacred truths of the Scriptures.

While a member of this church I acted as its clerk, and did all I could to encourage the preaching of a better doctrine as set forth in

its articles of faith, and to bring about a stricter adherence to its discipline, only to gain the ill will of the greater part of members, and the frowns of its pastor as well.

My father did not live long, but died in 1898. After this I took little interest in the church and felt to be alone in the world with no where to find anyone who could witness with me.

I cannot express my sorrow, grief and anguish of soul to think with all my associates, many of them preachers, I had not found a single soul companion, nor heard a single gospel sermon.

I felt to be famishing in a land of religious liberty. I was thirsting for what I had not found, neither could I hear. What shall I do? Where shall I go? I was restless in spirit and could not be contented anywhere.

I had already been a member of three churches, and each time I was looking for christian companionship to satisfy the craving of my soul, and I had not found what I was looking for, but sad disappointment instead. I talked with my father on his death bed about these things. I asked him if he knew of any church whose preacher preached the doctrine of salvation by grace alone. He said it was the only doctrine he could take any shelter under, but did not know of any who preached it.

I decided within my self to go to hear the Primitive Baptists (as I had heard all the others), and if I could not find any one who preached it, I would preach it myself, for I thought it the greatest crime of

the age to have so many churches and preachers all claiming to preach Christ, and none of them to preach the plain, simple truth as taught in the Scriptures and by the Spirit of God in our hearts.

I had not the least doubt but what it was the truth, and did not think then that it would be anything but a pleasure to tell of the great covenant made between the Father and Son to save the church by the shedding of the blood of the Divine Son to redeem them from hell and everlasting destruction.

On the next 3rd Sunday I went to Bear Grass church to hear the Primitive minister. I took a seat near enough so I could hear what was said. No one knew for what purpose I had gone as I had carefully kept all these things and "pondered them in my heart."

Elder J. N. Rogerson took a text and went on in his usual style and in a few moments I was testifying in my soul to the truthfulness of what this great man of God was preaching. This was the first gospel sermon I ever heard, and my joy was complete, my cup run over to think I had at last found what I had been thirsting for about twenty years. At the first opportunity I related to Brother Rogerson my experience and told him how I had been comforted under his preaching.

After this I had a companion with whom I could walk and freely tell my feelings, and what a joy this was I have no words to express, only to say it was great indeed.

I continued to visit the church, and after a while I offered myself to the church and was accepted,

and how much I enjoyed going to church is inexpressible. I felt to be so blest of the Lord to be home at last with my friends, who had the same mind and the same experience, the same desire and the same judgment. It was a peace that passeth all understanding, which Jesus gives and no one can take away.

We had a boy who was sick for a long time with typhoid fever. We passed through dark days in nursing him, and our spirits were exceedingly low for sorrow and anxiety were our lot day after day, but eventually he was out of danger and my services no longer needed at home. On the third Saturday morning I told my wife I would pick cotton till time to go to church. I went out and began to pick the fleecy staple which was beautiful to look upon, for everything was nice to gaze at, but I soon began to meditate upon the last verse of the 17th chapter of the gospel by St. John: "The love wherewith Thou hast loved, we may be in them and I in them."

This was an unexplored field as far as I was concerned, for I had never seen such a demonstration of God's love as upon this lovely September morning in the cotton patch.

My soul was filled with His praises, and I said over and over, "Praise the Lord O my soul." I wept tears of joy and gratitude to my precious Saviour, who after all my sinfulness, backslidings and shortcomings, so bountifully displayed His love to me all alone, who was so unworthy of His notice.

After feasting upon such a wonderful display of divine grace for a

long time there came upon me an impression so strong it pierced my soul. "You must tell it," were the words which came with such power that I could not resist trying to tell my brethren about this love that passes all understanding.

While this impression followed me daily, in fact all my waking hours, with such power I was made willing to try to tell about this love, but I could not do so. I asked Bro. Rogerson to let me alone, to quit calling on me, as I could not tell about this wonderful love. Eventually my tongue was loosed and I was able to testify to the fullness of this great love of God.

If I could have gone on in my way and told of God's love, I would have whereof to glory. But the Lord's way is right and He showed me it was not of me but by His divine spirit. "He will teach us His ways, and we will walk in His paths," for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:3.

I was licensed to preach in 1908, and ordained in 1910. Elders G. D. Roberson and M. T. Lawrence had died and several churches were left without a pastor, and they asked me to visit them at their meeting times and supply, but I would not go only occasionally as a visitor.

They sent frequently for me to go to one church, but would not go. It was not because I was too stubborn, but from a sense of my inability to serve as a true minister could. I did not feel that I could afford to pretend to occupy the stands made vacant by the death of such worthy and spiritually qualified men as they were. I told

Elder Rogerson that if I had any call to preach it was for Bear Grass, my home church, and that I could not afford to go. My wife was taken sick and while she was not seriously sick, she had to lie in bed most of the time during the spring and summer, and I could not hire any one to wait upon her, or keep house for me; and we had four small children.

I cooked, washed, milked cows and prepared milk for my baby. I plowed a few hours each day, gathered vegetables, in fact every job was mine. The oldest child could give the other members of the family water and milk to the baby after I had prepared it. During this time I was requested repeatedly to go to some of the churches, and began to think of the times when I could go and would not, but now I would go, but cannot. I cried out in my soul in the language of the prophet, "Lord send me." I never wanted to go anywhere so bad in my life. I was perfectly willing to go anywhere that duty called to go, and when my family was in shape I went willingly and tried with such ability as God gave me to tell of the wonderful love of God.

Many times I have left my wife with four small children to visit the churches of my care, and before leaving home tried to find an excuse to stay home but could find none. On one occasion our youngest daughter was sick with a fever, but I could not feel I had any excuse to stay home so I got ready and left home weeping to think I must leave my wife in such a position and with so much responsibility laid upon her. I had not gone

more than half a mile when the words of the Psalmist came, "He that goeth away weeping, bearing precious seed, shall doubtless return rejoicing, bringing their sheaves with them." I felt this was a promise to me but for my life I could not see how it could be fulfilled, as the child had been sick several days and I felt it was a serious case indeed.

I went to the church on Saturday and some one united with the church and I baptized them Sunday morning. All the while I kept thinking of the scripture given me on yesterday and how it could become true.

Soon as I possibly could I started home. When I came in sight of home I saw some children playing in front of the house, which caused me to think she might be worse and they had come to see her. When I came near I could see many little girls but could not see mine.

Still thinking of the promise I continued to watch, and not until I was almost in front of the house did I see the promise fulfilled. Our little girl that I had left in bed came running from under the grape vine smiling and said, "Papa, I got well."

My heart, which had been so sad for two days on account of her, leapt for joy and could not answer her, but I realized that all the promises are "sure to all the seed."

Such incidents as these, and I could recite many more, have been a source of comfort and encouragement along the journey, and I thank God for every crumb of comfort he has enabled me to gather up from under my Master's table.

I have not written all, only a part, for the half has never yet been told.

To God be all the glory, and sweet peace to all the Israel of God.

B. S. COWIN.

—Reprinted by request.

THE RESURRECTION OF THE DEAD

The following from Elder C. M. Mills of Charlotte is one of the most complete expositions of the Resurrection of the dead we have ever seen. Christ appeared unto many after His resurrection before His ascension into Heaven. — J. D. Gold.

This is the greatest, fundamental, doctrinal truth, of the church of Jesus Christ. All other truths point to this very thing. For whom God did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Whom God did foreknow, predestinated, called, justified, and glorified, causing these things to be, and in effect, is to bring this very thing into an actual fact, and reality, the resurrection of the bodies of the saints, conformed to the image and likeness of his son, Christ Jesus.

The prophets believed it, and prophesied of it. The Lord taught it. I will destroy this temple (this body) and raise it up the third day, the same temple or body. God plainly declared it a fact, by raising His Son out of death, and the grave. Where a fact is clearly established, arguments cease, for to argue against a fact is to deny the plain truth. Declared by God Himself, in

raising His Son Jesus Christ out of death and the grave, the self-same body that was crucified, not something else, the same body. Christ said Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones as ye see me have. The very same body that hungered, thirsted, born of a woman, nursed her breast, and ate food like others did, and suffered on the cross, is the very body that is alive and in heaven today. David said when I awake in His likeness, I will be satisfied. He saw in Christ that he would live again, and it would be David glorified, not something else. And if he will be like Christ then he will be raised in body, or he will not be like Christ, for Christ is raised in body.

The apostles taught the doctrine of the resurrection of the bodies of the saints and sinners. Paul in Acts 24:25 and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. Do we believe like Paul? Are we with him, are we holding to and in the doctrine of the apostles? Acts 26:8. Why should it be thought a thing incredible with you than God should raise the dead? Is God not able to raise the bodies of His children from death and the grave? God has all power in heaven and earth. Yes, God can and will do that very thing. God said by His prophet Isaiah 26:19 thy dead men shall live, together with my dead body (Christ). 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. Hosea 13:14. I will ransom them from the powers of the grave; I will redeem them from death: O death I will be thy plague: O grave I will be thy destruction: repentance shall be hid from mine eyes. Nothing is going to turn the Lord or keep Him from doing this very thing. Job 19:22-28 Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body; yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, why persecute we him, seeing the root of the matter is found in me. The spirit of prophecy is the spirit of Christ. When Israel left Egypt they carried with them the bones of Joseph. The Jews believed in the promise of God, that there would be a resurrection of the dead. They understood. Enoch was carried to heaven before the flood. Grace will reach all the objects of His love in all ages. Elijah was carried to heaven in a whirlwind, soul, body, and spirit, long before Christ Jesus took upon Himself a body of flesh. Hebrews 2:14-18. Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death that is, the devil; And deliver them who

through fear of death were all their life time subject to bondage. For verily (certainly) He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted He is able to succour them that are tempted.

The children whom Christ came to save were flesh and blood. Christ also took part of the same, had flesh, blood, and bones, and was in all points tempted like we are, yet without sin. The law of God demanded perfect obedience; In order for Christ to represent His children. It behooved Him to become man, born of woman borne under the law to redeem them out from under the law. Cor. 1st 15:21. For since by man (Adam) came death, by man (Christ the God man) came also the resurrection of the dead. Just as sure as they share in His representation. Christ represented His children in His life, death, and resurrection, Partake of it in full.

Christ Jesus came into the world to save sinners. What is a sinner? The child of men who are composed of soul, body, and spirit. Then if Christ saves the sinner, it means the soul, body, and spirit will be saved. It is not all done at the same time. In regeneration the spirit of God gives life to the soul, saves it from death. It is the same soul, changed. God does not give the sinner another soul. It is the

same soul taken out of death. David said the Lord hath saved my soul alive. Matthew 10:28, and fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

The spirit of God operates on the spirit of man causing the vain, haughty spirit of man to be humble and kind. At death of the body the spirit returns to God, who gave it. The soul that is taken out of death is preserved alike. See Rev. 20:4. Christ said John 11:26, And whosoever liveth and believeth in me shall never die. Believeth thou this? Man is a complex being soul, body, and spirit. Hebrews 4:12, For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Divine inspiration distinguishes between soul and spirit. Christ distinguished between soul, body, and spirit. Mark 14:39. So there must be three, or the scriptures are wrong, and no man will say the Scriptures are wrong, unless he does not believe them, or their author.

Thes. 1st 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. All three are clearly set forth by the apostle Paul. I believe it, don't you? Faithful is He that called you who also will do it. The apostle said Christ will do it at his coming. Do we believe Christ is faithful? Yes, then the spirit and

soul and body will all be together, united in, and at the resurrection of the bodies of the saints. 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. (The Elect, whose bodies have died:) Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words. There is no comfort to the church to deny the resurrection of the bodies of the dead. It will cause all kinds of trouble, confusion, and sorrow. Romans 8:23, Paul said we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. When our bodies are raised up in the glorious image of Christ it will be the same body changed, not exchanged. The Holy Spirit changed our soul, took it out of death, and it is the same soul changed, not exchanged.

The Holy Spirit works in our spirit to be humble, and the spirit itself beareth witness with our spirits, that we are the children of God. Our bodies will be changed, purified, glorified and carried to heaven. It will be the sinner saved, soul, body and spirit. Just as sure as Christ suffered in spirit, groaned in spirit, He was redeeming, purchasing, ransoming the spirits of His children, and He shall see of the travail of His soul and shall be satisfied. Christ suffered in soul. He was redeeming, purchasing, ransoming the souls of His children. If not, what was He doing? And

when He suffered in body, even the death of the cross His blood that flowed through His body was shed. What was He doing it for? He was redeeming, purchasing, and ransoming their bodies from sin, death, and the grave. Just as sure as He purchased it with His own blood, He will call for what He bought and paid for. It belongs to Him. You are not your own, you are bought with a price. The child of God has a right to live in spirit, soul, and body and by the grace of God they will live. Christ whom God sent said I will raise them up again at the last day. Thank God He will do that very thing.

Peter preached the resurrection of the dead. Acts 1:21-22 and Acts 4:2. A true witness will not lie. Stephen declared Acts 7:56 I see the heavens opened and the Son of man standing on the right hand of God. The same Jesus that was crucified. This was some years after His resurrection. Over 500 persons saw Christ ascend up to heaven. Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven. The same body that ascended is the same body that will come again, the same Jesus. Cor. 1st 15:12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13. But if there be no resurrection of the dead, then is Christ not risen. 14. And if Christ has not risen, then is our preaching vain, and your faith is also vain. 15. Yea, and we are found false witnesses of God,

because we have glorified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16. For if the dead rise not, then is not Christ raised. 17. And if Christ be not raised, your faith is vain; ye are yet in your sins. 18. Then they also which are fallen asleep in Christ are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable. 20. But now is Christ risen from the dead, and become the first fruits of them that slept. Christ the first fruits, afterwards, (sometime later) they that are Christ's at His coming. For He must reign till He hath put all enemies under His feet, the last enemy that shall be destroyed is death. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? The act of baptizing is showing faith in a buried and risen redeemer, who will also raise our bodies, and if it is not done believing this, it is not done by, and in faith. Romans 6:3, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? In honor, glory, and praise, showing our faith in Him by our works. The child of God is dead to sin, has no confidence in anything of this world, that will cause him to live, dead to the world, having the sentence of death in them. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the like-

ness of his death, we shall be also in the likeness of his resurrection. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. If Christ be not risen why say so, by baptizing, (burying) people in the likeness of His burial, and raising them up out of the watery grave. Why not leave them in the watery grave? When you raise them up you say by your acts Christ was raised from the grave. Actions speak louder than words. If the dead rise not at all, why are they then baptized for the dead? For the church to practice baptizing, burying in the watery grave, and not believe that the body of the saints will be raised in glory, is opposing themselves. Denying what they affirm. Either believe that the body will be raised at the last day, or quit baptizing.

Read Matthew 25:52. And the graves were opened, and many bodies (not spirits) of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many, these bodies did not go back to the grave, if so, where is it written? The dead body of Christ did rise from death, and the grave. And behold there was a great earthquake. For the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and

His raiment white as snow. And for fear of Him the keepers did shake, and became as dead men. And the angel answered and said unto the women fear not yet, for I know that ye seek Jesus which was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead. The same body is alive today. Some of the watch, (the men who were watching) came into the city, and showed unto the chief priest all the things that were done. The men on watch that night, acknowledged it, and did not deny it. The chief priest did not deny it, and no man denied it then. Later on when they were assembled with the elders, the leaders of the Jews, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole Him away while we slept. And if this comes to the governor's ears we will persuade him, and secure you. So they took the money, and did as they were taught, and this saying is commonly reported among the Jews until this day. For anyone to say Christ Jesus has not risen from death and the grave, is ignorant of what has happened, or following the hired men's false tales. To deny the resurrection of the body of the saints, is to deny Christ, it is heresy, anti-Christ. For Christ said John 5:28-29. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life (good fruit grows on good trees) and they

that have done evil unto the resurrection of damnation. (Corrupt trees bear corrupt fruit).

The bodies that die will rise. Christ said so. Do we believe Him? The just and unjust will rise. The just to glory, the unjust to damnation, this is the true faith. Examine yourselves whether you are in the faith. To believe what Christ said, you are in the faith. To deny it you have left the faith, or have never known the faith. Cor. 1st 15:34. Awake to righteousness and sin not for some have not the knowledge of God. I speak this to your shame. But some man will say, how are the dead raised up? And with what body do they come. Thou fool, that which thou sowest is not quickened, except it die. If the grain of wheat does not germinate soon it will decay. But the body of the saints is already dead when it is buried. No life in it. The germ of life is in the grain of wheat. The life in the grain of wheat is not dead, just dormant, and that which thou sowest, thou sowest not that body that shall be. A man can sow grain, but he does not sow his own body. Some one else does that. We sow that bare grain, it may chance of wheat (perhaps wheat) or of some other grain. You do not get the same body or grain when it comes up a long stalk and bears more grain, you get some more wheat just like the grain you sowed, not the same grain back. But a multiplication of the grain sowed. Having the same nature, therefore no change. The bodies of the saints are changed. They do not have the carnal nature when raised up, but the nature of the incorruptible seed which is Christ.

Luke 20-27. Then came to him certain of the Sadducees, which deny that there is any resurrection: And they asked him, saying Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? For seven had her to wife. And Jesus answering said unto them, the children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: For they are equal unto the angels; and are the children of God, being the children of the resurrection. 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. God giveth it a body as it has pleased Him, and to every seed His own body. The seed that causes the bodies of the saints to come forth from death is the seed God promised to wit, Christ. And as we have borne the image of the earthly (the seed of man), we shall also bear the image of the heavenly, the seed

Christ.

This I say brethren, that flesh and blood cannot inherit the kingdom of God. No man inherits the kingdom because his father or mother or both are children of God. Ye must be born of the incorruptible seed that liveth and abideth forever, which is Christ, to be an heir of God. Paul was not teaching that the body would not come from the grave. Behold I show 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. For the trumpet shall sound. And the dead shall be raised incorruptible, and we shall be changed. Not exchanged like wheat multiplied, that is not the same body but another body. The grain is not any different in nature than the grain sowed. But this corruptible body shall be changed. When it shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. O Death where is thy sting? O Grave where is thy victory. The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, the Child of God, can rejoice in hope, through grace, even though their bodies die, the same body will be raised victorious over death, and the grave, glorified, incorruptible, immortal to live forever and ever. Every confession of faith written in any history of the true church of Jesus Christ, states and declares this very doctrine. Let us live in the faith, rejoice in the

faith, and be careful not to leave the faith, but earnestly contend for the faith, which was once delivered to the saints. Which will comfort, unify, and strengthen the saints in their journey here below. To not believe the truth, it will not keep it from being so. Unbelief will shut up in darkness, and the child will lose all the sweet joys of a hope in Christ Jesus, which is the resurrection, and the life of all of his children. He will say some day, here am I and all the children thou gavest me, without the loss of one. Until that day, may we patiently wait. In hope of living again incorruptible, immortal, glorified though I died.

ELDER C. M. MILLS,
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OUR SUFFICIENCY IS OF GOD **Selected From the Banner-Herald.**

On July , 1776, just one hundred seventy years ago, this country declared herself independent of old England, then known as the mother country, and maintained that declaration by a long and bloody war. The bells rang out for liberty and independence, the people shouted for joy, and a new nation was born.

The growth and development of the United States of America in every way are unparalleled in the history of nations. Why have we thus grown and progressed? Because we have trusted in the living and true God, because we have known that our sufficiency is of God, because we have felt and recognized our dependence upon God. Not that all the people have been truly religious, not that all of them have had true faith in God, not that all of them have been upright and godly in their lives; but so

many of them that have taken the lead in our governmental affairs have been God fearing men and women and have led the nation toward God.

It is impossible for any nation, and especially for this nation, to move on in the right direction, to shine out before the world as a leader in civic righteousness unless we continue to trust God and seek His leadership. We must know that in all things our sufficiency is of God. The various Christian denominations have their differences in creeds and confessions, but we must all have our foundation in God's sufficiency. Let me quote you two verses of Scripture that conclude with the text given above: "And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Corinthians 3:4, 5.

It is not improper to consider and appreciate our great natural resources and the use we have been able to make of them through great discoveries and valuable inventions, but let us know that in all these things our sufficiency is of God. It is God that has blessed us to know and understand the secrets and mysteries of nature, to search out and appropriate these things for our own good and the glory of God, for our comfort and that of the other nations of earth.

In a community of very humble people, in a chapel by the side of the road, I expect to celebrate the fourth of July in religious worship. I want to hear the preacher say, and I want to keep in mind, that our sufficiency is of God.

—J. W. H.

Caro
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PSALM 12.

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

They speak vanity every one with his neighbour; with flattering lips, and with a double heart, do they speak.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things;

Who have said, With our tongues will we prevail; our lips are our own; who shall lord over us?

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

PSALM 13.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death;

Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

I will sing unto the Lord, because he hath dealt bountifully with me.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE GOSPEL SUPPER

Matthew 25:1-13

Read the lesson carefully. The Lord was teaching something needful to be known, and put those children on their guard. "Watch, therefore for ye know neither the day nor the hour wherein the Son of man cometh."

I do not understand the coming of the Lord meant at the end of time, that is when time shall be no more. To raise up the dead and carry His people to heaven in body. But the coming of the Lord to execute judgment on those wicked Jews and their nation. Read the 24th ch. of Matthew.

This all took place some years after Christ was crucified. The end of the law world. Christ came in the end of the world to put away sin by the sacrifice of Himself. There was a world that perished with the flood. There is more than one world mentioned in the scriptures. At the end of the law world, the city of Jerusalem, and the Temple were destroyed. The end of the Jewish economy.

The kingdom of heaven in the text is not eternal, or the third heaven the Apostle Paul was caught up to. II Cor. 12-2. The kingdom of heaven is the spiritual kingdom that Christ set up while on earth Himself. The church Christ is King reigning over His kingdom. Head of all things to the church. All ten were virgins, which means chaste,

pure, undefiled, not married. The bride groom is the one they were all ten waiting for.

Many of the Jews were married to the law, looking, trusting in the law for salvation and support. Some of the Jews were not, but waiting for the promise of God, the coming of the Messiah. The Lord was teaching them to watch, to be on their guard, lest they fail to take notice of the setting up of the new order of things, the spiritual kingdom, the church; and fail to enter into the marriage supper, the gospel supper. They all ten slumbered and slept, until the cry was made, "Behold the bridegroom cometh; go ye out to meet him." (John said, behold the lamb of God). It was midnight, closing out of the law day, and beginning of the gospel day. They all ten arose, and trimmed their lamps.

Five had the oil of knowledge, lamps still burning; five were in the dark, and failed to take notice, in the darkness of ignorance, their lamps had gone out.

And the foolish said unto the wise "Give us of your oil; for our lamps are gone out. They had once burned, or they could not have gone out. If the oil in the lesson means grace, then we will have to say God's grace failed to preserve them. No; oil does not represent grace in the text, but knowledge and faithfulness. Read Matthew 7:24-29. The wise and foolish are mentioned by Christ. They all heard, he that is of God

heareth God's word, but they did not all act wisely. Dead sinners do not hear God's word, Christ said ye hear them not, because ye are not of God. Dead sinners have never waited for Christ, the bridegroom, nor believe in him. Many of the Jews believed in Christ, but were scared to let it be known, for fear they would be turned out of the synagogue. They are acting foolish. They were God's children. He that believeth that Jesus is the Christ is born of God. Romans 1:21. Because, when they knew God, they glorified Him not as God, neither were they thankful, but became vain in their imaginations, and the foolish hearts were darkened. Not the darkness of death, but the darkness of ignorance. Matthews 21:23-27. The wise answered, saying not so: (We cannot give you our faithfulness, neither can one obey for another), lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. (Christ said buy of me gold tried in the fire). The Lord did not send these to the worldly institutes to get oil. They did not have it. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Luke 14:16-24. Afterwards came also the other virgins, saying, Lord, Lord, open to us. Christ said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; (the church) but he that doeth the will of my Father which is in heaven. If everybody is, and was doing God's will, they would all be in the kingdom of heaven, the church.

But he answered and said, "Ver-

ily, I say unto you, I know you not."

The kingdom was from the unfaithful Jews and gave to them that would bring forth fruits, meets in due season. When God's children fail to bring forth fruit, serve and obey him the kingdom is taken from them even in this age and day. "Watch, therefore, for ye know neither the day nor the hour where-in the Son of man cometh."

The lesson is concerning going out of the law world or age, and coming into the gospel age or world. Many of God's children are not enjoying the gospel supper today because they act foolish, careless, and do not obey the Lord. The five foolish virgins did not lose eternal rest, and go to eternal damnation. They lost their supper, the gospel supper is in the church of Christ, the kingdom of heaven. May each of us walk in wisdom's way and enjoy the gospel supper.

In love and hope,

C. M. Mills.

R. 1, Box 124. Charlotte, N. C.

The following article is reprinted from Zion's Landmark, issue of March 1, 1894.

FATHER'S HOUSE

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also."—John 14:1:3.

These are the words of that King to whom the wise man referred when he said, "Where the word of

a king is there is power." The language of this text, as of every precious word of promise, teaching and command of his, is with the same power as when he commanded the light to shine out of darkness, and as surely accomplishes that which he pleases in the poor distressed soul to whom it is spoken by him, as did the command, "Let there be light" upon the darkness that covered the face of the deep when "the earth was without form and void."

Peter represents the condition of those to whom this sweet command and precious promise applies. Not Peter as he stood when these words were spoken, full of self-confidence and boasting of his fancied ability to remain firm even though all others should forsake the dear Saviour; but Peter as he stood a little while after, having done what the Saviour had just now told him he should do, ashamed, abased, astonished at the wickedness he now sees in his heart, terrified at the sight of the hidden depths of his depravity, and weeping bitterly alone, outside of the house. To such a condition of bitterness all of the Lord's people must come through an experience and understanding of their own total depravity, before this language will fully apply to them, "Ye believe in God." The Jews as a nation believed in God, but that was a natural belief, based upon evidences to the natural mind. The true and living God they did not know, for "no man knoweth the Father save the Son and he to whomsoever the Son will reveal him." No one can believe in one whom he does not know. When

the Father is known by any one it is always by a revelation of the Son. And the effect is always to make the one who sees him in his glorious holiness and power abhor himself, because he is vile, a man of unclean lips, and all his comeliness turned in him into corruption. One does not come to a knowledge of God by study, but those who behold his glory see it as in a glass, 2 Cor. 3: When they see his glory in the ministration of condemnation and death to the sinner they see only what they are experiencing within their own hearts. When Peter stood outside weeping bitterly could he see anything in himself but what he must regard as abhorrent to a holy God? We must remember that while Peter and the other disciples had been called to be followers of Jesus, and while the Father had revealed to them that Jesus was the Christ, the Son of the living God, they did not know the way of salvation. They did not know that Jesus was going away through death in order to deliver them from death: and although he had repeatedly told them that he must be crucified and rise from the dead, yet it was hid from them what he meant. They must learn it by experiencing the fellowship of his sufferings. They must follow him, not merely along roads through the fields and in the cities of the land of Canaan, but in the dark road of sorrow, suffering and death on account of sin. Peter was following him when he went out and wept bitterly on account of his awful sin, and the depravity it revealed, for that very sin and all that wickedness rested on the heart of his dear Saviour, and

caused him to be a man of sorrows and acquainted with grief, and finally pressed him down to death. Here was made manifest the majesty of the righteous law of a holy God. When one feels the weight of his sins he truly believes in God, and he cannot believe in God truly without. Then the Saviour, who has revealed God to that one, in his own time reveals the way of salvation. The knowledge is given by a command, "Believe also in me." God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The face of Jesus shines with that ineffable love which is the fulfilling of the law, when he says, "Believe also in me." In his face, as it turns the fullness of heavenly love upon the heart, all the perfections of God are seen. "The light of the knowledge of the glory of God" is there. We can see it no-where else. If we have ever had a view of Jesus as the Saviour of his people, have seen how he could save them, have felt drawn toward him in holy desires and heavenly longings and prayers, it is because God has shined in our hearts. We are then upon the Mountain of Zion where the blessings have been commanded," even life forever more. For, "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Just at the time when we can truly say we believe in God, feeling the justice of his condemnation and seeing that he is of purer eyes than to behold evil, and cannot look upon iniquity, then comes the

timely command, "Believe also in me." And how wonderful it is that we find ourselves believing in Jesus as our own dear Saviour and as having put away all our sins.

And it is a wonder and a mystery to us how and why we came to so believe. But the word tells us. We are taught in his own time to understand the way of salvation which we have felt. It was his word of command in our hearts, saying, "Believe also in me."

"In my Father's house are many mansions." "How suitable this is to the one in the condition of Peter when he had thrice that very night denied Jesus, and now was being sifted as wheat by Satan, who tossed all the chaff of sin and wretchedness to the surface, so that poor Peter could see nothing else. Now if admission to the house of God, to the sweet shelter of his favor and love, to the house where the family of God dwell forever in his presence, if this depends upon our worthiness of this blessing then Peter can see no hope for himself; and he knows of no other way. Only the righteous among the children of Abraham have a right there. Peter had not yet understood what Jesus meant when he said, "But I have prayed for thee that thy faith fail not." That righteousness which is by faith was not yet revealed to him, although the faith was in him as a single grain of wheat, now buried up in the chaff of his own vanity, which a little before he had mistaken for wheat, or righteousness. That could not fail. But Peter must know about the chaff before he could rejoice in the faith. The negative comes first,

"Not by works of righteousness which we have done," "Not according to our works." This is the first lesson; "Not." O how bitter it is. And when it is fully learned how softly we walk before the Lord, as Hezekiah did, in the bitterness of our soul.

And although Peter had done so badly can we suppose that there was one of those disciples who was not taught to feel that he was worse than Peter? Was there one left to look down upon him? All are taught to know the depravity of their hearts, and to feel that no hope can remain to them of entrance in the house and family of God, where only the righteous can enter. But now comes the peculiar expansive power of the word many. In the legal house over which Moses as a servant was faithful, there was no dwelling place or mansion for a sinner. Only the children of Israel, and only the righteous among them, had promise of entering there. But now another way of salvation is revealed, not according to our works, but according to God's own purpose and grace which was given us in Christ before the world began. And this is for a company that no man can number, known only to God, who has chosen them in Christ before the world began, and has redeemed them out of every nation and kindred and tongue under the whole heavens. And they are all so poor that they could not pay for a crumb of bread, and they are so vile in their own sight that they come with weeping, are led with supplication. Every one would think, certainly there is no place for me. But the dear Saviour

says, "In my Father's house there are many mansions." That word reaches out, like the arm of God, to the very ends of the earth, and gathers in every soul who says, "There is no place for one so vile as I." They are the very ones that would never be able to come if he did not gather them with his arm. If it were not so I would have told you. I would not have talked to you of these heavenly glories, and showed you such things as I have, and caused you to love those things and long for them, and desire to dwell in the house of God, if there had not been many mansions in that house; that is, a mansion for every one who ever has desired it, or ever will. "Many." It covers all the ground that can ever be needed. If it could ever be that one poor soul could wish to be in that glorious house not made with hands, and dwell as one of that holy people in one of the blessed mansions of that house, and yet be turned away with the word, There is no mansion, no dwelling place provided here for you, then the word "many," would not have its full meaning. If there are many mansions every one who looks upon that house to which the Saviour draws him must be able to say with surprise, "Yes, there are many; there is one for me," and yet others remain for more than can be numbered beside. But if one could be turned away there would not be enough. There is a mansion for all the elect of God. The Lord's people are sometimes called the house of God, in the sense of a family, as house of David," "Whose house are we." Heb. 3:6. Also as a church. 1 Tim. 3:15. They are also spoken

of as a house built up of lively stones, they being the materials out of which the house is built. In each of these places the figure of a house is used to teach some special thing, so I regard it in this as used figuratively to show the contrast between the election of grace, who are chosen unto salvation and to dwell eternally in glory, whose numbers can never be estimated, and Israel according to the flesh. The contrast I have sufficiently intimated.

"I go to prepare a place for you." Sorrow filled their hearts because he said "I go away from you." That shows that they yet knew nothing of the way of salvation. His going away was necessary in order that they might have a place in the mansion. The law barred the entrance of any soul. But Jesus went into death in order to remove that hindrance by taking away their sins, when the law became the friend of those whose enemy it was before. As the waters of the Red Sea stood like walls of brass to defend those whose progress it had before barred, so the judgments of God, which prevent any sinner from coming into the favor of God, are at once declared to be in their favor as soon as they are made to understand that Jesus died for them. Those judgments now are their delight and their song. They prevent any charge from ever being brought against one of God's elect.

"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." This sweet promise is fulfilled in the gospel. Where Jesus is there his

people are, and when they are not with him they are in a sad state of loneliness and sorrow. The world does not know anything about this precious experience of dwelling with Jesus in the mansions of the house of God, experiencing that we are rich in faith, and it is but for comparatively a little of this time here that many of the dear children of God inhabit those mansions experimentally. When one is so manifestly with Jesus that the heart glows with his love and the countenance shines with the heavenly graces, and he cannot keep back the "Hosannas in the highest," the world, and even the people of God, will often feel that such an one is rather too enthusiastic, and needs a little checking, as they reprov'd such of old.

But when the Savior makes himself sweetly manifest as having received a poor soul to himself and as dwelling with him in holy union, then the inhabitant of Zion will still "cry out and shout, for great is the Holy One of Israel in the midst of them." And "if these should see their King and Savior coming to them, and when they behold his mighty works, "the stones would immediately cry out."

SILAS H. DURAND.

Southampton, Pa.

The following article copied from Zion's Landmark, issue of July 1, 1894.

Dear Brother Gold:— Brother Stephen Yates, of Blooming Grove, Texas, requests me to write for the Landmark on Rom. 10:14. "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?" The words "A preacher" are the principal part of his request. Paul starts out with this chapter to show his love for his nation. They hated Paul because of his doctrine, but he loved them and prayed for their salvation. He shows the reward of obedience to the law in verse 5. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." This is as far as any salvation goes by the law. He taught in one place if a man be circumcised he is a debtor to do the whole law. Obedience to the law made no man free, though one obey in every jot and tittle today he is just as much a servant tomorrow and is forever under obligations. Therefore the law does not make him free. This will not do for salvation, the child of God wants freedom; this is what he hungers for and what he must have. This the law could not give even though one live blameless as touching its righteousness. This will not do for a poor, hungry, thirsty, starving soul; he must have freedom. The law condemns him and he must be set free from this condemnation, must be justified. This can be done only by the righteousness of faith. Verse 8, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach," 9th, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved."

10th, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." One may be a child of God and yet be bound by the law. Such were the Gallatians at the time Paul wrote to them. The law binds all who live by it. There is a freedom in the gospel. It sets free every one who lives in obedience to it. There here is a vast difference; one binds and the other sets at liberty. This last is the desire of a christian heart. One cannot be a christian unless he has been born again. Being born again he is a living child of God and born in the gospel kingdom, subject to all its teachings. Here he has his faith enlivened into eyes, ears, nose, mouth and feelings. He hears differently, sees differently, smells differently, tastes differently and feels differently from what he did before. Old things have passed away and new things appear to him now. All his faculties are so awakened that the same preachers preaching appears very different to him. Where he once could see nothing but a conglomeration of foolishness he now sees and feels life and peace. This is quite a change, and it appears so plainly to him that he sometimes supposes the preacher must have changed. Here is a needy one; he must have something. He is now a living soul, in a gospel sense, and needs that kind of food to satisfy his gospel appetite. God has ordained two ways of communicating this food to the hungry soul: 1st. As the dew distills on the earth, and 2nd. As the rain descends from the clouds.—Deut. 32:2. How many times in our loneliness and dis-

tresses has our God spoken to us where there was no living soul near, and no audible sound was heard but a still, small voice speaking within, stilling the raging tempest and giving us sweet peace. The dew has been distilled and we have drunk and are satisfied. This voice of God never fails to accomplish his rich purpose, and the poor soul to whom he thus speaks realizes that he has eaten a rich feast from heaven.

But God has another way of comforting his people just as he has another way of watering the tender plants of the earth. He gathers the clouds, without the agency or help of man, and fills them with rain. We don't know how he does this but we know that he does it. He sends those clouds withersoever he will and just where he will; on the just and unjust alike he pours out this rain and waters the earth. Many thick and heavy clouds rain but little, while much smaller ones rain freely. These are strange things to us, yet they are true.

Now here is the gospel in this: God calls his ministers. It may be one of the most unlikely beings in the world, one that no one would ever suppose could possibly preach Jesus to the edification of his people. He fills him with his grace and sends him forth with his message. He goes and delivers it as God has commanded him, and is a wonder to the world. He is this preacher spoken of in the text. The 15th verse puts them in the plural, showing that all God's ministers must be prepared of him. There are some of the Lord's servants in the ministry who have a fair share of

this world's wisdom, both naturally and literally, but they are just as dependent on the Lord to fill them with the gospel as the most ignorant. Natural sense, nor education have ever made a gospel preacher. A preacher thus made is only a cloud carried about without water, carried by every wind of doctrine, or whithersoever the most popular current may drift him; as a dead fish he goes with the tide and all the rest follow him.

I am satisfied that this popular element sometimes drifts some of the Lord's little one's along with it. Many of us have tender feelings for those who differ with us religiously, and get so tender sometimes that we really don't want our brethren to preach and write the truth for fear it will hurt somebody's feelings. Now such are the ones who are in bondage and need the preaching of the gospel that they may have their eyes open to the truth and be made free in the liberty of Christ. As long as we have any faith whatever in any of the institutions of man we do not fully believe in our Lord Jesus, and there is a liberty in our salvation that we have never realized. Some of our ministers are unfaithful in these things, and for fear they will injure somebody's feelings, or disturb the peace of some soft, erring brother, they will pass along and never rebuke these false ways. Let a faithful minister come along and say that Baptists should not support, nor in any-wise uphold Sunday Schools and other religious institutions, and they will begin to turn and twist and say he says too much about such things. Brethren

are now like some were in the days of Paul, they would destroy the offence of the gospel. Now my brethren this is one of the purposes of the gospel to search out every sin that dwells in our hearts and so expose it to us that we may see its blackness and shun it, and thus be saved from it. Another purpose of the gospel is to search out those of the Lord's little ones who are mixed up in Babylon, and so expose their sins as to make them ashamed of them, and to so point to Christ as the only source of deliverance that the repenting child may be drawn to him for life and peace.

I truly believe that of all the sins that our brethren are guilty of in this our day, there are none that loom up before God more than their association with false religion. I believe this to be the main reason why we are so cold today. In the days of old it was death to an Israelite to engage with any other nation in their worship, or even to say, "Let us do so." But now it is esteemed a light thing for brethren to so engage as to go to their assemblies and even sing with them and bow down to their prayers, send their children to their Sunday Schools and even go with them to see it well done. If this is not going directly away from the true faith, then I confess to be blind, yet if one is faithful enough to speak against these things he not only brings on himself the derision of the world but many of his brethren also. Brethren, those engaged in those things cannot call on the Lord in the sense of true faith for they do not hear Him, nor believe in Him. This is one of the causes why

the minister is sent out to preach that such shall hear.

Now as to the sending. Who sends the ministers here spoken of? Who sent Paul? Who sent the twelve and the seventy? Literary schools of learning? Schools of theology, or theological teachers? Conferences or conventions? No. Who sent them? "Behold, I send you as sheep among wolves," says Christ. What! as sheep among wolves? Did he not know the wolves would devour them? No. All power is given unto me both in Heaven and in the earth. "Go ye therefore." The wolves may grit their teeth and thirst for the blood of those faithful servants of God who withhold not, but shoot arrows at Babylon, and shoot not a few, but God has locked their mouths for the present. God sends His ministers and gives them messages and protects them in delivering them. If I am employed as a shepherd, and a certain number of sheep are under my care and I see a lamb going into the mouth of a swine and make no effort to deliver that lamb, what will the master of the sheep say when he comes to take count of his sheep? If God has placed me on the walls of Zion and command me to watch for the enemy and I see the enemy and cry not, of whose hands does he require their blood? The scripture says of the watchman's hands. Thank the Lord brethren that he has made me that faithful that condemnation does not rest on me as yet.

These Armenian gods that profess to teach morality, the Bible religion and lead people to Christ, are just as sure to lead the children of

Old School Baptists away from them as they are allowed to indulge in them. I once heard a girl tell her father, who was talking to her about going to Sunday School and at the same time rebuking me for being so "hard down" on them. "I don't care what you say, I am going to them, I love to go and I am going." This is the way they teach children to obey their parents. Read Paul's instructions in Eph. 6. Are you called of God to preach the gospel? Then you are one of those who should be faithful in the house of God and regardless of the popular opinion warn God's children against every false way, that their feet may be saved from the bewitching snares of this evil world. "Show the strait and narrow way and at the same time show every by-path into which they may be led out of the way of truth and be deceived by the woman who says stolen waters and bread eaten in secret are sweet." Prov. 9.

May God strengthen us to faithfulness in preaching and diligence in giving more earnest heed to those things which He has spoken is my prayer for Christ's sake. I do not know that brother Yates will get out of this what he was after but I have written as I have felt impressed and I leave the result with the Lord.

Affectionately,
L. H. Hardy.

Newport, N. C.

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ONE'S JUDGMENT

One man may say my judgment

is weak and does not influence any one else except myself. But the fact is a man's judgment controls himself however weak or incorrect it may be. A man follows his own judgment good or bad.

A man's judgment is made up and determined or cast by the character of his mind and inclinations. For instance, a lawyer sets out with the intention of giving his full service to his client, and very readily interprets his oath, interest and duty to be that he shall do every thing possible for his client, using all his learning and ability as a speaker and all the quibbles and technicalities of the profession for the benefit of his client. It is very easy for him to slide into this view of the matter, because he is the more apt thus to serve and please his client and also gain other clients, for the more successful he is the more others will demand his services, and that will increase his profits and swell his fame. So here are two powerful motives that control him—namely gain and reputation.

The selfish nature of man inclines him to think well of those that think well of him, and to believe that those he thinks most of are the best people in the country. Hence a lawyer thinks that a client that desires his services is a good man. He will therefore easily persuade himself that his client is innocent. Lawyers are apt to think therefore from this treacherous self interest that unconsciously warps their judgment that their clients are good men, and that the clients they are against are bad men—that their own clients are seeking jus-

tice, or are accused—while the opposing ones or the accusers are the wrong ones. It is so easy for an able, shrewd lawyer to persuade himself that his client is innocent. He forms that judgment of him, and hence he will exert himself to the utmost to establish the innocence of his client who is accused, or of showing that his client has a just claim to all that he is demanding. Thus his own judgment has deceived him, for every man who places himself within the scope and range of temptations of this sort, such as defending a man guilty of crime, or failing to do his duty, or that makes unlawful demands on another, will be snared and taken in the meshes of that net.

A man has no safe-guard for his conscience and judgment who lends himself to the service of men that aim to do wrong things, or that defend those guilty of wrong.

When a man's motives are to do right fully unfettered by any reward his judgment is clearer and more correct.

Such is the constitution of a man's mind that he cannot act as a professional in a line of conduct that defends wrong-doers, or aids them, without his judgment being warped. Such is the weakness of man's mind that it requires a single purpose to do right and preserve his judgment.

Nor can a man who strays into dark and questionable ground possibly measure the extent of his own departure from the line of a pure and unbiased judgment. A gift perverts the judgment. A reward will have its measure of influence over a man's judgment. A fee will fully

compel a lawyer to do his utmost for a client that he would say is innocent, however guilty an unbiased mind would pronounce him.

This perversion of judgment misleads wherever it exists. A preacher may become infatuated with some dogma or creed, and this will cause him to side always with his own preconceived opinions even though they have no appearance of truth. A religious debater will soon have his mind filled with exposing the notions of a combatant, and hardly see any one else, and during his sermon he will be answering his positions, and demolishing them, for few speakers of this sort will set up a stouter antagonist than they are able to handle and overthrow. So instead of the milk and meat of the sincere word he gives us vexed questions or bones of contention, or an illustration of his ability to overthrow his adversary, and his skill in polemics.

This preacher's judgment is warped or blinded by his carnal desire to overthrow an adversary. But this is not the true object of preaching the gospel of Christ Jesus our Lord. To feed the flock of God, which he has purchased with his own blood, is an aim of preaching the gospel that should never be lost sight of.

To be prepared for this pre-supposes a heavenly call and qualification from God. This gives a sound mind or the best judgment, and he that is blessed with it walks in the light of God's countenance. God gives his people a sound mind, a single eye, a discerning heart and willing footsteps to follow Jesus.

One in dealing in a disciplinary

sense with his brethren must have the Spirit of the truth, and that always includes the love of the brethren. A man who hates his brother or strives for the mastery in vain would claim that he is faithful to God's word. One cannot love God nor his word that hates his brother. If a man therefore hates his brother we may know that his judgment is blinded. Nothing perhaps will more pervert ones judgment than hatred of a brother. Anger rests or dwells in the bosom of fools, and they make no effort to cast it out, but give it full quarter. When anger rules there can be no good judgment.

A church cannot deal with a member who is in transgression unless she mourns or laments his conduct, and feels the grief of it, for if she is prompted by natural revenge her judgment is blinded.

If the judgment or mind of the Lord is in a man or a church then they are prepared to act righteously in matters claiming their attention. When the mind or judgment of the Lord is in men then they execute the will of God here in earth which is always right.

P. D. G.

VOLUME XXVII.

We again cast forth. In entering upon another year of our career we know nothing of the future. But suppose we did would that change it all? No, in no wise. For what is foreknown as coming to pass could not be changed by man's being informed of it. What is appointed will certainly be fulfilled, however much men may fight against it. That which is appointed of God

shall come to pass. There is one thing of which we have comfortable assurance and that is that the doctrine advocated in this paper is right and therefore will stand, and hence our labor, if we labor in the Lord, is not in vain. With encouragement therefore, we enter upon this, another year of our labor of love, for we love this doctrine and the people that believe it, and this love works no ill to his neighbor. We labor therefore, willingly hoping it is not in vain in the Lord. Casting bread on the waters, expecting that it may be gathered up after many days, is hopeful labor. May the readers of the Landmark be blessed with the bounty of the Lord's presence and favor. When our labors on earth are ended may we be received into the presence of the Lord where there is peace forever more. For in this world we have tribulation and sorrow, and our sorrow increases. If it is the good pleasure of God to gather us all home, after the sorrowful days of this earthly life are consumed, it will all be well with us.

P. D. G.

MISS NINA BRASWELL

Funeral services for Miss Nina Braswell, 48, who died Saturday at her home near Joyner's Cross Roads, Nash County, following an illness of three months, were conducted Sunday afternoon from the Mill Branch Primitive Church, Nash County. Elder A. B. Denson was in charge of the services, assisted by Elder John Williams, and interment was in the church cemetery.

Miss Braswell was the daughter of the late S. P. Braswell and Emma Braswell. She was born in November, 1897.

Surviving are one brother, H. S. Braswell; and one sister, Bessie Braswell, both of the home.

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. 14

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WILSON, N. C.

JUNE 1, 1946

EXCERPTS FROM A LETTER FROM B. F. WHETSTONE

Crossett, Arkansas

Elder O. J. Denny

Dear brother in Christ, who is the way, the truth, and the life of his people, and who will in his own time and way, redeem them from the curse of sin and will resurrect all His saints in glory.

I was encouraged by your publishing my letter in Dec. 15th issue of the Landmark, and was glad to have my feelings expressed through your paper.

I want the Lord's little children to know that I love them and still contend for the faith once delivered to the saints.

Jesus called the saints little ones, when He washed their feet. I love to read after the dear brethren and sisters, who express themselves in such an humble, prayerful way, giving all praise to our blessed Re-

deemer who left the climes of immortal glory and came down into this low ground of sorrow to suffer, bleed and die for the sins of His people. They were the ones of whom it is said, "They were ten thousand talents in debt with not a farthing to pay."

Yes, he found them in a waste howling wilderness, dead in trespasses and in sin. His mission was to redeem His people from their sins, and to accomplish this He had to suffer, bleed and die, in their stead, be buried in Joseph's new tomb, and at the appointed hour to arise in newness of life.

I love to read of little hungry people who hunger and thirst after righteousness, for they shall be filled by the Holy Ghost from on high.

This filling will be ample, and perfect. Their cup runneth over. The children of God are one people, all taught of the Lord—One Lord, One Faith, One Baptism. All are component parts of the body, Jesus being the Head over all.

All love the order of God's house. Some are strong, some are weak; but all are to be revered. The strong are to bear the weak with Christ-like sympathy.

I have just attended a two days' meeting, and I felt we were drawn together by love, and made to sit together in a heavenly place in Christ Jesus.

I wish you could be with us on Sept. 13, 14 and 15 in our Association to meet at Vick, Arkansas.

Your Little Brother,

B. F. WHETSTONE.

THANKS ELDER DENNY

To the subscribers and readers of Zion's Landmark:

Noticing a statement from Mr. John D. Gold, publisher, saying they are short of matter for publishing the Landmark, I want to suggest to our people a matter that has been brought to my attention by some of our subscribers. That is, a suggestion that we should encourage many more of our people to write for the paper, and at the same time suggest reasonably short letters, in order that we may have space for many more letters.

Many articles have been unduly long, think our readers, and they hope to see our columns used by a much larger number of our Primitive Baptists, for as Mr. Gold has frequently said, "The Landmark is a family paper, and belongs to the Primitive Baptist people."

In this sentiment I am in full agreement, and wish to say as said a number of times, I prefer to see many of our people use its columns rather than take much space myself.

May the Lord of Grace and Glory abide with us all.

O. J. DENNY.

Thanks, Elder Denny, for the cooperation, but don't cut down on your own valuable contributions to its columns. Every one wants to know what you and our other editors are thinking about. All of us are looking to you for direction, advice and encouragement.—John D. Gold.

CASSIE E. BIGGS

The Lord was pleased to call Cassie E. Biggs to her eternal home on April 2, 1946. Sister Biggs joined the church at Bear Grass July, 1893, and lived a true and faithful member as long as she was able to attend. She was afflicted with arthritis for several years and could not attend her meetings, but her faith was strong and she endured her suffering with much patience and requested service at her home which the writer held a few times.

The church lost a beloved member. Her funeral was conducted by the writer and her body was laid to rest in the cemetery at Everetts, N. C.

Done by order of Conference,
A. B. AYERS, Committee.

KEHUKEE ASSOCIATION

The next session of the Kehukee Primitive Baptist Association was appointed to be held with the church at Hayes Swamp, Martin County, North Carolina, October 5th, 6th and 7th, 1946. The church is situated about three miles southeast of Williamston, N. C. All lovers of truth invited.

A. B. DENSON, Moderator
B. S. COWIN, Clerk.

SKEWARKY UNION MEETING

Williamston, N. C.
Aug. 20, 1946

P. D. Gold Pub. Co.
Wilson, N. C.
Zion's Landmark:

The Skewarkey Union will be held with the Church at Tarboro, Edgecomb County, N. C. 5th Sunday in September, Friday and Saturday before. Elder J. D. Fly was chosen to preach the introductory sermon and Elder E. C. Stone alternate.

You are cordially invited to meet with us.

E. C. HARRISON, Union Clerk

UNION MEETING AT ANGIER

The next session of the Angier Union is appointed to be held with the Church at Willow Springs, Saturday and Fifth Sunday in September, 1946. 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 Station. Anyone desiring further information may communicate with Brother J. C. Adams, Church Clerk, Willow Springs, N. C. Route No. 1.

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

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

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. LXXIX

JUNE 15, 1946

NO. 15

PSALM 14

The fool hath said in his heart, There is no God. They are corrupt: they have done abominable works; there is none that doeth good.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the counsel of the poor; because the Lord is his refuge.

Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

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

WE NEED HIS GUIDING HAND

Since I hope that I am interested in the cause of Christ and his church, I am handing in a letter that I read in the Old Faith Contender from the pen of Elder H. H. Lefferts of Leesburg, Va. I at once wrote to him and secured permission to have it published in the Landmark, for I thought it very timely and also instructive, and that it might reach some in the Landmark that don't read the Old Faith Contender. I am hoping, as you all know that our church is not receiving the additions that we used too but gradually decreasing all the time, it might help us to realize our need and stir up our minds to ask the Lord for strength and wisdom for we need His guiding hand through His Spirit. I know that I feel just as unprofitable as any of our brethren and feel so unworthy and sinful and that the thirty years of my life in the church as a minister has been a failure; still I hope I have enough pride (not vain pride) that I would like to see and witness a revival in the church from the Lord.

I have read the last Landmark, April 15th, with much interest, and the article in it with reference to Elder M. L. Gilbert of Florida was wonderful and something to be proud of. He is still going at the ripe old age of 89 years and serving his churches.

At my age, much younger and

much less successful than Elder Gilbert's, I had been entertaining thoughts of discontinuing my services but I hope I revive to feel to press on towards the mark, for the prize of the high calling of our God and the Lord Jesus Christ.

Brethren I know that it is no easy task or place to fill, for we have so many things to comfort us and our way don't seem clear, but we have to travel by faith and not by sight. Our dear Jesus was a man of sorrow and acquainted with grief, and if we reign with Him we must suffer with Him. Paul says "be not therefore ashamed of the testimony of our Lord and Saviour Jesus Christ, nor me His prisoner." So you see dear brethren, sisters, and friends how dependent we are, yet if we are born again we should have His Spirit in us, and it should stir us to call on Him for the things that we need. For Paul has said my God shall supply all your need, according to the riches of His grace, by Jesus Christ.

I am handing in another letter written by Brother A. C. Owens, and I hope you readers might receive comfort from it as it might ease some of your travels and experience. With further reference to Elder Lefferts letter, we are told that the prayers of the righteous availeth much, I feel that class belongs to the children of God.

So press on dear ones, calling daily on the Lord for guidance, for

the steps of a good man are ordered by the Lord, and it is said it is not in man to direct his steps.

Yours in a hope in our Lord Jesus Christ,

E. L. COBB.

A NEEDED REVIVAL FROM THE LORD

(By Elder H. H. Lefferts,
Leesburg, Va.)

Elder C. M. Haygood:

Dear Brother in Christ: Rather than write an article for the Old Faith Contender, I prefer to send this directly to you for you to read and examine, and for Elder C. Y. Osteen. Then you two can do as you please as to having it published.

That we need a revival from the Lord, we all know. I think no one among us who truly loves the ways of Zion will deny that. We may differ in our opinions as to how this revival may come, but we do not differ as to the fact that a real revival from heaven is our present necessity lest we die. This is true east and west, north and south: everywhere among us. We are all agreed too, that this reviving can come only from the Lord, the Holy Spirit Himself, and not through fleshly emotions or human excitement. It is true that if the Lord intends us to have a revival, we shall have it; if it is in His purpose for us, nothing can thwart it. However, have the children of God no responsibility in this matter? Must there be no searching of our own hearts to see if we are nurturing a root of bitterness? Must there be no self-examination as to whether we have a golden wedge and Babylonish garment hid in our tents? Must

there be no seeking of the Lord in prayer? Must there not be a diligent employment of our privileges, there be no seeking of the Lord, to come boldly to the throne of grace to obtain supply for this great need of ours? Verily, from the standpoint of God Himself, all depends on what is His intended purpose for us. On the other hand, from the human standpoint, we are exhorted to prayer and supplications, to diligence in the business of the Lord's house. The things that are revealed belong to us and our children, the secret things belong to God. We have no right to make His secret will the guide of our conduct; it is His revealed will that is ours to be our standard of living and acting and thinking. Not that we can do these things of ourselves. The apostles themselves were careful to emphasize the fact that these things cannot be done in the energy of the flesh; but while Paul said: "I can of mine own self do nothing," yet he did not leave it there. He also said: "I can do all things through Christ who strengthens me." We too much emphasize at times, our complete helplessness, thus losing sight of our sufficiency in the grace of Christ. He sets His strength over against our helplessness that the glory may be all His. For that reason Paul said he gloried in infirmity that the power of Christ might rest upon him.

Now, as to this matter of a much-needed revival among us, it won't come unless there is among us a real, sincere desire for a refreshing from the throne of God, kindled in us by the Holy Spirit, there is absolutely no hope that such a revival

will come in our time. God employs divine means to bring these things about, and these means are as much ordained of Him as the end He aims at. And the means he employs are prayer, supplications, groanings unutterable, searchings of our own hearts, examining ourselves whether we be in the faith, faithful attendance on the duties enjoined on the people of God in the precepts of the gospel, diligent attention to the searching of the scriptures to know what His revealed will for us is, meeting together with our fellow-believers not only at the stated meetings of the church but on every and all occasions possible, and at such times not gossiping and discussing worldly matters, but letting our conversation be salted with gracious discourse on the things of the kingdom of God, engaging in prayer one with another. But of all the means God ordained for revival, is that private communion with Him in one's closet, in secret where the child of God, with the world shut out, pours out his complaints to the great head of the Church who waits to be gracious to the earnest pleas of His child for whom He gave Himself, that redeemed sinners should have everlasting life in the presence of God. Where there is no secret intimacy with God in the privacy of one's closet, there will be no open or public manifestation of His divine favor. Because He Himself says, that "My Father who seeth in secret shall reward you openly." The most truly saintly characters of all generations have been those who engaged much in secret communion with the God of

their salvation. I fear that some of us are so fearful of being like the Arminians that we lean away over backwards, and thereby become guilty of omitting to do those things enjoined upon the people of God in the holy precepts of God's revealed will made known to us in the inspired scriptures of truth.

Let us not forget that all scripture is given by inspiration of God and is profitable for doctrine; but not for doctrine only. Profitable as well for correction, for rebuke, for instruction in righteousness that the believer may be thoroughly furnished unto all good works. It is declared that Christ has purified unto Himself a people peculiarly His own in order that they may be a people "zealous of good works." Does this sign fit us? Are we earnestly desirous of those good works which are the evidence of our justification through His blood? If we are neglectful of the works which are the fruits of salvation, what proof have we that we are saved? Are we not advised to add to our faith virtue, to virtue knowledge, to knowledge brotherly love, and to brotherly love kindness and charity? Are we not assured that if these things not only be in us, but that if they **ABOUND IN US**, we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ? If we examine carefully the epistles of the New Testament writers, we cannot fail to see that in each letter they wrote, they first laid down the principles of the doctrine of God our Savior as revealed and taught by Jesus Christ our Lord. But they did not stop there. Always, after having set

forth the basic principles of the faith of God's elect, they went on to exhort the brethren to a godly walk and conversation because of, and on the basis, of the doctrine which undergirds all gospel precepts and christian living.

Because the Arminians preach works without grace, shall I therefore err equally with them and preach grace without works? Because they literalize the scriptures, shall I therefore spiritualize everything and deny that the word often means what it literally says? Because some make a cloak of predestination to hide their sins, or to excuse them, shall I therefore not preach predestination and regard it, together with election, as dangerous doctrines not to be declared publicly? I think the devil is very subtle; I think he tries to scare us off from the truth many times by drawing the red herring of Arminianism across our path to make us deviate either to the left or to the right from the path of the good old way.

In every instance where God has sent a revival into His Church on earth, it has only been after a real hungering and thirsting for it on the part of His people. Does God ever give a blessing before He first creates in us a desire for that blessing? I think not. Notice the sequence in Ezekiel, chapter 36, vv. 33-38. First the Lord tells what blessings He will grant unto Israel, that He will return them to their own land from which they had been taken down to Babylon, that the desolate places shall again be inhabited etc. Then He says: "I will yet for this, be inquired of by the

house of Israel, to do it for them." Plainly it was His purpose to bless Israel, in bringing them again out of their captivity, but not until they asked for it. It was as much His purpose that they should desire to return as it was His purpose to return them home. He not only ordained the end, but the means to bring it about. We often hear it said that if God has ordained this or that to be done, it will be done anyhow whether we neglect our duties or not. But that is false. God never does things ANYHOW. He does them ONE HOW. He doesn't bring about the end and leave the means to whim or fancy. And He never will revive the Old School Baptist cause in this or any other country, unless we are first led through the Spirit to inquire of Him for it.

There are doubtless many evils among us of which we need to repent, from which we need to effectually turn away and have done with. Unless God favors us to do this, the visibility of many of our churches will be lost in the next few years. Lack of brotherly love, indifference to prayer and the searching of the Word, worldliness in thought and speech, and other things too many to list here. We ought each to examine our ourselves with sincere desire to the Lord to make us aware of our transgressions, that we may hate them and turn away from them through the Spirit working in us that which is well-pleasing in His sight. No use for us to say we cannot do anything about the condition which exists among us. Through the grace of Christ we can. By His Spirit, we must lest we die. We can do all

things Christ being our strength. The very last book of the Old Testament recites the low state of old Israel, yet the Lord held out to them the hope of refreshing. "Prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground . . . all nations shall call you blessed, for ye shall be a delightsome land (church), saith the Lord of hosts." The Lord will fulfill His word to His people, He will refresh them from on high, He will visit them and bless them; He will cause them to sing as in the days of the church's youth. But is there in the midst of the Old School Baptist of this day and time, a real desire unto the Lord for these things? There lies the crux of the whole matter? Do we want it or don't we? Or are we listless about it, and don't care? Are we a people zealous of good works? There lies the root of the trouble. It isn't God's fault we are in the shape we are;—the sin lies at our own door. Have we not been living too much after the flesh? And have we not been warned that to do so means that we shall have to reap a crop of corruption? Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." Most gracious Lord, quicken us from the dust wherein we lie, that we may run the way of thy commandments, that we may live in thy precepts.

BLESSED TO SEE GOD AS HE IS

Matthew 11:2: "Art thou he that should come or do we look for another?"

If I know my own heart, the only motive I have for writing this article, is, thinking, perhaps, that the children of God, who have not seemingly received a favorable answer to all of their prayers, may find something herein to cheer them up, and may be blessed to see God as He is. I am quite sure there are many who have been made to wonder about these things. And too, I verily believe that we are brought to this kind of an experience before we can fully realize just the kind of a God we worship. You may hurriedly say that you don't doubt God, and I will grant that you are correct when you are being led strictly by the Spirit of God, but you are not always so favorably blessed. So, ere you answer too quickly, may you remember the greatest person ever lived, except Christ Himself, reached the point in his life that he really began to doubt Him as being just the kind of Messiah he had been proclaiming Him to be. Hence, the words of the subject were spoken by John the Baptist, and Matthew 11:11 teaches us that among those born of women, there has not risen a greater than He. Here then, we have the experience of one who was next to Christ Himself, beginning to doubt the very Christ he had introduced with high hope and promise.

It appeared to John, who had been in prison something like a year, the whole world was against him, at this time. The prison was

situated down by the Dead Sea, and besides being shut in behind the prison walls, it was a lonely place. The condition on the outside was dark and dreary. Up in Jerusalem the Pharisees were strangling the life out of religion with their bigotry and hypocrisy. In Galilee the court of Herod was living riotously, and flaunting its scarlet sins shamelessly before the people. We wonder what Jesus was doing about the situation? So far as the outward evidence was concerned, nothing whatsoever. Christ was, at this time, up in Galilee, calmly moving around among a few of His disciples, preaching the Gospel to the poor and insignificant fisher folk, apparently paying no attention to the troubles of John. So John began to muse over his own condition, and a painful doubt began to grow in his mind as to whether or not Christ was the real Messiah he had represented Him to be. He discovered Christ was patient, tolerant, mild and genial, but was bringing no relief to him, and was not the kind of a Christ John was looking for.

He wanted a fiery prophet to come with an axe and fire to chop things down and burn them up. So he called in two of his disciples and addressed this message to our Lord: "Art thou he that should come or do we look for another?" Jesus sent this message back to John: "Go and shew John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

You will notice that John had

some tangible evidence, something he could see with his natural eyes, and even then he had to be shown again before he was convinced that it was the real Christ. But what kind of tangible evidence do we have today that He is the one that we have represented Him to be? We fail to see any of those miraculous things taking place today, however, we do have something within our hearts which gives us a sweeter assurance of the Messiah. O, how true, when we look up like one of old, and behold the sun in all of its splendor, heating up the universe, and somehow feel to see God. We view the moon, in all its beauty, bringing light out of darkness and be assured of the Higher Power. We, also, can catch a glimpse of the little stars shooting forth their glory in the heavens above, and something tells us there is a God. This is not tangible evidence, and God's children do not require tangible evidence when they are being led by His Spirit.

What kind of a God, then, are we serving. What kind of a Messiah are we looking for? The most of us were reared up in an atmosphere where we were taught that our prayers would all be answered, the children of God would prosper in this present world, and whatsoever we might ask in His name, would be granted unto us. But does this theory blend in with our own experiences? Let each one answer that for himself, which brings us to this question: For what purpose then are we serving God? Is it because we desire to have someone to whom we can go to bestow on us our earthly needs? If that is our

reason for serving Him, we are not serving Him at all. Not only is this true, but we are also heading for a great disappointment, because you and I know, too well, that our prayers are not all answered according to our request. Oft times we hear others relating how their prayers were answered, when we perhaps had been praying earnestly and sincerely for the same things to come our way, but ours were not answered. So I say, if we are serving Him for that purpose, we are surely on the road to doubt.

May we now bring these facts right home to us? If so, I want to give you the gist of a message I recently heard, coming from a minister of the Gospel, and surely it is worth repeating here. During his discourse, he related this incident: A mother had just called him up to inform him of how her prayers had been answered in regard to her sons in the various parts of the world. She said that you and I know how we have prayed together for their safe return, and now they are all back except one, who will soon be home, I wanted you to know that our prayers have been answered. The minister stated that this is only one side of the picture—what is on the other side? He went on further: Another mother just called to inform me how she and I had been praying for the safe return of her only son, and she wanted me to know she had just received a message stating that he will never return; he will be left on the other-side of the sea. There, you have the true picture.

You and I know many children of God today, who, apparently are

in close touch with their God, and who are having to suffer agony and pain on their bed of affliction over a period of years. I have in mind some now, who have not only seen all of their earthly possessions go up in flames, but also several of their own children go the same way. I have witnessed those who prayed earnestly, with all their heart and soul, for the safe return of their loved-ones from across the sea, but their prayers were not answered. I have observed many a hard hearted, wicked person prospering and enjoying the luxuries of this world, when many a poor saint of God, right around them, was in need of many things, which would have brought comfort to their heart. Now when these things enter our homes, and we are brought face to face with the real facts of life, with one war after another, and very little signs of peace, isn't it sufficient to cause one natural carnal mind to pause for a moment and wonder if He is the Christ who has been preached to him? How careful, then, ought we to set forth Christ as He is. Let me say here when God blesses us to see Him as He really is, then it is we begin to behold Him in His true light, and to worship Him in Spirit and in truth, which is the only true worship. It isn't necessary to hold Him up as being something different from what He is: Just as He is, is better.

You will remember the great lesson our Lord taught about the Samaritan woman at Jacob's well; She wanted to know just where the true place of worship was, and Christ taught her what was per-

haps the greatest lesson ever taught up to that time, and one, that I think would be the greatest lesson that could be taught His children today: "The hour cometh," He says, "And now is, that neither in this mountain, nor in Jerusalem shall ye worship the Father, but the true worshiper worships him in Spirit, for the Father seeketh such to worship Him." O, how true it is, that when He blesses us to look to that grand mountain of worship, we lose sight of combing with a finetooth comb, endeavoring to find some little word, or technicality, for which to criticize others. Yes, when we learn what true worship is, then we are no longer concerned with those little divisive ravens that lie around our feet.

So, to you, Children of God, who can't feel that all of your prayers have been answered, may you please remember the true worshiper is not worshiping God for any selfish reasons whatsoever. It is something within his heart that makes him worship his God in Spirit, for God seeketh such to worship Him. May you also remember His children have always, ever since the world began, had to come up through trials and tribulation: For these are they who have washed their robes in the blood of the Lamb, and made them white as snow. These are they who feel deep down in their heart and soul, something resting therein, teaching them that the heartfelt religion is the only kind worthwhile. These are they who are not worshiping Him for the purpose of having Him grant unto them the things they seemingly need, while here in this

present world. And when you are blessed to see Him from this standpoint, then it is that you have a hope, yes, just a little hope, but one that all the wealth of this old world cannot purchase. These are they, who can say with one of old: "Though He slay me, yet will I trust Him; though all my prayers have not been answered, I still have a burning desire to follow Him." And they can say also, "I love Him, because He first loved me." Therefore, God is a God of Spirit, God is Love, and Christ suffered and gave up His life on yonder cross, that you may live and reign with Him, where the troubles of this life will bother you no more. These are they who do not claim to understand all about God now, but they are those who have a hope that some day, somewhere, and somehow, they will understand and be satisfied. So cheer up, my brethren, live in the sunshine, and you will understand it all by and by. And this is my prayer, for Christ's sake.

Humbly submitted,

A. C. OWENS.

Wilson, N. C.

A GOOD LETTER

Dear Mr. Gold, Brethren and Sisters:

As I sit here tonight I am thinking of what a blessing the Landmark has been to the dear children of God in this section of the country as well as far, and near. So many times the hungry soul has been filled through the good pieces that have been printed in the pages of the Landmark. Also many times brethren and sisters have wondered

where an association or union meeting would convene, and the good old Landmark came and there they found the answer. What a blessing it has been to the sick and afflicted, and aged.

I once had to stay in for a good while, and some how I found some of my father's old Landmarks and in reading the good pieces it meant so much to me and especially Brother P. D. Gold's pieces. He sure was bound to be a loving brother and one who was willing to sacrifice or else he would never have gone through with what he did.

When I think back I remember those dear servants who fought the good fight of faith in love. Old Ben Martin visited in my home once, and I sure enjoyed him so much. The love he manifested for the church. He was a wonderful preacher. Also Brother Robert Boswell, Bro Xure Lee, Bro. Wood and many others. They all loved the children of God, and were always faithful to the churches and admonished the flock. I think it would be good for us all to remember how plain and true these brethren were and how closely they stayed to the old way. They did not ride hobbies as is being done today.

What are we all any way? Are we not just poor sinners, and if saved is it not by the Grace of God? Did we not receive mercy at the hand of God? Did He not forgive us our many sins, and does He not yet forgive us? Brethren I am vile and full of sin and feel to be less than the least of all saints, if one at all; and if I am called to feed the flock I am the least among that number. I feel so much of the time,

that to be sure I am mistaken in it all. But God has wonderfully blessed me, and this one thing was made very plain to me when I was commanded to feed the flocks and that was to go as a servant and not to try to rule over the flocks. That it was the deacon's place to look after the churches. If the preachers are going to carry on the work of the deacons they had just as well quit setting deacons apart. So much confusion comes from preachers getting out of their place. Their duty is to preach the word, to exhort and admonish, and they should do this with much suffering, and in patience and love, and they cannot preach unless they are blessed from on high.

It is now past eleven o'clock and here I sit, and why I am writing I don't know; but this one thing I want to assure all, and that is it is all in love, and fear and trembling.

Mr. Gold I sure appreciate your faithfulness in trying to carry on the Landmark for the love you have for your father and the children of God. The editors also have been begging God to bless me to feed the flock, and make for peace.

How does a servant feel towards the flock he serves as a pastor? My experience with six churches is that I love every one and am always willing to sacrifice for their benefit; and should I offend one I am always willing to ask them to forgive me; and so many times when every one else around me is asleep I am begging God to keep his children in peace, and keep them humble, in love one with another. In other words they are in my mind all through the week and I am always

faithful and may God's richest blessings be upon you all.

Dear people I am carrying a heavy load and I desire an interest in the prayers of all God's children. I hope and pray that God will continue to bless me with health, and keep me faithful. Also that I may ascribe all honor to God. May we all look to our God above to keep us in the right way.

Mr. Gold you may publish this or throw it away, which ever you see fit.

From a fearful, trembling sinner,
LESTER E. LEE.

Rural Route No. 5
Dunn, N. C.

We certainly appreciate this good letter from Elder Lee. It is very comforting and consoling, and his words of love and encouragement are very edifying. We trust he will write often. His letters will do all of us good.

J. D. GOLD

**SENDING LANDMARK TO SOME-
ONE UNABLE TO PAY**

Dear Mr. Gold:

You will please find enclosed \$3.00 for which please extend my subscription to the Landmark from July 15th 1946 to July 15, 1947. The extra \$1.00 to help someone else get the Landmark. I love to read it so much I feel like everyone that has ever taken it would be lost without it as I would be. I don't get to hear much preaching, just once a month. I feel very thankful of that much, although I hope,

there is nothing I enjoy more than to go to preaching.

I find so many good pieces to read in the Landmark I feel sometimes as if I have just heard a sermon after reading them.

Mr. Gold I wish you could write more. I enjoy your pieces so much as well as a lot of other ones.

I beg an interest in your prayers.

Very sincerely,

MRS. HEBER SMITH.

Rt. 4, Box 158
Kinston, N. C.

THE EXPERIENCE OF GRACE

God is an all powerful and most merciful friend when we come to feel our dependence upon Him and are shown from whence all our help comes. It is by the Grace of God that we are saved and not of ourselves, for he has all power both in Heaven and on earth. When we see one whom we believe has been touched by his love and brought to the knowledge of his love and saving grace, and comes to the Church humbly asks for a home with the Church, what rejoicing we experience. We are all of one mind and accord, brothers and sisters in Christ Jesus, having a hope of Heaven. The cords of love bind our hearts together in sweet fellowship one for another. We do not receive these Spiritual blessings meant for us when we are outside of the Church as we do when we are made willing to do the will of God.

Written in love and sweet fellowship, a sister I hope,

MRS. LOUIS C. BROWN.

Rt. 3, Wilmington, 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. LXXIX

No. 15

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WILSON, N. C. JUNE 15, 1946

ISAIAH 9:6-7

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, Councillor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with Judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isaiah 9:6-7).

The child under consideration is the child Jesus who shall reign as the Prince of Peace. This PRINCE OF PEACE, is the Son, who was given in covenant to redeem his people, from every land, nation, kindred, tongue and people. Man cannot add to or take from that blessed people saved in the Lord.

He is not only their redeemer;

but they are governed by Him who is head of all things to His Chosen people. Note the several names given to this Child Jesus. All are wonderful names, COUNCILLOR, as He pleads their cause before His Fathers Throne. THE MIGHTY GOD, as He said "I and my Father are one." There is no disagreement as Jesus, and THE EVERLASTING FATHER pardons His people, and as JESUS reigns with them, and over them as the PRINCE OF PEACE.

There is to be an increase in His Government, and an increase in HIS PEACE, as Jesus said "My Peace give I unto thee, not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid." (John 14:27). This promise was given just before His Going to His Father, and Jesus said, "If I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also. (John 14:3). This was part of His farewell sermon.

Who are they for whom He promised, redemption, and final glorification in Heaven? "Teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and glorious appearing of the great God and our saviour Jesus Christ; WHO GAVE HIMSELF FOR US, that he might REDEEM US FROM ALL INIQUITY. AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS." (Titus 2:d.Ch.)

We read "The natural man re-

ceiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. So much for the natural man. Jesus said to Nicodemus, "VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN AGAIN, he cannot see the kingdom of God. Nicodemus did not understand how it was possible for a man who was old to be born again and Jesus said unto him. "Except a man be born of water and of the SPIRIT, he cannot enter the kingdom of God. And He explained the reason by saying "That which is of the flesh is flesh, and that which is born of the SPIRIT is SPIRIT." "MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN." Not born over, but born of the SPIRIT, born of love, born from above.

"AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS EVEN SO MUST THE SON OF MAN BE LIFTED UP; THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, but have ETERNAL LIFE. "FOR GOD SO LOVED THE WORLD, that he gave his only Son, that whosoever believeth in him, should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world; but that the world through HIM MIGHT BE SAVED." (John 3d Chapter).

If I am not deceived, the above truths are generally believed by The Primitive Baptist people, and by all true believers in the revealed religion of the Lord and Saviour Jesus Christ.

—O.J.D.

JESUS GIVES ETERNAL LIFE

We do not know what the word "give" means when compared with our Saviour's words when He says, "I give unto them eternal life." We give gifts to those we love and those we esteem highly as friends and lovers. We give gifts to little children who smile at us, and sometimes to those who are not able to provide for themselves; but when did we ever think of giving gifts to those whom we know to be our enemies who hate us, who mock us, and belittle us, even casting out our word as evil.

Jesus came right in the midst of His own people, the tribes of Judah, the messiah whom they had been looking for a long time, and when He came they did not know Him, although He filled up completely the measure of a prophet, priest and king; healed the sick, raised the dead and did all the things no other man had ever done. He healed the diseases that the best physicians at this advanced and learned age could not heal. He had all the power, He had wisdom which His adversaries could not gainsay nor resist for, "never man spake like this man."

In Him was found every virtue and grace that poor sinners could wish or desire. His comforting words, His kind association, His tender and merciful treatment of them; His heavenly conversations concerning His eternal sonship and His individual service to His Father, together with the miracles He wrought in the sight of all men, healing all who came to Him freely without money and without price, speaking peace to their weary sin-

sick souls—the gift of eternal life.

Notwithstanding all the graces and qualifications possessed by Him that proud haughty spirit of Phariseism condemned Him to die on the cross judging Him not worthy to live among a people as pure as themselves; yet He saved some of them while they were destroying His saints and heaping upon the church the most destructive persecutions the world has ever witnessed.

All flesh by nature is an enemy to God till He sends His spirit in their hearts and makes them willing to be saved by grace.

B. S. Cowin.

SOUL CHEERING EDITORIALS

Dear Brother Denny:

At this time I am sending my good friend, John D. Gold, a check to cover my renewal to Zion's Landmark for 1938 and joining me in this, is my brother, N. S. Jones, and Brethren F. A. Preslar and R. L. Honeycutt, all of whom enjoy reading the Landmark, and in talking with Brother N. S. Jones, we both agreed that you had composed real soul cheering editorials for the Landmark, and that you still exhibited the same kindly and lovable spirit manifested when you were our blessed pastor at Lawyer's Springs Church. The memories of these past days are yet sweet in our minds. As you remember, you were followed by our dear departed brother, Elder Samuel McMillan, of sacred memory. At this time we have as our pastor Elder W. C. Edwards, whom we highly esteem and trust as a true and able minister of the gospel. Under the ministry of

such men, peace and love abounds, but when men depart from true Bible teaching and set themselves up as standards on a progressive platform, strife and confusion is the result. True church doctrine, discipline and gospel order must be maintained; otherwise, division comes. The ministers of the Bear Creek Primitive Baptist Association, as now existing, are yet on our first principles as when formally constituted in the year 1832, and yet try to follow the commands of our Lord and Saviour, Jesus Christ. All true, orderly Primitive Baptists are welcome among us.

J. W. Jones.

Peachland, N. C., R. 2.

(From Landmark Nov. 15, 1937)

RESOLUTION OF RESPECT FOR BRO. M. E. DIXON

Bro. Dixon was born Sept. 8, 1873. Died April 26, 1946, having lived to be 73 years, four months and 17 days. Bro. Dixon united with the church at Little Creek in November, 1913. He remained a member there for several years and was ordained as a deacon. He moved from that section up near Hannahs Creek, where he transferred his membership and remained a faithful member and deacon until his health failed him.

The church at Hannahs Creek desires to bow in humble submission to God, who doeth all things well. We desire a copy of these resolutions sent to Zion's Landmark for publication, one sent to the family and one placed on our church book.

Done by order of Hannahs Creek Church, in conference the third Saturday in May, 1946.

ELDER F. H. MARTIN, Mod.
W. W. WEST
J. C. WOODALL
C. A. JOHNSON, Committee.

ASSOCIATION

The next session of the Primitive Baptist Association of Eastern North Carolina will be held with Juniper Church on Saturday and Sunday Oct. 26th, and 27th, 1946. This church is located four miles from Four Oaks on highway 301 half way between Four Oaks, and Benson, N. C.

All lovers of peace are invited to worship with us.

S. B. DENNY, Moderator

BEAR CREEK ASSOCIATION

The fall or annual session of the Bear Creek Primitive Baptist Association is to convene with the church at New Zion, Cabarrus County, beginning on Friday before the first Sunday in Oct. 1946, and closing Sunday thereafter.

New Zion church is located about five or six miles south of Concord, N. C. Those coming by way of Concord will travel Highway No. 29, and turn left just before crossing the overhead bridge over the railroad, and travel 1½ miles to the church. Those coming by way of Charlotte will travel Highway No. 29 to Jackson Training School and turn right about two miles to church. Those coming from the south and east will travel Highway No. 151 and turn left about 1½ miles to the church.

Those wishing further information write Brother P. M. Hartsell, 129 Suval St., Concord, N. C., or Elder P. W. Bowen 193 Elm St., Concord, N. C., and under signed. A cordial invitation is given ministers, brethren, sisters and friends to attend.

TROY A. WILLIAMS, Asso. Clerk.
Monroe, N. C.

WHITE OAK ASSOCIATION MEETING

The White Oak Association will convene with the church at South West Onslow County, N. C., the third Saturday, Sunday and Monday in October, 1946.

The church is located on No. 53 Highway, about two miles from junction of No. 258 via Kinston. Take No. 258 to No. 53 about three miles from Jacksonville, N. C.; follow No. 53 to church. Those coming on No. 17 from Wilmington turn left at county home.

The introductory sermon will be preached by R. W. Gurganus, and L. L. Yopp will be his alternate. All lovers of truth are invited.

L. E. BRYAN.

ASSOCIATION NOTICE

The one hundred and seventeenth annual session of the Little River Primitive Baptist Association will convene, the Lord willing, with Rehobath Church the Fourth Friday, September 27-28-29, 1946. Elder J. S. Stephenson is appointed to preach the introductory sermon.

This church is located 12 miles east of Angier near Highway No. 210. All brethren, sisters and friends of like faith and order are invited to attend, especially our corresponding ministers and brethren.

M. E. FISH, Asso. Clerk.
Angier, N. C.

UNION MEETING

The next session of the churches composing the Primitive Baptist Association of Eastern North Carolina will be held with the Fremont Primitive Baptist

Church Fremont, N. C. on Saturday and Sunday Sept. 28th and 29th. Members and friends are invited to worship with us.

S. B. DENNY, Pastor

KEHUKEE ASSOCIATION

The 181st session of the Kehukee Association will be held with the church at Hayes Swamp Martin County October 5-6-7, 1946.

Elder B. S. Cowan was appointed to preach the introductory sermon and Elder R. B. Denson his alternate.

The church is located about 10 miles east of Williamston. Those coming by bus or train will be met at Williamston. Those coming by car will take Highway No. 17 at Williamston go about three miles and turn left on dirt road. We invite the Brethren and ministers to visit us.

ELDER A. B. DENSON, Moderator.
ELDER B. S. COWAN, Clerk.
ELDER R. B. DENSON, Asst. Clerk.
Rocky Mount, N. C.

LITTLE RIVER ASSOCIATION MEETING

The Little River Association will be held with the Church at Old Union, Johnston County, N. C. on September 20th, 21st, 22nd, 1946.

Old Union is located ten miles east of Smithfield, N. C. on the Old Smithfield-Goldsboro dirt road, one mile beyond Brogden High School, six miles south of Pine Level and about 12 miles west of Princeton, N. C.

Leave the highway at either Smithfield, Pine Level or Princeton at the road sign pointing to Brogden High School and follow road to one mile past the school, where the church is located.

All lovers of the truth are urged to attend.

ELDER E. F. PEARCE, Moderator
T. F. ADAMS, Clerk

THE SEVEN MILE ASSOCIATION

I wish to extend a hearty welcome to all lovers of the truth to attend the Seven Mile Association beginning Friday Sept. 13, which will be held with the church at Black River, in the Plain View School building, located five miles southeast of Dunn, N. C., on Route number 421.

Those coming by the way of Dunn will take Route 421, towards Clinton to the school. Those coming by Clinton will take 421 toward Dunn.

Those coming from the East by Goldsboro will take Route 102 towards Fayetteville, to where 102 crosses 421, then take 421 towards Dunn. The Association convenes Friday morning at eleven o'clock, and will continue through Sunday. Please publish in the next issue of the Landmark, and thanks for same.

L. A. JOHNSON, Mod.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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. LXXIX

JULY 1, 1946

NO. 16

PSALM 15

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned: but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 16.

Preserve me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee.

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

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

BY FAITH YE ARE SAVED

By faith we see the Son of God a little babe wrapped in swaddling clothes and laid in a manger by the tender loving hands of His mother Mary. He was born into the world to be a Savior of His people, redeemed by His beloved, and before we can receive the things of the spirit, we have to become as helpless as a little babe, for all of our strength comes from God the author and finisher of our salvation and not within ourselves, for by grace are ye saved through faith.

By faith we see the angel of God appear unto the shepherds who were watching their flock by night and revealed unto them the birth of the Saviour, and they went and worshipped Him and they were exceedingly happy, and so it is with us, when God reveals His Son to a poor lost sinner here in this world, and the light and love of the Son of God shines into our hearts we are exceedingly rejoiced, and go about praising God for the good things He has done for us in giving us a precious hope of heaven.

By faith we see Him when twelve years old He had tarried behind in Jerusalem, and when Joseph and his mother found Him He was in the temple amidst the doctors, astonishing them with the wisdom, knowledge and understanding which He possessed; and speaking of ourselves, if the spirit of our heavenly Father be in us and we in

Him, if we are young or if we are old, we can be given a knowledge of the hidden mysteries of His wonderful love and grace divine, if He so purposeth it.

By faith we see Him baptized in the river Jordan. How unworthy John felt to be the one to baptize Him, who was without sin and condemnation, but what a wonderful rite baptism is to us; an example that Christ set before us. Although unworthy and undeserving we feel to be, when we feel that we have been forgiven of our sins and have been given a hope of life eternal, we experience a real joy in baptizing the symbol of death and resurrection, dead to the old life alive unto, the new life.

By faith we see Him going about preaching the wonderful doctrine of salvation and helping suffering humanity, healing the sick, raising the dead, causing the blind to see, and the people loved Him and praised Him for His loving kindness and mercy toward them and followed after Him. How true with us today when we feel that our eyes have been opened we were blind to the condition we were in until it pleased Him to show us and we have been healed of our iniquities and raised up unto a new life in Him. How we give Him all of the honor and praise and glory for it is not within our power to save ourselves, but it is God who works within us to will and to do of His

own good pleasure.

How wonderful are His miracles. When a multitude of people had followed after Him for three days without food, Christ had compassion on them and did not want them to go away hungry and there were only seven loaves and a few fishes, and Jesus bade His disciples to bring them to Him and He blest them and brake them in pieces and gave them to the disciples and they passed them to the multitude and there was enough for all and some left over. How true that is when we are gathered together in our meetings and associations, when the servants of God brings the sweet messages of the gospel sent down to us from above and there is enough spiritual food for all who are gathered there and fills and refreshes us spiritually.

By faith we see some unbelievers turning against our Lord and branding Him as an impostor and persecuting Him, saying all manner of evil against Him and demanding that He be brought to trial and asking that He be crucified. So they took Him away to crucify Him. By faith we see Him bearing the cross, going to the place where He was to be crucified and the angry mob following after Him, shouting at Him and taunting Him. What anguish our Savior suffered for the sins of His people. We feel to be so unworthy and undeserving of such suffering that He was called on to bear, but it was God's plan of salvation that His only begotten Son come down to earth to die on the cruel cross for the redemption of poor lost sinners in the world, and when we are

shown our sinful and lost condition, without hope of God or His plan of salvation in our hearts, then we call on God for help, and He comes to our aid and reveals to us that His only son died on the cross for us that we should be free from condemnation, and creates within us a clean breast, renews our life, gives us a spiritual mind to meditate on things spiritually discerned, we feel very unworthy and undeserving of His great love that our heavenly Father has bestowed on His believing children. It makes us humble and submissive to do His will, but oh what rejoicing we experience in our poor hearts, that we have found favor with God and been given a precious hope of life eternal.

By faith we see our blessed Lord buried in the tomb and He arose again the third day. What a great rejoicing it is to know that He lives again, and how astonished His disciples were when He appeared in the midst of them, and they were frightened. They could not believe it was He. They thought that they had seen a spirit, they did not know that he had arisen from the tomb, but when He reassured them that it was He, they were very much rejoiced, and He did eat before them, and He opened their understanding of the scriptures that His gospel should be preached among all nations. What great rejoicing and hopefulness the sinner feels when Christ reveals Himself to us and by faith we see Him and believe in Him. God has made known to us, who were dead in trespasses and sin, and has revealed to us the hidden

mysteries of both the death and resurrection of His dear son. He has a chosen people in every nation, kindred and tongue chosen in Him before the foundation of the world, that we should have forgiveness of sin and all of His believing children, who have been given a hope of heaven and the second resurrection, try with the help of God to live a life that is becoming to a Christian here in this life. God helps us, leads and directs us in the way of His righteousness, for we are nothing within our selves. All of our strength is in Him and He gives us the faith hope and love, may He keep His banner of love over us at all times and keep our faith strong in Him.

Written in love.

A little sister in hope,
MRS. THELMA WILSON.

No. 2 Rodgers Place,
Craddock,
Portsmouth, Va.

RESURRECTION CONCLUSION

Once again, and in conclusion at this time, I come to you about this fundamental principle of the doctrine of God our Saviour.

Let us look at the chapter the Apostle wrote on that subject. We are told that an idea is a word picture. From the standpoint of grammar we could not find anything that would excel the Apostle Paul's exposition of this vital subject. I certainly am not afraid to risk the doctrine he taught from that standpoint. I could not, nor can I conceive of anyone saying that he was not teaching the resurrection of the dead. I mean that he says what he

means, but, beloved that is not all, he means what he says. Interpretation is sometimes needed, perhaps, but that can never be as good as what is said. Let us remember that these words not only bear the dignity, polish and the rhetoric of a scholar, but that they come from a man whose loftiness, sublimity and elegance, sets forth the fact that he is speaking from God, as he is moved by the Holy Ghost.

Each of these words mean something. They either mean what they say or they mean something else. Although I have often said in writing, yet I want to reiterate again and yet again, that unless they mean what they say, we do not have any guide into the way of truth. Perhaps it might be said that the Holy Spirit is our guide. That is true. But the Spirit is to lead and teach us the truth, not to take the truth and make it something else!

Let us see now. The Apostle is speaking of the dead. WELL IS IT NOT LIKELY THAT WE MAY BECOME CONFUSED AS TO WHAT DEATH HE IS SPEAKING ABOUT? You have said that he meant what he said. Now for the sake of getting somewhere we will grant that much. But the same words do not always mean the same thing. They may lead us to think it is one kind of a thing, when really the writer or speaker had in mind another kind. Now I am glad those thoughts came into your mind. They are logical and conclusive proof of an active mind in regard to the things of God. They show a desire to try the spirits. That is to be commended. Now, what death? Not dead in sin, because Christ was

never in that condition. Not dead to sin, because he had never been a sinner. Not dead to the law, because he never at anytime looked to the law as a means of deliverance. If there is any other death mentioned, save dying corporally, it was not under consideration, because that, in my understanding, is the one and only way he ever died. On that basis, I feel safe to look into the writer's theme. Did the man, known and understood to be Jesus Christ, die? A local Jew in our town tells me that he did not! He says that they have a history showing conclusively that they took him down at night and that he lived a number of years. But we believe that he died. Or do we? Some long articles have been written to tell what died. What died! Great question! As foolish and absurd to ask what part of a man is born again! Jesus Christ died. Is there any question about that? If so, we could not write and preach to such a one, because they have denied the scriptures. He rose. We mean to be explicit about that but oftentimes find that we have not expressed ourselves clearly. But I do want to be understood. I want to say that the same babe that was born, that grew in stature, that hungered, that went to his Father in prayer, that said he was the founder and builder of the church, that he died. That cannot be explained away. No amount of sophistry can alleviate the force of that! This much is safe ground. You may stand by in perfect complacency and let who will choose any other idolatrous and vain speculation regarding this momentous event, but I declare to

you, with all of Paul's fervor and earnestness and Joshua's peacefulness and firmness that the house of God believes he died (See Josh. 24:15; 1 Cor. 15:1). Again let me say the same Jesus Christ, the same Jesus Christ, the same glorious man, the same founder and builder of the church that died, also rose from the dead! He died according to the scriptures. He rose according to the scriptures. Ah, dear child of God, come and go with us. We are the only body of people on earth that can say that we will do thee good. (Num. 10:29). Our captain passed by the nature of angels, making himself of no reputation, taking the form of a servant, veiling himself in flesh such as we bear, that he might bring us to God. That route, among other things, included death. Is there anything that is any sweeter than that he, the just, died for us, the unjust? No, sir. That is gospel, that is, it is good news. Good news tells of finished things, of certain and definite accomplishments. We can, through him, rest assured that we shall never, never die a second death, but, as the Head, so is the body. He did not redeem us from corporal death. But in his resurrection he assured us of victory over this corporal death. In this life we are urged to be faithful, like our blessed Lord. His death removed the second death from the children of God and made certain, by his resurrection, our final, complete, soul, body and spirit, victory over this corporal death! This is gospel. It is good news. It is brought to us by a scholar, an eye-witness and an inspired man. The scholar meets and

confounds the logic of a gainsaying world; the eye-witness forever proves the legality of his testatorship and the inspired man tells the story of the resurrection in such simple terms that the high and low, rich and poor, bond and free, black and white, noble and ignoble, are all comforted.

There is a resurrection of the dead? Why? Did not Christ rise? If so, the dead do rise. If the dead rise, then, will the dead rise? We shall not all have died. There certainly will be some living people at the sounding of the last trumpet. By no amount of reasoning can we make it to appear that all shall be sleeping. But they **SHALL ALL BE CHANGED**. The dead shall be raised incorruptible, and we, the living, those not asleep, shall be changed. This corruption must put on immortality. That is one statement of truth. It is telling what must yet be. A thing that must yet be, is in the future. Now let us go further. When this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory. Those two words, "when" and "then"! How much they mean! "When" it is done "then" death is swallowed up in victory. To "swallow" in this case does not take any explanation. There is not any need to go to any ancient language. Yet I have done that. Young's Analytical Concordance and Liddel and Scott's Lexicon both shows that it means what it says, to drink down or swallow

up. This "swallowing" of death in victory cannot be at the corporal death of this body. I would be the first to accept it as truth if I could. But I cannot. Why?

1. There is a resurrection of the dead. This I know (a) because the four accounts in the gospels of the resurrection of the dead body of Jesus and (b) because the Apostle Paul emphatically declares a number of times this grand and glorious doctrine, he being an eye-witness.

2. I cannot accept the resurrection as being past for those already dead and only future, for us living because there is to be a victory over the grave. It can well be said, if the resurrection takes place "at" death, that the sting of death is greatly alleviated, if not entirely removed. But can it show any victory over the grave? Can a victory be attained over an army, never? Can a thing be overcome when you have not yet come to the thing? Can the dead body ever win, or be given, a victory over the grave when it has not come in contact with the grave? The doctrine of the Bible is in harmony and each of these two things, viz, the sting of death and the victory over the grave, must come about. If, in any sense of the word, there is the least stain of sin, the most remote incompleteness or the least sign of defeat or loss to the child of God in body or soul or spirit, then, to that degree and measure, Christ failed in his work. It **CANNOT** be said that there is any victory over the grave until it has given up its victim.

I have a sweet and precious hope that I shall be resurrected from

the dead. To every enquiring child of God I want to say that I do not believe it is at my corporal death. Unless I am living at the second coming of Christ, I am fully expecting to be buried in a cemetery here near home, going back to the dust from which I came. I do not want my body placed in any place of preservation. To do so would be mockery. But there I expect to lie until he comes again. If I am not deceived in my hope and in my calling, it will be the same man sitting here at my desk, that will be raised; it will be the one that has come to the flock of God by pen and by pulpit; it will be this body, this man that, as I hope, has grown tired in his service but not of it. There is not any desire in my being for anything else. Everyone shall go to the grave. That is the decree of God. Everyone shall come from it. Those decrees (except in the case of the living when he comes) shall be executed. "When" this is done, "then" death shall be swallowed up in victory. The sting of death and the victory over the grave shall all have been accomplished.

These thoughts I have submitted in love to God's children. They are not for a standard for anyone. If any differ, let us differ agreeably. May God give us who write and preach, the "seasonings" of the Spirit, that we may go forth preaching the gospel of the kingdom firmly, diligently and earnestly.

Yours in a blessed hope,

W. D. GRIFFIN.

Covin, Ala.

TO THE READERS OF THE LANDMARK

We are of the opinion that until we can catch up with the back numbers of the Landmark, its editors and readers will not object to our republication, out of issues that have past, articles from Elder P. D. Gold, Elder P. G. Lester, Elder Silas Durand and other saints whom the Lord has called to their eternal homes.

In the meantime we trust that our editors, correspondents and subscribers will contribute to its columns, and help make the publication a source of inspiration to the brethren, sisters and friends of the church.

J. D. GOLD.

Taken from April 15, 1894 issue of Zion's Landmark.

THE DAY FOR LABOR.

Brother R. Cannon of South Carolina requests my view of John 9:4:

"I must work the works of him that sent me while it is day; the night cometh when no man can work."

A man is born blind, and the disciples ask Jesus who sinned, he or his parents, that he was thus born. Jesus answered neither hath sinned, but this occurred that the works of God should be manifest in him. Those who deny the unlimited sovereignty of God over all events fail to reconcile such words of Jesus with their notions of God's goodness. That a man should be born blind—deprived of one of the most important sources of comfort and usefulness given to him—is not in harmony with man's notions of

God's beneficence; or that a perfect man as Job should be delivered without guilt into the hand of Satan for the sorest buffeting, is hardly consistent with their notions of God's benevolence; or that Jesus, who knew no sin, should be made sin for us, with some or much doubt about the result—whether he should see the travail of his soul and be satisfied—could be reconciled with their ideas of the mercy of God.

However, if one is delivered to Satan to show the pity and mercy of the Lord this shall not fail. If God makes Jesus, who knew no sin, to be sin for his people, they shall as certainly be made the righteousness of God in him. And if this man was born blind—not because of his sin, nor that of his parents—but for the glory of God, that shall surely be manifested. It was for this purpose Jesus came to earth. He came to work the works of Him that sent him—that the blind might receive their sight, the lost be found, the dead be raised up, his people saved from their sins. Now this is the work Jesus was sent to do. How could God's power and glory be manifested if there are no lost to be found, no sinners to be saved, no dead to be raised up, no blind to receive their sight?

Jesus came not to do his own will, but the will of him that sent him. He was a servant, and worked. His life was one of toil and labor. He said, My Father worketh hitherto and I work. God's work is ceaseless and unerring. Labor is the law of providence and grace. The word of God commands labor. Six days shalt thou labor and do all

thy work. Laziness is condemned in Scripture. Idleness and waste or extravagance are great sins now in this country.

Jesus said he must work while it was day. In the night (death) no man could work. He means that he must do what his Father sent him to do while he was yet alive—that he must finish that work before he was put to death. We say he did finish it, and fulfilled his Father's will.

He was the light of the world while he was in the work. While he is in men he is the light of men.

He spits on the ground and makes clay of the spittle, and anoints the eyes of the blind man with the clay and commands him to go and wash in the pool of Siloam. This he does and comes seeing.

How illustrative as well as real are the works of Jesus. He works on earth. He makes clay of his spittle and anoints the man's eyes. The man was made of clay or dust. Jesus is found in fashion as a man. That which no man would like from another (spittle) is used with clay to anoint the blind eyes. Jesus becomes as one of us and with us. The man is sent to a pool that is called Siloam (sent) to typify Jesus who is sent; he washes and he comes seeing.

How foolish to carnal reason the command of Jesus may appear, yet it is the power of God when uttered and sent by him, and that word never returns void. Jesus works the work of God, and that is that ye believe on him whom God hath sent. This blessed work he works in his people both to will and to do. This is the work of faith and labor

of love of his people which he works in us. For thou wilt ordain peace for us, for thou hast wrought all our works in us. Hence we are created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

Are God's people lazy? No. They are, or should be, diligent in business, fervent in spirit, serving the Lord. But because they have ceased from their own work, and rest in the Lord's work, they are called a do nothing people. To him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. But faith works by love, and purifies the heart. For God purifies the hearts of his people by faith. But faith without works is dead being alone. That is if faith hath no works it is not the true faith of God's elect, but a false one. For the people of God have the faith which is born of God and it therefore overcomes the world, and this faith working in them manifests that greater is he that is in them than he that is in the world, and that they must work the works of God while it is called day for they are of the day and not of the night, and therefore the works of God are manifested in them and they are to the praise of the glory of his grace.

P. D. G.

COMMENDATION

Mr. John D. Gold, Publisher,
Zion's Landmark, ect.
Wilson, North Carolina

Dear Mr. Gold: (I hope my brother,
in the Lord)

Your timely article just read,

"WHO MADE THE DEVIL?" in the May 1st, 1946 issue of the Landmark. Personally, I do not believe that anyone could have written as you have, unless the Holy Spirit of our God be with him.

Surely it is time someone was calling attention to those, who profess and claim, to be His followers, about the things in which God expects of His own children. A "passive doctrine" is alright to be preached and practiced in its proper place, but it can be carried to the extent in which it becomes "stagnant," standing still, not flowing out. When this happens there is a sign of "deadness," and will manifest itself by being opposed to everything which has life in it. Jesus said, "And, I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Then, the preaching of His called and ordained ministers would have a "drawing power." A desire to come together, listen to His Word, and with a sincere heart and mind to do His will. Not preaching the doctrine that "admonitions" are "commands" of God, and that everyone of His children walk in the "admonitions" because God commanded it, therefore everything we do is pleasing in his sight, whether good or bad.

May it please our God to give you the mind to speak out more often, stirring up our pure minds, for it is needful, as well as helpful. You have the "background," for you have the fine training from one of the "highest toned Christians in our time," I refer to your earthly father. Paul recognized this "background," training, in which Tim-

othy had, for we hear him saying to him: "When I call to remembrance the unfeigned faith that is in thee, "which dwelt first in thy grandmother Lois," and thy "mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that "thou stir up the gift of God, which is in thee." (II Timothy 1:5-6).

Also I want to recognize, and to thank you for publishing the article under the heading "DONT'S," reprinted from the late Elder G. W. Stewart's book on "Order and Disorder." This article will be well received by all who have a desire to accept all Scripture as being the inspired word of God, and want to follow Him in all righteousness, and are opposed to all unrighteousness.

Elder Lee Hanks is a good writer! Would that we had more who write in the spirit in which he writes. Of course I understand that some do not like for the Landmark to publish his writing, yet that does not do away with the truth he is blessed to set forth in love. Personally, I believe that if all of us were given the grace to "surrender the rights to ourselves," and seek to do the will of God, there would be much coming together among God's little ones here in this world. May He soon hasten the day, when we will see the manifesting of this time. Time here is not as long as it has been, and it is terrible to spend it "fighting each other," for if God has mercy on us, and takes us to heaven, we will have to live together there, then why not live together here in a manifest way?

May it please God to give you

grace, that in your latter days, you may be blessed with "wisdom" from the Throne of the giver of all grace, to speak out upon the subjects that are sorely needful.

Yours in love,

POSIE W. ASHWORTH.

Danville, Va.

ENJOYED BOOKS SENT BY ELDER ADAMS

Dear Mr: Adams:

I have had a mind for several days to write you and tell you how much I enjoyed reading the books you gave me. But each time I made up my mind to attempt writing I had a feeling of unworthiness, I had to give up. I have just re-read the book on Joseph and his brethren and wish to say that it is wonderful indeed, and food for my soul. Surely, you were blessed with the spirit of the Most High God to write as you did. And God said, Let there be light: and there was light. So it is I believe with every one who is blessed to write or preach of His goodness. Without that light to reveal these things it could only be a failure to both the speaker and the listener. Don't you believe that God still speaks to His people in their dark moments saying, "Let there be light"? Yes and when He so speaks, there is light. That scripture has been very sweet to me. Gen. 1-3.

He also divided the light from the darkness. Is not this so when He calls a poor sinner from darkness into light of His Salvation? I hope I was brought into this light one night as I lay on my bed so burdened with grief that I knew I was forever lost and with no hope

of mercy. My sins were so many that they seemed to form two walls on each side of me which extended as high as I could see leaving only enough space in between for my body to lay wedged in. I realized there was no way that I could get myself out from between these walls for I was powerless to move. So I began begging for His mercies. Yes I prayed, for Jesus appeared over the top of the walls and lifted me from beneath. And I arose singing these words, "from all that's mortal all that's vain, and from this earthly clod, arise my soul and strive to gain sweet fellowship with God." I sang the rest of the night and I can't explain the joy I felt. This was not a dream as I had not been to sleep but I seemed to be out of this world. Although I've had several dreams that mean more than this world to me I wonder many times whether I'm mistaken about it all.

Many times in hearing you and other ministers preach or reading some article of the travels of this life, it makes me feel good to know that some one whom I believe to be a child of God has traveled the same way with me. Yet I still feel to be the greatest of all sinners. I guess we have just enough corn to keep us thriving through this life.

Mr. Adams, I want to thank you for sending my address to Elder Denson. I got a card from him telling me the location of the church and I didn't have any trouble finding it. He came around and introduced himself and made me welcome. He preached a very good sermon from Is. 63:7-8-9.

I plan to be down at mother's

this week end and hope to hear you preach.

May the Lord continue to bless you in your writing as well as your preaching.

Pardon this long letter and remember me in your prayers.

Unworthily,

META BELLE JONES.

215 Delaware Ave
Norfolk, Va.

The following article is an editorial taken from Zion's Landmark, issue of January 1, 1894.

ANSWER TO BROTHER SIKES

The general meaning of the Greek word Baptistes (Baptist) is one who dips, dyes. John the Baptist for instance dipped or baptized the people. A dyer covers up in some liquid whatever he dyes. If one dyes cloth he dips it under water. The Greek verb Baptizo is to dip repeatedly as of ships to sink them. If one sinks a ship it goes under the water. To bathe. If one bathes he is covered with water. Soaked. One baptized with debt meaning that he is overwhelmed with debt, drowned, which means that he is overwhelmed or covered with water. Paul uses the same Greek word baptizo in Rom: 6:4, buried with him by baptism into death; and in Col. 2:12, buried with him in baptism; also in Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ."

If we put on any thing it covers us, and we are under it. If we are buried we are covered up. If we are planted we are covered up. Now this leaves no room for ques-

tioning what is the meaning of the word baptism.

The baptism of John whence was it? Matt: 21:25. The expression the Baptism of John means the baptism John preached and observed. "The baptism of repentance:" Luke 3:3; Acts 13:24. What does that mean? Does it mean the baptism that goes before or precedes and produces repentance? If this expression were used, the repentance of baptism, what would that mean? Answer it would mean the repentance that is produced by baptism. When we say the water of the clouds we mean the water that comes or drips from the clouds. When we say the heat of the fire we mean the heat that the fire causes. When we say the love of God we mean the love that comes from God. So when the scriptures use the language John did preach the baptism of repentance (Mark 1, 4 and Luke 3:3) it means that it is the baptism that follows or results from repentance. Hence that there must be repentance before baptism. On what other ground can you understand John in Luke 3:7-8, where he said to the multitude that came forth to be baptized of him, "O generation of vipers who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance." If baptizing one would cause him to bring forth such fruits why did he so preach to them? It is on record that those that were baptized of him did confess their sins. (Mark 1:4) because they had already repented. Peter's language also confirms this for he says repent and be baptized every one of you; Acts 2:38. He did not

say be baptized and then repent. He said this too to people already distressed or cut in their heart for their sins, and to people who in their distress had cried out men and brethren what shall we do?

But what is meant by the further expression. "For the remission of sins:" (Mark 1:4), as preaching the baptism of repentance for the remission of sins, (Luke 3:3.) Liddell and Scott, the highest authority on the meaning of Greek, say *eis* the Greek preposition here used in the expression *eis aphesin amar-tion*, meaning for the remission of sins, is also used in the New Testament to express the point arrived at, the consequence of any thing (See page 405 in Greek Lexicon.) Hence this language means preaching the baptism of repentance because their sins are pardoned, or in consequence of the remission of their sins. So it is that we preach that a man must first be a believer before he is prepared to be baptized, and if he is a believer we know that he has already repented. For the Apostles testified, witnessed, or preached repentance toward God and faith toward our Lord Jesus Christ, showing that repentance goes before faith, Acts 20:21. The general examples of scripture show and prove that the Apostles did not baptize any until after they believed in the Lord Jesus. See day of Pentecost. Look at case of Peter and Cornelius, Ananias and Paul, Philip and the Eunuch, Paul, the jailor, and the command of Jesus, Go teach all nations baptizing them. Matt. 28:19; Mark 16:15; 16, showing that belief in Jesus must precede bap-

tism. So that it is clear that if one is prepared to be baptized he is manifested as a subject of grace, or his sins are forgiven him, or he is dead to the law by the body of Christ, and now should be buried by baptism into likeness of the death of Jesus as scriptural proof or confession of Jesus that he solemnly makes. Hence Peter says, Acts 2:38, repent and be baptized every one of you in the name of Jesus Christ for (in consequence of or because of) the remission of sins, and ye shall receive the gift of the Holy Ghost, or the answer of a good conscience toward God, as the Eunuch felt when he was baptized, as those baptized on the day of Pentecost felt when they were baptized, as Cornelius and his household felt and the jailor felt, when they were baptized. It was this witness of the washing away of sins and of cleanness that Paul felt as he was baptized, and to which he refers when he quoted (Acts 22) what Ananias said to him, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," or having your body washed with pure water. In this sense baptism is very important and we should give it far more weight than we do as it comes from heaven. It is clear it is not the putting away of the filth of the flesh. It does not quicken dead sinners, nor is it what the world calls a means of grace (an expression nowhere in the Bible,) but when one is dead to the law he should be baptized (buried) at once and receive the answer of a good conscience by the resurrection of Jesus

Christ from the dead, for he in a most solemn manner, and according to the pattern and command of Jesus, shows forth the doctrine of God our Saviour in his baptism.

Christ came by water. He was manifested to John in his baptism in the river Jordan. So the church is manifested in following him. Christ had the Holy Ghost before he was baptized, was as much Christ before he was baptized as he was after. So God's people have the Holy Ghost before they are prepared to be baptized; then they received the witness or gift of the Holy Ghost in the answer of a good conscience by the resurrection of Jesus Christ from the dead.

Jesus commanded his disciples to baptize in the name of the Father and the Son and the Holy Ghost, Matt. 28:19: Why did Paul and others baptize in the name of the Lord Jesus only? Because if one fully understands or knows the name of the Lord Jesus he also knows the Father, Son and Holy Ghost, for they are all in him and to have him is to have all. Therefore his name is above every name, or embraces all in the covenant, for these three are one.

To be Baptized into Christ, or into his death, sets forth the being hid in him, complete in him—one with him therefore. It is a most solemn, blessed and wonderful putting on of Christ.

Jesus baptizes with the Holy Ghost and with fire. No man can do this, no Apostle can do this. Christ never himself baptized any with water, nor did any of his Apostles ever baptize any with the Holy Ghost and with fire.

On the day of Pentecost the whole house where the disciples were sitting suddenly was filled with the Holy Ghost, and of course they were baptized with the Holy Ghost, because if all the house they were sitting in was filled they were covered with it, or were in it: and cloven tongues like as of fire sat upon each of them. Here is the baptism of the Holy Ghost and of fire, and it burns up their former carnal notions of Christ and his Kingdom, and empowers them to speak with new tongues concerning the wonderful works of God. The chaff is now burned up with unquenchable fire, for we never again hear any more of their chaffy notions of Jesus. They speak hereafter as the Spirit gives them utterance.

P. D. G.

EXPERIENCE

Dear Readers of Zion's Landmark:

As I have been asked to write this letter, will try as the Bible reads, "Ask, and it shall be given, seek and ye shall find." I do not know what this means, or if anything I could write would be any comfort to anyone as I am a poor widow left alone in this sinful world with five small children to care for. I am so afflicted half the time I am not able to be up, but I try to press on as I love my little flock.

Just before my husband passed away, I saw in a vision or some way this commandment was sent down to me from above: "The shepherd watches thy flock." How sweet it was to have these sweet words to

rest upon when I had to turn my back on one so dear to my heart and take my little flock and do the best I could. But since I have been blest to meet with the dear Old Baptist people my burdens have been lighter, my suffering with patience. It looks like I can bear things better in some way than I could before.

Some say I praise the pastor of Clear Spring church too highly, but dear people I don't mean to praise him above my experience, but what is more value on earth today than one called to preach the glorious gospel to poor and afflicted sinners like me. What would become of me, if I were put in this world to suffer without any shelter on a rainy day. What a sweet place the dear old church has been to me, but I don't get to go as often as I would like to because of afflictions, so this is the dream that came to me several years ago. It tells you why I speak of Elder J. Watt Tuttle so often, not putting him above any other brother who is blest to preach the gospel.

I dreamed I travelled the darkest, loneliest valley anyone ever travelled on and went through dark shadows that were still darker than the valley. I travelled on and on until I could travel no farther, and in front of me were great mountains and behind me was a great dark mountain, and I knelt down on my knees between these great mountains and prayed this prayer: "Oh Dear Lord, show me the light and the way out of this dark lonesome valley."

And when I rose up I saw a little light on the top of the great mountain in front of me, but oh, how rough it was. I started travelling on it to reach this light. It looked as small as the end of a burning candle, and when I reached the top of the mountain I saw the whole mountain top covered with the brightest light I ever saw. I looked around to see where this light was coming from, and I saw seated in a ring a group of Primitive Baptist people. I looked on the right side of this ring and I saw a man seated on a white rock. It looked like a pillow. Around this man's head was a crown as large as a washing tub and from this crown was the light shining.

I saw a window opening in the sky and white streaks coming down to this man. I looked all around this ring to see space for me to enter the ring, and I saw no space until I looked on the right side where this man was seated on the rock and on both sides was room on the right and left. I walked up toward the man and he reached his hand for me and I held his hand and kissed it and fell at his feet and said, "Oh, Brother Tuttle, please save me." And he said, "I have not the power to save one soul," but he said, "I can teach you and you can receive an understanding from the true Bible. This is given to me through and by the power of the Lord Jesus Christ, who is the Saviour of us all, and I can lead you to the gate, but the latch I cannot raise. It has to

be raised for me," he said.

I spent a short time on this mountain with these people and was called to take my journey to the gate and it came open. And I was standing before Sweet Jesus. He was seated on the glory white throne, and he spoke to me and said, "Travel on." I walked in the most beautiful place I ever saw and walked in a garden filled with little angels. Every one who was there was a sweet angel. There were so many I couldn't count them. I came back and stood before Sweet Jesus again and he asked me, "Are you happy and satisfied in this eternal home?" I said, "Yes." That was the end.

I believe if it can only be God's sweet will that I am blest to be carried to this sweet home I will be happy and satisfied, and it is my hope to be carried there. I have suffered afflictions eighteen years and so many heartaches and sorrows. I hope when my days in this world are over, that I'll be carried to that sweet eternal home.

I was received in the Primitive Baptist Church at Clear Spring in 1943, was baptized by this dear brother, the one I saw in the dream, Elder J. Watt Tuttle of Danbury, N. C.

I love all the sisters and brothers I have been blest to meet.

So remember me in your prayers.

Your sister I hope,

MRS. GLADYS HILL

Walnut Grove, N. C.

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No. 17

PSALM 17

Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing. I am purposed that my mouth shall not transgress.

Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

Hold up my goings in thy paths, that my footsteps slip not.

I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech.

Shew thy marvellous loving kindness, O thou that sayest by thy right hand them which put their trust in thee from those that rise up against them.

Keep me as the apple of the eye; hide me under the shadow of thy wings,

From the wicked that oppress me, from my deadly enemies who compass me about.

They are inclosed in their own fat: with their mouth they speak proudly.

They have now compassed us in our steps; they have set their eyes bowing down to the earth;

Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"THE FALLING AWAY, AND THE COMING OF THE ANTICHRIST

For some time my mind has been "stirred" in regards to this great subject, and yet I know that I am wholly dependent upon the guidance of God's Holy Spirit, if I be blessed to set forth any light at all upon this question in which will be honoring to His Name, and enlightening to His people.

This question was "paramount" in the Apostle Paul's day. There had arisen in the Church at Thessalonica a doubt, which was causing a great deal of uneasiness, causing the brethren to question whether he was right in that which he told them while he was in their midst, personally! It seems that some of them were laboring under the impression that the tribulation in which they were suffering was the "Day of the Lord," the "Great Tribulation period." From the following Scripture we are sure that Paul knows of the confusion and lack of understanding, and he is endeavoring, through the guidance of the Holy Spirit to comfort their minds and their hearts as to this question, and calls upon them not to listen "to seducing spirits," which were deceiving, therefore he writes them as follows:

"Let no man deceive you by any means:" for that day shall not come, except there come a falling away first, and that man of sin be

revealed, the son of perdition, who opposeth and exalteth himself above that is called God, shewing himself that he is God. (11 Thess. 2:3-4).

Paul calls the brethren's attention to that he told them while he was with them, "regarding the coming of the Man of Sin," the "Antichrist," for he writes them, "Remember ye not, that, when I was with you, I told you these things?" (11 Thess. 2:5). What things did Paul have under consideration, when he said "I told you these things?" It will be well for us to let him answer!

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming "is after the working of Satan with all power and signs and lying wonders," And with all deceivableness of unrighteousness in them that perish: because they receive not the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: That they might be damned, who believe not the truth, but had pleasure in unrighteousness," (11 Thess. 2:7-12).

The spirit of the Antichrist was at work in the Church, confusing

the brethren, having them believe that the persecution in which they were undergoing was the tribulation, "the Day of the Lord." This of course led them to believe, and to fear that the "Church had been caught away." Paul had taught them that the Church would be "caught away" before the "great Tribulation," the "day of the Lord" and that Wicked be revealed, the Antichrist. Satan works in many deceiving ways, and should he think it wise and profitable, and to his best interest, he will try to influence God's people to forget about "Christ's coming for His saints." He will also deceive us into believing that he is stronger than God, and if we are not careful we will leave the impression in our conversation that the devil, "our old nature" is stronger than the "new nature," which is Christ in you, the hope of glory. We should remember that he "exalteth himself above that is called God, shewing himself that he is God."

To me the most horrible picture in the scripture, is the picture of the Antichrist, who is called the Man of Sin, the son of perdition and that Wicked one. The Scripture plainly teaches that one day the Man of Sin, the Antichrist will be revealed. But there is something which must take place before he is completely revealed, and that is, "the Church will be taken away," and He that hindereth be removed, for we read: "And now ye know what withholdeth that he might be revealed in his time." "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the

way" (11 Thess. 2:6-7).

Paul is preaching the doctrine (writing) that there is One who now hinders and withholds the Man of Sin, the old serpent, that Wicked One, even the Antichrist. That One to which Paul refers, is the Holy Spirit, and when the Church, the Body of Christ, is "caught up in the air," when He, the Holy Spirit" is taken out of the way, and with the Church, upon which He came at Pentecost, rises to meet the Lord in the clouds, then, and then only, will the Man of Sin, the Antichrist, be fully revealed and free to put his age-long schemes in full operation. Our understanding from the Scripture, is that the spirit of the Antichrist is being held in check by the Holy Spirit in this age of God's grace, in which God is calling out of the Gentile nations a people for His Name, the Church, which is the Body of Christ. When this calling out is completed, when the last one whom God hath ordained unto eternal life has been added to the Church, then the "hindrance will be removed," and the personal Antichrist will come after the "catching away of the Church." Our Lord be thanked; for we will not be here. Those that are His, for we are not appointed unto wrath, nor will the vial of God's wrath be poured out upon His redeemed.

There was another error that had crept in to disturb the Thessalonian brethren. They had been told by the enemy, that those who had died would not be included in the "taking away of the Church," it would be only for those that were

alive at His coming. Paul corrects this error with the following assurance:

But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (hinder) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "Wherefore comfort one another with these words" (1 Thess. 4:13-18). Is this not a wonderful doctrine? What could be more comforting to God's "born-again" children than the assurance of this great event? It is our hope, and we are watching and longing for the coming of our Lord to take us out of this troubled and sin cursed, wicked world, "where we shall ever be with the Lord." "We have no abiding city here."

Paul assures the troubled hearts that when Christ comes for His Church, "that those who have died, dead in Christ, will be included, and that they will even precede the living saints, because they will rise first, and we that remain, (living when Christ comes) shall be chang-

ed in a moment, in the twinkling of an eye, and will all be caught up together to meet the Lord in the air.

Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (11 Thess, 2:1-2). Then he adds, "Let no man deceive you by any means." (II Thess. 2:3).

Paul is here "beseeching the brethren," by the "coming of the Lord" and our "gathering together unto Him." It was important that they have an understanding of the "Day of the Lord," the "Tribulation period," in order that it would be clear in their minds, the distinction between the "coming of the Lord" and our "gathering unto Him." That is, His "coming for His saints," and His coming with His saints. One is before the "Tribulation period," and the other follows immediately after the "Day of the Lord." The period between these two events, is the time of the Antichrist rule.

The trail of the "old serpent" can be easily traced from the first book in the Bible to the last. In the Book of Genesis he is mentioned in the following way; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Since the seed of the woman is a person, even the Christ, so, too, the seed of the serpent is a person, even the Antichrist.

Where the "second coming of Christ," that is, the coming to take His Church out of this world, is preached and taught, there is power, and there is light and life manifested in the lives and conversation among God's children. There is much activity and warmth, and Christian's are encouraged, and are built up in the "unity of the faith," and have sincere heart's desire to "press toward the mark for the prize of the high calling of God in Christ Jesus." This will cause Satan much concern, and he will manifest himself in many ways, and cunning devices, for it is said of him, "he exalteth himself above that is called God, shewing himself that he is God." This is the deceiving character in which the apostle James had reference, when he said, "Submit yourselves therefore to God." "Resist the devil, and he will flee from you" (James 4:7). No one within his own strength has the power to resist the devil, except "Christ be in us, the hope of glory." It is Christ in whom the devil stands in "awe." Paul says, "I can do all things through Christ which strengtheth me." (Phil. 4:13). In order for us to resist the devil's cunning devices, and they are many, it is necessary that we be acquainted with his different ways of approach, lest we manifest ourselves as his minister, instead of God's witnesses'.

In Paul's letter to the Corinthians, he warned the brethren against false teachers in the last days, and he says, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." And no marvel;

for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works (II Cor. 11:13-15). One of Satan's "pet" schemes is to confuse us so that we will always think the other fellow is wrong. He is not interested in having us look "inwardly" and to "examine ourselves." It is easy for us to say that this type of minister is among other orders altogether, but Paul did not say that, for his letter was direct to the Church, not only in that day, but in the "last days."

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world (1 John 4:1). (Every spirit that confesseth that Jesus Christ is come in the flesh is of God. The spirit of man denies that Jesus Christ is come "in the flesh" to RULE and guide his Christian conduct as Christ's witness.) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it shall come; and even now already is it in the world (1 John 4:3). Notice, these are "spirits" we have under consideration?

It seems that we can see much "falling away" to day, and there are many signs of the Antichrist's spirit being in operation in this age in which we are now living. His only mission is to receive the Lord's people, all others are his subjects, therefore receive very little attention from him.

There is much of the Scripture being overlooked by so many of us, and is never referred to by God's ministers. There is a "falling away" here. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (II Tim. 3:16-17). Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness, (11 Tim. 2:15-16).

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. "And, let every one that nameth the name of Christ depart from iniquity." (11 Tim. 2:19).

Jesus said, "I am the light of the world." The Antichrist will come acclaiming himself as the light. But instead of light it will be darkness.

When we think of the visible Church today, when men are weary of splitting and divisions that have characterized the organized Church in all ages, we wonder if it is not more ready for the coming of the Antichrist that it has ever been before?

It looks as if we have almost reached the Laodicean period in this dispensation and we hear the Master saying, "Behold, I stand at the door, and knock." It was in previous ages the Son of Man stood and walked among the "candlesticks," but in the Laodicean period He is outside the door and calls for individual separation unto Himself.

(This is the child of God we have under consideration). It looks very much like the "falling away" in which Paul speaks of in II Thessalonians, second chapter.

Here is the promise to the Philadelphians; "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown (Rev. 3:10-11).

The Spirit of God is now gathering out a people for His Name, and when the last one of that number, determined unto salvation has been brought in, then shall the "long-hoped for day will be here." All those whose robes have been washed and made white in the blood of the Lamb, shall be "caught away" to meet the Lord in the air, and to be with Him forever more.

A glorious thought for the Christian is, "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" (II Thess. 2:13).

The grace of our Lord Jesus Christ be with you all, (II Thess. 3:18).

POSIE W. ASHWORTH.

P. O. Box 917,
Danville, Va.

REMOVE NOT THE OLD LANDMARKS

Editors of Zions Landmark,
Dear Brethren and friends who
read the same:

This is my first attempt to write for this paper. However, to you who read this paper if you will notice the Nov. 15 number you will see my name with some writing. This was a letter I sent personally to Bro. Denny.

I had some old papers of the Landmark but it had been quite a while since they were published so I wrote for a sample copy. I saw the editors had not been changed so I wrote Bro. O. J. Denny. I was a little surprised when he answered my letters and asked permission to print it in the paper. He said he felt sure the principles I set forth were endorsed by them.

I sent in my subscription and since that time have read the paper. I hope you readers of the paper will get this November 15 issue referred to and read it carefully. Read Elder Griffin on the resurrection of the dead. Read Elder Denny on the same and please remember that I said if these brothers did not set forth the Bible truths in their writing then I have never been blessed to know anything about it, for it is this kind that feeds my poor soul.

Again in the last issue we see letters from the hands of the same writers together with that of that dear old veteran of the cross, Elder M. L. Gilbert. We learn from reading he is about 88 years old. He says he is nearly blind, a sad condition indeed, and I can fully sympathize with him for I am 85, my eyesight is fast failing, my hearing the same, but we know this goes with old age. Brother Gilbert says his wife is not as well as he would like.

I can say with him my health is good enough. My wife's health is much improved to what it was. She is able to do our house work when we are here on the farm. We live in our son's farm residence. His daughter and husband live just across the road from us. We can talk back and forth so when here they are our guardians. They do our shopping and washing. We have been here since the 7th of March and will be here if we can keep well until it gets cold then we will go back to Anna, where our son and wife has a job in the state hospital.

But now back to the paper. It seems from what I have read in your paper there has been some views given not in harmony with those set forth by these dear Editors. Well, as we have said in our previous article, it is moving the old landmarks our fathers have set that causes trouble.

Brother Denny has said as long as men are men, there will be different opinions, yes and I say they will be right in the old Baptist Church among the children of God. I think it is the way we use our differences that brings most of the troubles. To explain my views along that line, I want to speak of one experience I have had with a Baptist brother who was a deacon in the Church at the time I joined the Church.

Soon after I joined the Church the Brethren began to manifest love and kindness to me as a brother. I would be chosen as delegate to our associations. In a few years I was chosen deacon to serve with him and we were together often. One

day as we were going to visit a church some way the subject of death and the resurrection came up. He said to me, "my wife and I always differed on that."

She was a good sister in the church. He says "she believes when a man dies he sleeps in the earth till the resurrection day when Jesus comes again. I believe, he said, the spirit goes to heaven at the death of the body." "Well," I said, "if I had to decide for you and your wife she would get the decision." I gave him some reasons for my believing as I do. Oh, he said, I guess I am wrong but I never could get away from it. I am sure this was never spoken of any more between me and Brother Pearce. After I learned that my dear Brother and I differed, it never changed my feeling toward him one bit and I am sure he could say the same of me, for well I remember what his son said when the word came to me of his death. I went to his home. His son lived with him. We went into the room where his body was. I said to him, "he and I have spent many hours and days together." He said, "Mr. Neal there is not a man on earth he thought more of than he thought of you."

Now there is much more I would love to say along this line or subject of difference, but we already have a lengthy article. If it is considered worth a place and appears in the Landmark I will write again commencing where we quit.

In love to all God's people,
JOHN NEAL.

THE CHRISTIAN SPIRIT

By J. Walter Hendricks of the
Banner Herald

"Now if any man have not the Spirit of Christ, he is none of his." Romans 8:9.

According to these words some might have the Spirit of Christ and some might not. How and why should any one have the Spirit of Christ? We certainly are not born into this world with the Spirit of Christ; that is, it does not come to us as an endowment in nature. "We have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one." Romans 3:9-12. This is a description of men and women, boys and girls, and little children, in the natural state. As sad and humiliating as it is, we have to admit that it is the truth. We must bow our heads in shame and say: "Truth, Lord." Then if any one ever manifests the Spirit of Christ, that one must be changed from the natural state and condition. Some seem to have the idea that the sinner can of himself effect such a change, but this can not be sustained by the word of God. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. No, the sinner can not evolve out of the natural into the spiritual. The theory of evolution is not true in science, nor in the spiritual realm.

No species has ever evolved out of itself into something else. No sinner has ever evolved out of the natural into the spiritual realm. It is not being done.

The change from the natural to the spiritual can be effected only by a higher power, and that only higher and holier power is the infinite God. It is He alone that can regenerate or recreate the sinner, taking away the hard and stony heart and giving a heart of flesh, with which to feel and realize the things of God and His immortal Spirit. This is the work of God. "You hath He quickened, who were dead in trespasses and sins." Ephesians 2:10. "It is the Spirit that quickeneth." John 6:63. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

This work is wholly under the direction and within the exclusive jurisdiction of God Himself. He is under no obligation to quicken any one into divine life except as He may be led of His own will. Jesus came down from heaven to do His Father's will. He said so Himself: John 6:38-40. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of his will." Ephesians 1:3-5. God's election of His children unto salvation, His predestination of them

unto the same, as well as His regeneration of them, His effectual calling of them from the natural to the spiritual, all of these are according to His own will and good pleasure. There are no men and women in earth so pure and holy that they can effect this great change in sinners, they can not even begin to work such a change, but were themselves wholly dependent upon a sovereign God to bring about this change in them; and most assuredly God does not stand in need of any assistance from any one seeing He has all the power in heaven and in earth and even in the waters under the earth. An old heathen king learned by experience to say: "He doeth according to His will in the army of heaven, and among the inhabitants of earth: and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35. Any sinner that has traveled the same route with Nebuchadnezzar can say, and will delight to say, the same thing. By the Spirit and power of God and only in that way are sinners changed from the natural to the spiritual.

But when changed, in spite of all the frailties and weaknesses of the flesh, God's children have the Spirit of Christ. Isaiah said that that was "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isaiah 11:2. Matthew tells of the compassion of Christ when He fed the multitude. Matthew 9:36. Jesus said of Himself: "I am meek and lowly in heart." Matthew 11:29. Listen at Him on the cross: "Father, forgive them; they know not what

they do." Luke 23:24. He "went about doing good, and healing all that were oppressed of the devil." Acts 10:38. "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." Philippians 2:5-8.

From the above scriptures we get some idea of the mind and Spirit of Christ. Now we are exhorted to be like Him. How very important it is that we should do this Peter said: "That ye should follow his steps." 1 Peter 2:21. I often feel like Thomas when he said: "Lord, we know not whither thou goest; and how can we know the way?" John 14:5. Again we often feel like the man that cried out and said in tears: "Lord, I believe; help thou mine unbelief." Mark 9:24. But no matter how low down we feel, how helpless we may be, how many obstacles may be in our path, how many cruel and unkind words may be said to us, how sadly we may be misjudged and misunderstood, how devilish the persecutions that may be brought upon us, the path of duty for all of God's children remains the same. Go right on in the full performance of every duty that devolves upon us in life, meet every one with a smile and a glad hand, the saint and the sinner alike, love our enemies and pray for them, pray for those that despite-

fully use and persecute us, do good to them that do evil unto us, and keep sweet in it all.

The christian way is the best way, it pays best in the long run, but it is not easy. Those who claim that it is easy are either ignorant of the way or else withholding the truth. I have found it very hard and have not been able to stay in it all the while, but I have found it more satisfactory to all the spiritual needs of my soul, and have been glad of what little success I have had in the service of my Master. Dear brethren and sisters in Christ, let us try to walk the christian way, let us show the christian spirit. God will bless us all along the way and receive us unto Himself when the toils of this life are ended. This world has not been specially unkind to me. I have been treated very kindly in so many ways and for so many years, but it will be a great glad day when I can fold my tent and move out into that other and better world. "Even so, come Lord Jesus."

The following article appeared in Zion's Landmark in the January 1, 1894 issue. It was written by P. D. Gold.

AMAZING FRUITFULNESS

Friend R. C. Hill, of N. C., requests my view of Psalm 72:16: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

There is a seemingly strange expression in the last verse of this

Psalm, "The prayers of David, the son of Jesse are ended." What does that mean? It means that when all recorded in this chapter is accomplished then there will be no further need of prayer by any of the Lord's people; for then all their desire shall have been fulfilled, hence there will be no further need of prayer.

Then what is this chapter devoted to? Take a view of its contents and see if any where you can find a clearer description of the glory of Christ's kingdom which is all the desire of David or any other true child of God. David had a view of Christ's kingdom, and declared that it was all his desire.

The verse preceding the one under consideration (namely, the 15th verse, last clause) says, "prayer also shall be made for him continually, and daily shall he be praised." Everywhere and continually his people shall pray for him—that is for his help, and that God, for his sake, would have mercy on them. We need his help. He does not need ours. Those that pray are the ones in need. Daily shall he be praised. Everywhere shall he be praised and glorified, because God has given Jesus, the King's son, his righteousness and his judgments. Hence Jesus is prepared to execute judgment and righteousness in the earth.

1st. A seed shall serve him. "There shall be a handful of corn in the earth upon the top of the mountains." Seed corn shall be reserved in the earth in a safe place, upon the top of the mountains. There is always a seed or remnant according to the election of grace.

If the Lord had not left us a seed we had been as Sodom and like unto Gomorrah. It is placed on the top of the mountains, or above the earth, for the Lord's house is on the top of the mountains, and mountains are rich and healthy and delightful.

A handful of corn. This is a small quantity, but it is safe, for it is in the hand of the Lord. The hand represents design, and is noted for its power to serve, being on of the most useful members of the body. The hand of the Lord operates, controls and shapes all these things. How safe and sure the handling of this corn by that hand, and in the hand of God this small quantity shall greatly multiply and the little one become a thousand.

Jesus represents that corn that goes down into the earth (crucifixion and burial) that it may not abide alone, but bring forth much fruit. For except a grain of corn die it abideth alone, but if it die it brings forth much fruit.

2nd. "The fruit thereof shall shake like Lebanon." Lebanon represents a white forest of mountains. A forest has many trees. On a mountain it would make a noise from shaking, as the more elevated it is the more the wind stirs it. It is white as a harvest, ready for the sickle or ripe or white unto the harvest. These things set forth the nature and character of the church of Christ, or the fruit of his labor. The Spirit blowing on them causes a sound as that of life, or the growing of the mulberry trees. Corn when growing rapidly makes a sound, and grows mostly in the

dark. The wind shaking settles, strengthen it. It is as a forest denoting its abundance or fruitfulness. It is white as Lebanon showing that it is ripe also and fit for use. One peculiarity of the Lord's people is they are made ready or white when the time of harvest is. The church has the Holy Spirit typified by the wind. Hence it, the fruit of this corn, shall shake as Lebanon, 3rd. "And they of the city shall flourish like grass of the earth." Grass does not naturally grow in cities, but it grows in fields or cultivated lands. Grass grows very rapidly where the cultivated soil is fertile. This shadows forth the flourishing character of the fruits of this corn here represented as the people of God in a city. With all the protection and wealth, social advantages and comforts of a city, the church shall flourish as the grass of the earth. All this represents the church of God under the dominion and reign of Jesus as most fruitful and prosperous, protected and defended, triumphant and abounding in the blessed fruits of love and joy, peace and prosperity, in the mountain of God's holiness.

P. D. G.

THANKS FOR YOUR INTEREST

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am handing you herewith an editorial by the late Elder S. Hassell, which I wish you to republish as soon as is convenient for you to do so.

It is, as you will see, on Predestination and Time Salvation, and is

just what I believe, and have, in my little way, been trying to tell in my little articles in the good old Landmark recently.

It has been said by some that Eld. S. Hassell never used the expression, "Time Salvation," but it will be seen that he did, and also called it "Conditional."

I am trying to secure some new subscribers for the Landmark, and am expecting to send in some in a few days.

Hope you and yours are real well.

As ever, your friend.

Obe Tingen,

Apex, N. C.

Another Unprofitable and Deplorable Strife of Words.

(I. Tim. 6:3-5; II. Tim. 2:14)

I have earnestly labored for years (I hope not without success, which I gladly confess is due entirely to the Lord,) to show that the contention, among Primitive Baptists, in regard to the extension of predestination is, when properly understood, a mere unprofitable and unwholesome strife of words. Every true Baptist believes that God foreknows and controls all things; and no true Baptist believes that God influences or compels His creatures to sin. Thus God's foreknowledge or predestination of sin is not of a causitive or compulsive, but of a permissive, directive, restrictive and over-ruling character. So far as I am aware, the war, among the most of our brethren, on the extent of predestination seems to have about ended—the vexed question being finally settled on this immutable basis of scriptural and eternal truth.

Another equally unnecessary and unprofitable verbal contention among a few Primitive Baptists is one similar to, if not connected with, the controversy on predestination. It is the question concerning what is called "the conditionality of time salvation," and, connected with this, the question as to the ability of the child of God to obey the commandments of his Heavenly Father.

All Primitive Baptists are agreed upon the unconditionality of our eternal salvation, and the inability of those who are dead in sin to render spiritual obedience to the law of God. Instead of repentance and faith being conditions prerequisite to salvation, we understand that they are the work of the Holy Spirit in the renewed heart, and are thus essential parts of salvation; and, until this spiritual renewal, the fallen child of Adam will love sin and hate holiness and continue in rebellion against God.

But there is an apparent disagreement in two or three of our Associations, among worthy and lovely brethren, who would be heartily fellowshiped and gladly welcomed by other Primitive Baptists everywhere, as to whether our time salvation, that is, our deliverance from spiritual darkness, coldness, distress, and chastisement during the present life is conditioned or dependent upon our obedience to God, and as to whether the child of God is able to obey or not.

Now, even the authors of dictionaries have no right to manufacture or change the meaning of words; their business is simply to ascertain and state the meanings

which words actually and already have in the language of which they treat. It would be deceptive to use words in a different sense from that which they generally have, unless we explain the sense which we mean. The most of controversies are strifes of words; and when words are properly defined, and their correct meaning is accepted by both parties, the controversy ends.

A "condition" is defined by the best of English dictionaries to be "an event, object, fact, or being that is necessary to the occurrence or existence of some other, though not its cause; a prerequisite; that which must exist as the occasion or concomitance or something else; that which is required in order that something else should take effect; an essential qualification." And these dictionaries say that the word "if" is "the typical conditional particle, and is nearly always used to introduce the subordinate clause of a conditional sentence," and means "on the supposition that; provided, or on condition that; in case that, granting, allowing, or supposing that."

There are 1,422 "ifs" in the Bible—830 in the Old Testament, and 592 in the New Testament and these conditional sentences make up about one-fifth of the Bible.; Thus forty-nine fiftieths of the Scriptures are unconditional, and one fiftieth is conditional. All reverent minds must admit that this conditional part of the Scriptures, though comparatively small, has a real and true meaning.

It cannot be denied by any informed and honest man that such

Scriptures as the following are conditional: "If His children forsake My law, . . . I will visit their transgression with the rod, nevertheless My loving-kindness will I not utterly take from Him." (Psalms lxxxix. 30-33). "If ye be willing and obedient, ye shall eat the good of the land but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. I. 19-20). "If ye know these things, happy are ye if ye do them." (John xiii. 17). "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." (Rom. viii. 13). "How shall we escape if we neglect so great salvation?" Heb. ii.3). "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." (I. John ii. 7). See, also, such scriptures as Lev. xxvi.; Deut. iv. 29-31; vii. 12-26; xi. 13-32; xxviii.; Ezek. xviii.' xxxiii. Not only is it certain that these Scriptures are conditional, but it is equally certain that the condition, introduced by "if," necessarily precedes the conclusion, which would not take place unless the condition took place first. If the conclusion in these sentences means eternal punishment, then Arminianism is true; but either the text itself, or the context and other Scriptures, prove that the punishment or chastisement threatened in case of disobedience, is temporal and corrective, and not eternal and destructive, for God gives His children eternal life, and they shall never perish, and though their voluntary

sins separate them from His face, nothing present or future can ever separate them from His love. (John x. 28-30, Heb. xii.; Isa. lix. 2; Rom. viii. 28-39). Thus the conditionality of time salvation is just as certain as the truth of the eternal word of God. Baptists have always heretofore understood it so; nearly all Baptists understand it so now; and this truth is in perfect accordance with Christian experience. And if the living child of God, having the indwelling of the Spirit of life and grace, which makes him alive, is not able to obey heartily and sincerely, though imperfectly, the commandments of his Heavenly Father, his real state does not differ from that of those who are dead in sin. Of course he can do nothing spiritual or acceptable to God except by that Spirit of grace but that Spirit dwells in him. (John xiv. 16-17; Rom. viii. 9-17; 2 Cor. vi. 16; Eph. ii. 22); and he "can do all things through Christ, who strengthens him," (Philip. iv. 13); and he well knows and loves to confess that he has nothing good which he did not receive from God, and that without Christ he can do nothing, and that, by the grace of God, he is what he is—a poor, hell-deserving sinner, **SAVED BY GRACE**—a brand plucked from the eternal burning (I. Cor. iv. 7; James i. 17; John xv. 5; I. Cor. xv. 10; I. Tim. i. 15; Zech. iii. 2. And he knows just as well, both from the Scriptures and his own experience, that, in wilful disobedience to God, he does not enjoy that spiritual comfort which he has in obedience. All the children of God are as assured of these truths as they

are of their own existence; and bitter contention over them is wholly unnecessary, unprofitable, unwholesome, and subverting. The ENTIRE scriptural truth about any matter unites, comforts, and edifies the children of God; while a contention for a PART of the truth for the WHOLE truth divides, distresses, and over throws them. Truth is spherical; we must look at it on all sides to understand it at all aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let your moderation be known to all men—the Lord is at hand." (Philip. iv. 5).

God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually, dependent upon Him. All our sins come from ourselves alone, and with confusion of face we must take all the shame for them, and not charge them in any way upon our holy Creator—upon His foreknowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin and its consequences comes from God, who deserves and will receive every particle of the glory of it.

While fear and hope are, in the conditional Scriptures, recognized and addressed as strong motives to human action, pure, self-denying LOVE is set forth, in the Scriptures, as the highest and strongest motive that can actuate any being; the motive which assimilates us most to

the character of the Three-One God, who is love and who saves His people because of His eternal and infinite love of them. Without this divine motive in our hearts, our services cannot be acceptable to God, and we can never enter that "heaven above, where all is love," or if we could enter the home of eternal love, we could not enjoy its holy delights.

Man is not an unthinking, involuntary, irresponsible machine. He can and should be moral—it will be better for him in this world; but it is far better for him to be spiritual, and be thus prepared for heaven.

I believe that all right-minded Primitive Baptists will accept these scriptural truths. Such acceptance would put an end to the useless and ruinous strife of words on this subject.

SYLVESTER HASSELL.

Jan. 1, 1941

On account of being short on copy we are republishing excellent articles from Elder Hassell and others.—J. D. G.

RESOLUTIONS OF RESPECT

Sister Ida Hobgood Whitefield Russell was born April 25, 1858 died April 28, 1946 making her stay on earth 88 years. She was the daughter of the late Bundle and Euphemia Russell. She was married to Pinkey Whitefield around 1877, who preceded her more than 50 years ago. To this union were born 8 children, 4 boys and 4 girls. Her husband being killed by a falling tree just in the prime of life. She was left a widow with those children, none of them being grown but the Lord blessed her to raise them all to be grown men and women.

About the year 1900 she was married to Wm. Hobgood. To this union were born 2 children, 1 boy and 1 girl who still survive her.

In the year 1887 she and her husband were baptized into the fellowship of Wheelers Church. In 1916 she moved her membership to Flat River and remained there until death.

Having known her from my childhood I would say that she was one of the kindest and most lovable character's that I have ever known.

We the church at Flat River feel that she has gone to her reward which awaits all the elect children of God. Truly we might say a mother in Israel has passed on.

Therefore be it resolved:

1. That we bow to the will of Him who doeth all things well.
2. That we extend our sympathy to the bereaved family.
3. That a copy of these resolutions be sent the family and one to the Landmark and Old Faith Contender.

Done by order of the Church in Conference June meeting 1946.

L. P. MARTIN, Moderator
W. A. Whitefield, Asst. Church Clk.

ASSOCIATE EDITOR OF GOOD WILL

Elder S. B. Denny, pastor of the Primitive Baptist Church in Wilson, announces that he has accepted the position of associate editor of Good Will, a Primitive Baptist paper published in Cairo, Ga.

The editor of the paper, Elder R. K. Blackshear, acknowledges the addition of Elder Denny to its list of editors and gives him a cordial welcome to the staff.—J. D. Gold.

ELDER DENNY WILL VISIT ASSOCIATIONS

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

Recalling what you wrote me some months ago about your joining me in visiting some of the Eastern Associations, will say, I am hoping to go to Wilson Friday, October 4, and on Saturday morning October 5, go to the Kehukee Association, at Yates Swamp, and be with them Saturday, Sunday and Monday, and then be with the Contentnea Association to meet with Moore's Church Oct. 11, 12 and 13, and hope to come home Sunday Oct. 13.

This is not to say that you must go along; but will be glad to have you if you are well and would like to go to part or all the meetings. With kind regards I am as ever.

Very truly,
O. J. DENNY.

It will be my great pleasure to accompany Elder Denny around and meet the brethren and sisters. I know the trip will be most enjoyable.

—J. D. GOLD.

CORRECTION AND APPOINTMENT OF ELDER RUSTON

Elder E. L. Cobb calls our attention to an error in his article entitled "We need His guiding hand," in the June 15th number of the Landmark, on second page, second column, first paragraph, the word "comfort" occurs when it should have been "confront."

He also informs us that Elder George Ruston of Canada, on his way back from a visit to the Yellow River Association of Georgia, will preach at Stem Church on Thursday, September 26. The public is cordially invited to attend and hear this able Primitive Baptist minister.

LITTLE RIVER ASSOCIATION

For those wishing to attend the Little River Primitive Baptist Association being held with the church at Old Union, in Johnston County, coming from the north or west, upon reaching Smithfield, take highway No. 301 and follow about two or two and a half blocks after passing the school building and turn to the left on the new hard-surfaced road recently completed, and follow to the church, which is about nine miles. To those coming from the east or south, turn at Pine Level. There will likely be a pointer showing the proper turn, however the church is very near Brogden School, which will be easily found.

FLOYD ADAMS.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association will be held with the church at Scotts, Wilson County, beginning Friday before the 4th Sunday in October, 1946, and continue through Sunday.

Scotts Church is located about seven miles southwest of Wilson and about three miles west of Lucama, off Highway 301.

Those coming from the north will turn right about three miles south of Wilson just after crossing Contentnea Creek bridge just below the power dam. Those coming from the south will turn left at Lucama and follow road for about a mile, turn to left for about two hundred yards, turn back to right and follow road to church.

It will be remembered that our association was to be held at Elm City; but on account of the Contentnea Association being held at Moore's Church only a short distance from Elm City and within two weeks it was agreed to change the location of our Association to Scotts. All lovers of truth and especially our ministering brethren are invited.

W. E. Turner, Clerk.

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Carroll
OCT 17 '46

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PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 13

PSALM 18.

I will love thee, O Lord, my strength.

2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about; the snares of death prevented me.

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

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

THE GREAT GUIDING HAND

When everything seems to stop and stand still,

When you seem to be going desperately "down hill,"

When you think you have seen trouble all your life,

And think all your years on earth are full of strife.

Don't ever give up, face your troubles like a man,

Because someone is praying who trusts that Great Guiding Hand.

Somewhere there is a friend who knows how to pray.

Thanks for such friends, we need them every day.

Don't worry if you are heartsick. Just leave it to the Lord.

He will always help you if you trust His holy word.

Some day you will realize you have a friend in man,

Because someone is praying who trusts that Great Guiding Hand.

Don't expect to have your way as you travel here below.

You don't know what is best for you, you must surely know,

You can pray for salvation and hope for better days to come.

But His way is the best way and His will must be done.

There are better days ahead for you as you travel this earthly sand.

Because someone is praying who trusts that Great Guiding Hand.

Your many troubles will flee as bubbles when the Lord comes to your aid.

He will put you in the sunlight just as He put you in the shade.

But you've got to pray and trust Him as you travel here below.

God will not save a sinner, unless he repents for his sins you know.

Don't give up and lose faith and say you have no friend in man.

Because someone is praying who trusts that Great Guiding Hand.

Faithful prayer availeth much in this great world of sin.

If you don't pray and trust how can you ever expect to win.

Even tho' you've seen troubles and have a hard road to trod

Better days will soon come if you'll only trust in God.

When this earthly life is over and you've reached the Golden Strand

You'll know it could not have been accomplished,

Had it not been for the prayers and faith in that Great Guiding Hand.

BESSIE PO PITTMAN.

Rt. 4, Box 58

Goldsboro, N. C.

A GOOD LETTER

The following is a good letter from an humble minister, Elder J. G. L. Hash of Endicott, Va., to Elder O. J. Denny.

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

Dear Brother Denny:

I have thought of you every day, and sometimes, I feel like I have thought of you every hour since we parted at the New River Association Sept. 8, when awake. Your preaching is such a wonderful, God honoring and glorifying sermon that day from the text "God Is Light and in Him Is No Darkness At All," lives still in my memory. Elder Broom and Priddy preached ably before your discourse. Then after lunch you left for home. Elders Boles, Dumbar and Moran all preached well. From first to last it was as one man preaching. Not a discordant note was sounded. Everyone on his own gift preached salvation by grace and grace alone as purposed of the Lord, Our Righteousness."

The love manifested, the tears of joy shed, as proof of the preaching of the gospel of the Son of God, is in fulfilment of the Prophet Isaiah, when he was so bold (not in the flesh but in the Spirit of God), to say, "Comfort ye, comfort ye my people, saith your God. (Not man). Speak ye comfortably to Jerusalem (the church). Cry (preach) unto her, etc."

O dear brother and father in Israel this was fulfilled that day so much that even to this day I have shed tears of joy and I hope in humbleness of spirit, felt thankfui

to our merciful God, the high priest of our profession, for his manifold blessings to this poor sinner, who feels to be a worm and no man.

At our Association, the Smith's River which closed the first Sunday in Sept., I was requested to baptize a dear, feeble sister who cried aloud for joy as we came out of the water singing, as she requested before baptism.

I want to live a Christian here,
I want to die rejoicing,
I want to know my Saviour's near,
When soul and body are parting.

We left this poor feeble one rejoicing in a Saviour's love.

Yesterday at our meeting at County Line Church in Floyd County I baptized a dear sister who was left happy, praising God for the joys of salvation. I do not feel worthy of the notice of the dear saints. I know that in me, that is in my flesh dwells no good thing, yet if born of the Spirit of God, the Holy Ghost dwells within this temple of clay, sin and corruption.

Dear brothers, bear with me. I have not written as I thought. Do not know whether to send this or not, for fear you cannot bear with me in my weakness. I feel to begin with I would say, when you said to me, "At times I feel like leaving all and visiting you." Oh! I am unworthy of your notice, but how glad how glad I would be, as well as the church for you to come to Long Branch some first Sunday and Saturday before and preach for us and to spend the night with us here in the foothills of the Blue Ridge mountains. There are roads all the way to within four miles of my house just below Endicott post of-

fice, about six-tenths of a mile. The meeting house is on Route 40, 8 miles west of Ferrum. If you are unable to drive through let me know and I will have someone, or come myself, to meet you and your good wife, Sister Denny, at Ferrum, any time the Lord is willing, and you can come.

Your little brother I hope.

In love and fellowship,

J. G. L. HASH

Endicott, Va.

Sept. 17, 1946

Dear Elder Hash,

Your good letter, and the kindly expressions of many others, who heard me speak, in the name, and I hope to the praise of the Lord our righteousness, at the New River Association, has indeed been comforting to me.

I once heard the Elder P. G. Lester say, (in conversation with Elder P. D. Gold, both visiting in my humble home), "I believe, said Elder Lester, that I can count on the fingers of one hand the times in my life, that I have had the perfect liberty in preaching that I desired."

How true in the experience of all gospel preachers. The praise, and honour that is ever due to Father, Son and Holy Spirit, is so high, so holy; and we so poor in spirit, and body that, as David said. **THESE THINGS PERTAIN TO LIFE, AND SALVATION** are too high for me, and it is seldom that we can attain that degree of honour, praise and glory that is ever due to an Omnipotent God, and His Son Jesus Christ.

Fall is very near and I have

agreed the Lord permitting to attend the Kehukee Association in the eastern part of the state the first Sunday in October and I hope to be at the Contentnea Association embracing the second Sunday in October. I thank you for your kind invitation to visit your church and home and will, if I live, try to visit you, and your church during the coming year. May the Lord bless you and yours, is my prayer.

Yours in hope,

O. J. DENNY.

RECONCILIATION

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought 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." (Matt. 5:23-24).

If when you come to the altar, there you remember that your brother has ought (this is anything against you), not—if you rake up something by a morbid sensitiveness, but—"If thou rememberest," that is, if it is brought to your conscious mind by the Holy Spirit of God: "first be reconciled to thy brother, and then come and offer thy gift." We should never object to the sensitiveness of the Spirit of God in us when He is teaching us down to the scruple.

"First be reconciled to thy brother . . ." Our Lord's direction is plain and simple, "first be reconciled." That is, go the way which is indicated to us by the conviction given at the altar; have an attitude of mind and a temper of soul to the one who has something against

you that makes reconciliation natural. Jesus does not mention the other person, He says—YOU go. There is no question of your rights mentioned here. The stamp of the Child of God is that he can, through Christ, waive his own personal rights and feelings and obey the Lord Jesus.

“And then come and offer thy gift.” The process is clearly marked. First, the heroic spirit of self-sacrifice, then the sudden checking by the sensitiveness of the Holy Spirit, and the stoppage at the point of conviction, then the way of obedience to the word of God, constructing an unblameable attitude of mind and temper to the one with whom you have been in the wrong; then the glad, simple, unhindered offering of your gift to God.

“For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him” 2 Cor. 5:21).

Sin is a fundamental relationship; it is not so much wrong doing, it is wrong being, deliberate and emphatic independence of God. The Christian religion bases everything on the positive, radical nature of sin. Other religions deal with sins; the Bible alone deals with sin. The first thing Our Lord Jesus Christ faced in men was the heredity of sin, and it is because we have so much ignored this in our preaching of the Gospel that the message of the Gospel has lost its sting and its blasting power.

The Bible does not teach that Jesus Christ took upon Himself our fleshly sins, but that He took upon Himself the heredity of sin which no man can touch. God made His

own Son to be sin that He might make the sinner a saint. All through the Bible it is revealed that our God, our Lord, bore our sin by identification, not through sympathy. He deliberately took upon His own shoulders, and bore in His own person, our sin—“He hath made Him to be sin for us, who knew no sin,” and by so doing He hath redeemed us from sin. Man cannot redeem himself; Redemption is a work of God, and is absolutely finished and complete. A distinction should always be made between the revelation of Redemption and the conscious experience of salvation in one's life.

The little “I am” always sulks when God says DO. Let the little “I am” be shrivelled up in God's indignation—“I AM THAT I AM hath sent thee.” He must dominate. It is in the sphere of humiliation that we find our trueness to God, that is where our faithfulness is revealed. “I can do all things through Christ which strengtheneth me,” said Paul, and the things he referred to were mostly humiliating things.

Personally, I do not believe any one is given perfect liberty to preach the Gospel in “demonstration of the Spirit and of Power,” when he remembers that his brother has “ought against him,” or that he has “ought against his brother.” When one is trying to preach in this condition, he is more than likely to give himself away in attempting to gain the sympathy of his hearers, thereby appealing to the weakness of the flesh, rather than the “demonstration of the Spirit and Power.”

When God has blessed one to "leave his gift before the altar, and go thy way; first being reconciled to thy brother, and then come and offer thy gift." Should thy brother have heard thee, then very well: But should he have not heard thee, then you have done that which God hath directed, you hath done that which will make you free, even though the brother did not hear thee. This must be "God directed:" Not man!

In reading after the different writers in Zion's Landmark, Old Faith Contender and the Signs' of the Times, I gather that there is a "falling away," there is a coldness, there is division among the children of God. There are "personal likes" and there are "personal dislikes." Who is it that is causing all this? Certainly it is not God! Then it must be man.

If we would humble ourselves, and go to see every one to whom we have heard that had "ought against us," or that we had "ought against," and try to bring about, with God's help, true reconciliation. Not trying to prove that we are right and our brother wrong, but in the spirit of brotherly love agree upon the fundamental truths which are set forth in the Scriptures. In doing this, it would be necessary for us to believe and to understand that all Scripture is important, for we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). If we

understand aright; the word "perfect" used here by Paul to son Timothy; "refers to one that is spiritually mature, complete, well rounded in his Christian character," equipment for Christian service as in (Ephesians 4:11-12). "And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;"

Here we learn of the importance of the gifts in which God has given to His servants. Then how could we fail to "leave our gift before the altar," and go and try to be reconciled to our brother in whom we believe or have heard that had "ought against us?" Reconciliation never is made complete by our "disagreeing with our brother." He may feel that he has personal holiness to the fore when He calls a disciple; He puts absolute annihilation of "my right to myself" and identification with Himself—a relationship with Himself in which there is no other relationship. The look of Jesus will mean a heart broken for ever from allegiance to any other person or thing. Has Jesus ever looked at me? That's a question in which I am vitally concerned. If He has, then I will manifest some of His characteristics. I will call to see them, my brethren especially, to whom I know or have heard had "ought against me," and by God's grace beg and pray for true reconciliation, and a restoration of the "first love" we had one for the other. Should we be hard and vindictive, insistent on our own way, certain that the other person

(brother) is more likely to be in the wrong than we are, it is an indication that there are whole tracts in our nature that have never been "transformed by His gaze."

If we have been obliterating the great supernatural call of God in our lives, let us take a view of our circumstances and see where God has not been first, but our ideas of service, or our temperamental abilities. Paul said—"Woe is me, if I preach not the gospel! He had realized the call of God, and there was no competitor for his strength.

O, my friends, there is a great longing for the "manifestation of the first love" among God's children. Don't you hear them "crying in the wilderness of coldness?" Is our hearts one of "flesh" that of tender love for all, even the little ones?

May the God of reconciliation give us tender hearts one for another, and that we may dwell in the house of the Lord together, is the humble prayer of one who is distressed over the situation as it now is.

Yours in hope,

POSIE W. ASHWORTH

Danville, Va.

BE CAREFUL AND PATIENT ONE WITH ANOTHER

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit but to the subverting of the hearers, 2 Tim. 2:14.

I am not old yet and do not think that age would give me any superiority over my brethren. I have been among the Primitive Baptists nearly twenty years by membership

and have been going to their meetings and hearing them preach from infancy until now. When I was a young child and up until I joined the church in 1927, our people had never heard division mentioned among ourselves. Brethren from every Association in America were welcome to ours.

Unless you grow up, not knowing and not caring, about Old Baptists and their precious tenets of faith, and later being given a precious and good hope in Christ, you cannot understand the memories of long ago that I cherish and prize so highly. My mother and father were poor backwoods people from a worldly standpoint and certainly would not have figured very prominently in social standing. But they attended Old Baptist meetings far and near. It was their custom to put me and my only brother in the back of the buggy and mother take our sister in her lap. After traveling many miles mother would stop and dress us. Baptists came from every direction and nothing was said about party lines or factions. I have in mind some, that today are called conditionalists, and some who are called absoluters, that met together and got along fine. They preached together, slept together and, in many instances, have died together. Many the times that we have been to an Association and after going to bed and sleep, these dear ones have awakened me at midnight singing praises to the Lamb of God, the bright and morning star to every trembling child of God.

If the ministry has charged itself as the apostle told them to, then what is wrong? Let us suppose that

they have. Then it must be that they have not taken heed to themselves. Instead of "not" striving they "are" striving about words to no profit. You take now, for instance, the above thought about taking heed. The apostle tells Timothy some wonderful things. Take heed to thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee (1 Tim. 4:16). In some parts of the country a minister cannot use those words without having somebody call him a "conditionalist" or an arminian. On the other hand, in other parts of the country, a man cannot use the words, "all things work together for good to them that love God," without being called an absoluter.

I do not know when this started. I do not know who started it. But this one thing I do know. It has been started. It is still going on. It is practiced with great delight. "Striving about words to no profit." The apostle did not say to strive about words. He did say to preach the word. He did say to contend earnestly. Let me ask this question. Is it not our custom to give a charge to a man at his ordination? Well Charge him to do what? Could you "fix" a better one than Paul gave Timothy? Is it not a fact that Paul gave his by the inspiration of God? If yours is not in line with his I want to tell you here and now that you do not have any apostolicity about yours.

As you know, my dear kindred in the Lord, I am interested in our history. God has blessed me in collecting our literature. In some respects I feel that I have one of the

completest libraries of what we have done in America. Now we nearly all (and should all) agree that doing the right thing cannot be beat. I want to tell you that since I have been collecting and studying what we have done, that I have found much in our periodicals that would cause any child of God to blush with shame. Right here in the South I can quote you time and again from Associations, that, today, clamor long and loud that absolute predestination has never been the doctrine of the church, yet their record proves beyond any doubt, and so conclusively that any would hush, that at one time every minister in their Association subscribed to that article of faith. But that is not all. I can show you articles that go back over a hundred years, where they quote the passages of Scripture generally supposed to teach conditional time salvation and put about the same construction on them that is put now. This is not unknown, obscure or novices. These things are written by leaders. Such revelations have been painful to me. I believe in what is called absolute predestination. But a great part of my time in the ministry has been spent in striving about words to no profit. I have thought that my people had not had any part in aggression but I have been wrong in that.

I want to stress the fact that the people called Primitive Baptists are just men and women of Adam's race and that in their flesh dwells no good thing. They have been designing men all the time to lead people astray. It has, in a great many cases, been zeal that has

caused it, but it is not the zeal that comes from the Spirit of God. It is zeal for carrying a point, for leadership. It has caused great wreck and havoc and, in some instances, chaos. These things I hate to see and feel free to say with James that they ought not to be. I do not expect to see the people of God come together unless it is the will of God to bring us together by pouring his wrath upon us. But I would like to see a better understanding among our people and I feel to exhort and admonish you to not try to push what you think about a word, over your brethren. Preach the truth, yea, even stick to the truth. But this striving about words! Do you really know what it does? Have you ever stopped to think what this subverting the hearers really means? To subvert, means to overturn or throw, ruin, etc. Now it is hearers that are subverted. It is not supposed hearers, nor pretenders, nor hypocrites. I have seen this. You have seen it. In every division many dear children of God are subverted. But leaders cause them to err. They lead them to destruction. They, who one time were living tranquil lives in the church, have been stood upside down, being isolated, boycotted and barred from communion privileges and all because of striving (fighting, page 941, Young's Analytical Concordance) about words to no profit.

This letter to you is written, I hope, in love. It is not in condemnation of one and the commendation of the other. But I wanted to lay these things before you, asking one and all to be careful and patient

with one another.

Yours in a blessed hope,

W. D. GRIFFIN

Covin, Ala.

GOOD MEETING AT UPPER BLACK CREEK

Mr. J. D. Gold,

Dear Friend:

We wish to tell you something about the good meetings that the church at Upper Black Creek have been enjoying of late. I would like to write down some of my thoughts about them.

We feel that surely the Lord has been with us, has been our leader and chief moderator. Our dear pastor, Elder J. D. Fly, and other Elders have been with us wonderfully delivering to us the sweet gospel of our Father and not of man. He says unto them open your mouth and I will fill it. He is ever true to his promises. Their mouths have been wonderfully filled and fed the sheep and the lambs. The sheep have been comforted and made to rejoice in God their Saviour and their God. Their cup has run over. The lambs have rejoiced and come home telling what good things the Lord has done for them of which they are glad. Sheep and lambs have rejoiced together and their tears have flowed before the power of the most high God. Two little ones came to us in May, three in June and one in August. Our Sept. meeting is just ahead of us and we pray that our God be with us as in the past. Our church is in peace and love for which I hope we are thankful to our God.

The expression of love and delight on dear Bro. Fly's face at

these meetings and baptisms is beautiful to see. Oh! that I could feel worthy to be in the midst of it all. It is love and peace and joy and we delight in it. It is home, home sweet home and we love to go there to shake the hands of our brethren and sisters, look at their beloved faces and speak a few words of love to them.

Here are some of the things that I have been thinking written in a rambling way but I hope full of love for the little ones in Christ. Brethren and sisters I hope I love you all. Mr. Gold if you see fit publish this if not cast it aside and all will be well.

Husband joins me in this in love,
MRS. JAMES R. EXUM.
Kenly, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed find money order for \$3.00. Please send Landmark to Mr. W. D. Godwin, Route No. 1 Wade, N. C. and the other \$1.00 is to renew Landmark for myself which is labeled Elder Lester E. Lee, Route No. 5, Dunn, N. C.

Please start Landmarks to Mr. Godwin as soon as possible as he really enjoys reading it. He used to read his father's Landmarks and now he wants to take it himself.

I hope you and family are well and enjoying life. Also hope you are having good luck in getting good help to publish the papers along with the Landmark.

Somewhat I feel I know you, yet I don't remember that I have met you. But I am sure that you have the children of God to heart, and

that you are making a real sacrifice for them more than they realize, and I for one have a deep love for you. Your answer to criticism is always so much done in love.

I have noticed that you are faithful to all, and I like that, and I hope one, and all can see, and understand that you have to print the Landmarks to the best interest of all concerned or at least to it's readers which we believe are the children of God. For instance think about the Bible. All who have a mind can purchase a Bible and read same and if the Lord gives them understanding they enjoy reading, and in like manner the Landmark is to serve all true believers or at least those that read it's pages.

Mr. Gold I have written some of Elder Xure Lee's experiences and things about his life. I had a mind to write this and if you think it will be any comfort to Landmark readers you may publish same. But if not just forget it. I am enclosing same with this letter.

As it is past midnight I guess I better close. So may I close praying that God will continue his richest blessings unto you all.

A True Friend,

LESTER E. LEE.

Dunn, N. C.

HOW TO LIVE DAILY

Man was born and matured in the image and likeness of God. It is everyone's duty to live a Christian life as set forth by the ten commandments in the Bible as a guidance. Live a life with a clean mind, clean heart and a clean body. Cleanliness is Godliness. Always be prepared and ready to meet God

at anytime face to face without shame or fear in his presence. Live to love your neighbors in all walks of life, showing no favor or malice toward any nation or race of people. Remember God is unselfish.

Do not let the love of money, greed and power, overcome you. What doth it profit a man if he gain the whole world and lose his soul? Our stay on earth is a matter of hours compared after parting from this life to second life, which is eternal. Love your neighbors as yourself. Which means love all nationalities of people. In God's sight, color and nationality, doesn't matter.

God, sent his Son, Jesus, into the world to live and die on the rugged cross for all who would believe and Jesus paid that debt when he died. For the sins of all nations of people who would believe.

Wars are caused by folk who possess no spirit of Christianity. They are lovers of money, greed and power. Wars do not bring about peace but result in more devilment, such as inflation which the result of blackmarketing, profiteering, bootlegging food stuffs, and mostly everything imaginable. Setting a bad example for the younger generation, breaking down the barriers as set forth in the Bible, federal and state laws; leading the younger generation to no proper respect for the better things of life here on earth and hereafter and resulting in their going to jail and the penitentiary.

In order to put the prices of food, goods and other commodities back to normal, it will have to be done by the iron hand of the law. Why

let the lack of love for your neighbors and humanity send your boy or girl to jail or penitentiary? It is up to the parents of every nation, to try and get their children to read the Bible and federal and state law books, in order to help them to become better citizens in their community.

The person who starts to work in the morning and thinks more of a dollar or a large sum of money, than he does his neighbor, is not a Christian. Live a life in your community as a good Samaritan, so the people will see your good work and most likely will follow in your footsteps. Don't misunderstand me by saying; living as a law abiding citizen in your community will guarantee to save you from eternal punishment; but it is your duty. Yet if you live as a law abiding citizen in your community, you already have Christianity in your soul and heart, and that expression in your community has already become a shining light and revealed unto the Lord. "Choose this day whom you will serve, GOD or MAMMON." The Bible reads, you will be judged according to your work here on earth. Now is the opportune time to take an inventory of yourselves and ask ourselves, are we living according to the teaching of the Bible, our federal and state laws. The Bible says to respect our superiors and lawmakers. Isn't it a duty of us all to read the Bible and law books, and obey the teaching of them, and live to respect our neighbors as thyself. Give up the habit of love of money, greed and power. Let us pray,
DR. RICHARD CALVIN WALKER
 Miami, Fla.

AN APPRECIATED LETTER

My Dear Mr. Gold:

Spending much of my time here at home with my wheel chair wife and epileptic son, affords me time for meditation.

Indeed I have time in spite of my better judgment, to worry much over world conditions as they exist today. Surely times and world government matters seem to be growing worse. So far as world peace is concerned, I am sure that unless the mighty hand of providence intervenes the world rulers will fail in their peace efforts. Any plan for final peace must be on a basis of truth and justice, and it is all too plain that all do not favor any such plan, as the nations of the world strive to effect or formulate their terms.

I do with all my heart, pray the dear Lord to intervene and direct the minds of our statesmen and rulers, that we may yet have peace and again enjoy national prosperity. Not a single night has passed me during the last twenty-seven years, but that on retiring, I have prayed or tried to pray to God to have mercy on this poor humble man and that he would guide and direct my thoughts and acts, that I might refrain from sinning, and that I might be enabled to pray for my enemies and to do good unto those who despitely use or abuse me for thy truth's sake.

Certainly these last years of my life have been years of sorrow and conflict, but the blessed Lord has, as I hope and trust, been on hand and has preserved and continued my earthly life for a purpose best known to Himself. The love and

confidence of my dear brethren, sisters and friends have been and is yet a source of much consolation. In the face of many doubts and fears, I am spared to be on the hopeful side of eternity and I trust on praying terms with my heavenly Father.

During the seventy-nine years of natural life and sixty years of church affiliation, I have been favored to personally meet and enjoy conversation with many brethren from the following states: North Carolina, South Carolina, Georgia, Tennessee, Arkansas, Alabama, Kentucky, Texas, Indiana, Virginia, West Virginia and Maryland. Many words and moments thus spent, are a sacred legacy in my mind. Yet in the face of all of this, I again say that I am "a man of sorrow and acquainted with grief" and so much desire the presence of the Lord and prayers of His people.

I am pleased for you to try to issue the Landmark nearly weekly until you catch up in issues. My grandfather subscribed for the paper when founded by Elder Bodenhamer, and it has been a visitor in my family continuously.

Thanks for your kind consideration.

Sincerely yours in hope,

J. W. JONES

Peachland, N. C.

LANDMARK A REAL FEAST

Dear Brother Gold and Landmark readers:

I've been enjoying a real feast, since my Landmark arrived today. O, those dear old writers! how rich are those articles, every one a feast

to a hungry soul. The Landmark grows better with every issue, and please don't let this note crowd out some good piece. Am just sending it in to be used if needed, haven't written much of late, due to illness, but I have really enjoyed the Landmark, it is my way of hearing preaching, and I must say, I enjoyed every word of Elder L. H. Hardy's sermon. The Church needs many preachers like him, Jesus said marvel not if the world hates you, and let me say, if the truth offends let it offend.

There is no way of rightly compromising with evil, or with wrong, or with the devil. The world loves smooth words and mild discipline. Most all denominations have departed from their old time ways, taken on many new styles, and inventions.

There is no Primitive Baptist Church near my home, so I get my preaching, my bread of life, from the sermons preached by the ministers of the Primitive Baptist Church. I take three papers of that precious faith and order, have many of their books, which are priceless to me. They help me in studying my Bible, I enjoy the old sermons more than the later ones.

My favorite hymns: "Amazing Grace," "O For a Closer Walk With God," "How Firm a Foundation." These dear hymns visit with me often, even in the still hours of night, giving inexpressible comfort to my soul.

Remember me in your prayers.

In a precious hope,
MARY LANCASTER

Cuba, Ala.

CHEERING AND REASSURING

P. D. Gold Pub. Co.

Wilson, N. C.

Att. Mr. John Gold:

Find check for renewal to the Landmark for Mr. G. W. Clay Hester, N. C.

Want to say I feel proud of your efforts in catching up on the Landmark, and appreciate what Elder Denny had to say in regards to more of our people writing some of their sweet meditations and christian experience, yet want to endorse what Mr. Gold said about Elder Denny and his writing for I for one look forward to reading after his pen with pleasure.

Elder Gold has been sleeping for many years yet his work is outstanding, and we just like to read his good pieces as if he were here with us now and would like to suggest whenever you run short of matter to fill the Landmark just dig up some of his good fatherly advice and let us have it, for I feel like we need more of it now than ever.

Your friend,

J. J. WHITLEY

525 Holloway St.
 Durham, N. C.

Brother Whitley has always been a good friend of mine and the Landmark. His words of advice and his manifest friendship for me have cheered me and helped me along in the face of trouble and uncertainty. Since father passed away I have not the words to express my great appreciation for the way the Primitive Baptists have stood by me.

J. D. GOLD

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COMMENDS ELDER LEFFERT'S ARTICLE

Zion's Landmark,

Wilson, N. C.,

Dear Brethren Editors:

On looking over the Landmark, dated June 15th, I noticed with much interest all the good pieces. But the one entitled, "A Needed Revival From The Lord," by Brother H. H. Lefferts, more than the rest. I truly hope that every one of us will honestly search and try his ways, and look very closely in his tents, for the Babylonish garment and the golden wedge. It should not be very hard to find, provided we are fasting and praying to God as the children of God should be.

The Lord is faithful and never behind in returns of His love. So dear people of God, let's call a fast and pray, and see if we are sheltering behind some human tradition, or seeking refuge beneath the shield of blind fatalism.

"Jesus gives eternal life," by Brother B. S. Cowin, was also very good. Evidently he has been overcome by Jesus's love, else he could not have written such an article.

This only I wish to add: Whoever, save He, delivered His own Son, His only Son, His dear Son unto the death, and that for His enemies' sake, to win His enemy and overcome him with His love, that they might see love, and love again, and live to do likewise to other men, and be able to overcome them with well doing? Behold His love. Whom He loveth he chasteneth. Behold His wonderful ways.

If He promises riches, the way thereto is poverty. He bringeth no man to heaven except he sendeth

He damneth first. When He build-him to hell first. Whom He saveth eth, He casteth all down first. If He promise life, He slayeth first. He will not work until all are past remedy, and brought into such a case, that many may see, how that His hand, His power, His mercy, His goodness and truth hath wrought all together. He is no patcher. He cannot build on another man's foundation. He will let no man be partaker with him of His praise and glory. His works are wonderful and contrary to man's works. Pray without ceasing.

Yours in Him,

MILFORD HALL, SR.

A GOOD LETTER

Mr. Gold:

The time has come again to renew the dear old Landmark. I hope to be able to read it as long as I live. You will find money to pay from May 1, 1946 to May 1947.

Sure hope the good Lord will bless us to see times get to be normal again but I fear I'll never see it, but I rejoice to feel that God has all power in heaven and on earth. His strength and promises will never fail, he made this world and all that's in it without poor puny help of man, and His promise is sure. All that His dear son Jesus Christ died for on the rugged cross will be saved eternally in heaven with Him and be satisfied.

Yours truly,

LULA OVERMAN HYMAN

R.F.D No. 3

Box 12

Tarboro, N. C.

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

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WILSON, N. C. AUGUST 1, 1946

CHRIST KNOWS OUR HEARTS

He filleth the poor with good things
but the rich He sends empty
away." Luke 1:53.

All the promises in the scriptures
are to those who are in need. The
poor, weak hungry, thirsty, halt,
maimed, blind and distressed. The
rich, the proud, vain, haughty and
the full have no promise, because
they are not in need of anything
spiritual.

The Pharisee, who prayed did not
ask God for anything, because he
was not in need. His eyes were
closed to his own poverty, naked-
ness, shame and leanness. He
thanked God that he was not like
other men, he fasted twice a week
and gave tithes of all he possessed,
and thanked God he was not poor
like the Publican who smote upon
his breast and said, "God be merci-
ful to me a sinner," and was justi-
fied rather than the Pharisee who
was in need of nothing.

He fills the poor with good things

because there is room in them for
these good things; as the riches
they had gathered and treasured so
highly are now no more than tinsel
and of no value, and their righte-
ousness they once boasted of is now
as filthy rags, and their bodies as a
cage of unclean birds. To be poor
in spirit does not mean that we
have no natural sustenance, for
rich people are made poor in spirit
when the grace of God comes in our
souls, and we by its light are able
to see just how poor we are, some-
thing the proud Pharisee, did not
have, for grace always excludes
boasting. There was no room in the
inn when Jesus was born in Bethle-
hem, so there is no room in our
hearts for Jesus till the strong man
is cast out, and there is none who
can cast him out but the stronger
man Jesus, who shows us our pov-
erty and emptiness, and He fills us
with good things and sends the rich
empty away.

Those who feel their poverty,
who know they have no sufficiency
of themselves, who realize that
their sufficiency is of God, they are
the children of God, born again of
incorruptible seed; they fear God,
for grace alone puts the fear of God
in human hearts, such have the sec-
ret of God, and He will show them
His covenant. He also will show us
our sins. We will confess every one
of them to Him, because He is God,
and there is none other. It is by
His spirit that we are sealed the
children of God; and this spirit is
the earnest of our inheritance, till
the redemption of the purchased
possession to the praise of His
glory.

B. S. COWIN.

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MRS. MARY ELIZABETH WARREN

Dear Mr. Gold:

I have a desire to write to you for publication in Zion's Landmark a short sketch of the life and death of my oldest sister.

Lizzie, as we called her, was born on June 6th, 1874 and died August 2nd, 1946, making her stay on earth 72 years 1 month and 27 days.

She was the oldest daughter of George M. Hardy and his first wife Lucy Ann Fields Hardy. When she was 16 years of age her mother died leaving her with most of the care of several younger children which she did well until her father married again.

She was married to Joshua Hill Warren on December 23rd, 1891. They lived happily together until July 14th, 1906 when our dear Heavenly Father saw fit to take him from this earthly home, we hope, to a better one on high leaving her with two small children to bring up which she very nobly did. Her son had entered his 21st year when God called him home to rest leaving her with one daughter.

She never united with any church but was a firm believer in salvation by the Grace of God and was a faithful attendant of the church meetings as long as she was able to go. Her health failed several years ago so she was not able to get about much in her later years and about a year ago her mind failed also. She suffered so much that while we miss her so much and it is so sad to know that we can see her here no more it is sweet to feel that her sufferings are over. She has paid the debt we all must pay. All was done for her that loving hands could do but none can stay the hand of death when God calls "Child come home."

She leaves one daughter, Mrs. J. D. Smithwick, one granddaughter, Sybil Smithwick, Aurora, N. C.; three brothers, J. A. Hardy, Aurora, N. C.; T. L. Hardy, Zebulon, N. C., L. J. Hardy, McKinney, Texas; three sisters, Mrs. J. R. Exum, Kenly, N. C.; Mrs. B. W. Cayton, Edward, N. C.; Mrs. W. R. Lee, Aurora, N. C.; and hosts of relatives and friends to mourn their loss which we hope is her eternal gain.

Her body was laid to rest in Sandy Grove (Beaufort County) Primitive Baptist Church yard near those of her husband and son to await the second coming of our Lord and Saviour when He comes to raise our sleeping thus to unite body and spirit and take us home to our Father where we will sing praises to Him forevermore. Where we will be satisfied for we will see Him as He is and be like Him.

She was a sister that loved her devotedly.

MRS. JAMES R. EXUM.

Kenly, N. C.

RESOLUTIONS OF RESPECT

As God in his love and mercy descended from heaven and removed from our midst a loved one Sister Edna Collie, daughter of the late Mr. and Mrs. Alvis Stem of Granville. She departed this life May 18, 1946, making her stay on earth 32 years 7 months and 9 days.

In the year of 1935 she married Morris L. Collie of Semora. She was a kind and loving wife, and a good neighbor, always ready to help when needed.

She joined Flat River Primitive Baptist Church the fourth Saturday in June 1944, and was baptized the next day by Elders L. P. Martin and A. B. Barham. She had been in ill health for several years, but was faithful to her church until death.

She was laid to rest in Burchwood Cemetery, Roxboro, beneath a beautiful mound of flowers, there to await the resurrection.

We sincerely believe that our loss is her eternal gain. Therefore be it resolved:

First: That we bow in humble submission to the will of our Father who doeth all things well.

Second: That we extend our heartfelt sympathy to her bereaved husband and loved ones.

Third: That a copy of these resolutions be sent to Zion's Landmark, one to the Old Faith Contender, one to her husband, and a copy be placed upon the church record.

Done by order of the church in conference on Saturday before the fourth Sunday in June 1946.

Written by her Aunt and Uncle. Mr. and Mrs. J. W. Allen.

L. P. MARTIN, Mod.
J. W. Hawkins, C. C.

**APPOINTMENTS FOR
ELDER S. T. ATKINSON
AND F. W. RHODES**

Sand Hill—Monday, October 14.
Muddy Creek—Tuesday, October 15.
Cypress Creek—Wednesday 16.
Maple Hill, Thursday 17.
Thence to White Oak Association.

**SENDING LANDMARK TO
SOMEONE UNABLE TO PAY**

Dear Sir:

Enclosed you find money order for five dollars (\$5.00) for the Zions Landmark for the past time I am behind and the rest for those unable to pay and please excuse me for getting behind so for.

L. M. BATTER.

ZION'S LANDMARK

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—AT—

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PSALM 18.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the Lord was my stay.

He brought me forth also into a large place: he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God.

For all his judgments were before me, and I did not put away his statutes from me.

I was also upright before him, and I kept myself from mine iniquity.

Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

For thou wilt save the afflicted people; but wilt bring down high looks.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE TRUE APOSTOLIC CHURCH

The true Apostolic Church was founded by Jesus Christ who declared, "Thou art Peter, and upon this rock (Christ revealed) I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Prior to this, Jesus asked His disciples, saying, "Whom do men say that I the son of man am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona (son of Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, thou art Peter, and upon this rock I will build my church, etc." Matt. 16:13-18.

All of the boasted wisdom and human learning did not know Christ then, neither does it know Him today. All they could do was to guess who He was. All their guesses were failures. We can all differ and be wrong, but all cannot differ and all be right. How did Peter, an unlearned fisherman, know the Lord? Flesh and blood father, mother, preacher or schools of men did not reveal this to Peter. This knowledge came to Peter from

Heaven. This knowledge is hidden from the wise and prudent and revealed to little babes.

David was made to hope in the Lord while at his mother's breast. John the Baptist leaped for joy, three months before he was born. Out of the mouths of babes and sucklings God perfected praise. Jesus took little infants into His arms and blessed them. All the religionists of the world could not reveal Jesus to little babes. How does the adult know the Lord? Just like the infant, by revelation. Jesus speaking now of the grown man said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt 11:25-27.

Paul, the greatest scholar of his age, said, "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.

God reveals all these blessed things to us by His spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9-13. "Who then, hath believed our reports? To whom is the arm of the Lord revealed? Isa. 53:1? None can believe only those to whom the arm (power) of the Lord is revealed. This is the way Abel, without

a Bible or preacher, could believe in the Lord. All who were saved from Abel with the gospel dispensation knew the Lord by revelation. Cornelius, a gentile heathen, was a godly man, prayed to God and gave alms to the people. He, without a Bible or preacher, knew the Lord by revelation.

God who is omnipotent, omniscient and omnipresent — everywhere at the same time, will save His people among the heathen without the aid of man. Jesus came into this world to save His people from their sins (Matt. 1:21; 1 Tim. 1:15; John 10:11, Tit. 2:14; Heb. 1:3; Heb. 9:14; 10:14; 1 John 1:7; Rev. 5:9; Isa. 53:6-12. "He blotteth out the transgression of His people and will not remember their sins" (Isa. 43:25). Then it is a clean sheet, nothing imputed (charged) to His people. The whole debt of all His sheep was charged to Jesus, their Husband, Head and Surety. Jesus paid the debt in full—past, present and future sins. Justice never demands the payment of a debt but once. "What He has done, shall stand forever; one can add to it, or none shall take from it." "He shall not fail, nor be discouraged." When Jesus came into the world to save His people, His bride, His church, His elect, He **THOUGHT HE WOULD ACCOMPLISH THIS WORK.** It was His purpose to save all of His people unconditionally upon their part. Would you believe God on oath? If you do, you, must accept the doctrine the Primitive Baptist preach—the surety of the salvation of all the elect.

"The Lord of hosts hath sworn,

saying, surely as I have thought; so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. "But all Israel shall be in the Lord with an everlasting salvation." Isa. 45:17. The Lord said, "Yea, I have spoken it, I will bring it to pass; I have purposed it, I will do it. My counsel shall stand, and I will do all my pleasure." Isa. 45:11. "For men verily swear by the greater; and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the inscrutability of His counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Heb. 6:14-20.

The Lord also said, "Surely blessing, I will bless thee, and multiplying I will multiply thee." The increase comes alone from God. The work of our eternal salvation is of God from start to finish. Man did all the sinning, and the Lord does all the saving. The alien sinner has neither will nor power to come to God. John 5:40; 6:44; "For being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an high priest after the order of Melchisedec." Heb. 5:9, 10.

We can all who have felt to be poor lost, condemned sinners, and

have seen the corruption of our depraved hearts and that our hearts are as a sink of sin. That we loved darkness rather than light because our deeds were evil. We were brought to see the justice of God in our eternal condemnation. Our prayers were mixed with sin. Our best performance or righteousness was as filthy rags. We felt to be sinking down beneath God's righteous favor. We could all see hope for others, but none for ourselves. The breathings of our souls were prayers to God for Mercy. The prayers of father, mother, preacher, and self all failed. We were killed to the love of sin. If we had no tongue, we would have prayed. We were then in possession of eternal life, but did not know it. Life is light that reveals to us our lost and helpless condition. Life precedes action. No child ever cried without life.

At a time unsuspected, when we were looking to be banished forever from God's presence, we felt like if we were cast off with the goats to be punished forever. We would go there begging for mercy. All we could do, we cried out in bitter anguish of soul, "God be merciful to me a poor lost sinner." The burden was all gone. A sweet rest of soul was given, we ceased to trust to works any more to procure to ourself eternal salvation. We were given a blessed Sabbath of rest. We trust we were then born again of water and blood and spirit which cleansed my conscience from dead works to serve the true and living God. I trust I was given heavenly wisdom to view Jesus as my wisdom, righteousness, sanctifi-

cation and redemption and ever since I have been trusting alone in His precious grace which I trust put me in the way and accompanies me and keeps me by the way and I trust in Him to take me all the way. I trust the love of God was shed abroad in my poor heart, causing me to love God, to love His people, to love the pure sweet gospel, to love His ordinances.

It seemed that I was in a new world. The Bible read like a new book. I thought before the Bible was filled with conditions for men to perform to reach heaven. I searched and I saw that Jesus paid it all and the exhortations and commandments belong to God's living children here.

I had taken my fill of sin. I have no desire to be guilty of any immoral conduct. I love the association of the saints. One day in thy courts is better than a thousand, and I was led by the Spirit to the dear old Baptist Church, where I found a sweet rest and a blessed home with the greatest people in the world.

The great trouble now, we possess two antagonistic natures, "the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that we cannot do the things that we would."

I think the above are some of the principles for which Primitive Baptists have contended ever since Jesus built His church. John the Baptist was the first or original Baptist preacher. Since Primitive means first, John then was a Primitive Baptist preacher. Jesus being baptized by a Primitive Baptist preach-

er (sent by God), was a Primitive Baptist and all His followers then must be Primitive Baptists.

Jesus built His church in the top of the mountain and exalted above all the hills of all man-made societies, doctrines and commandments of man. Being built by Jesus, a Primitive Baptist, of His disciples, it must have been a Primitive Baptist church. Jesus never built but one church "My dove, my undefiled is but one." All so-called churches that men have since established are institutions of men and trust in man for their existence.

The Apostolic church had no boards, conventions, theological schools, Sunday Schools, instrumental music in worship, fleshly revival meetings to make Christians. They contended for a regenerated spiritual membership. They believed in a complete separation between the church and anti-Christ. They contended for a strict discipline and a pure membership. No gambling, profanity, drunkenness, fornication, adultery, 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. They preached the gospel because they loved it. There was a sacred bond of love that bound the true ministry together, so they were not back-biting or envious of others. Their discipline was enforced by churches alone. Nobody could deal with and exclude a member, but the church of his membership and to which he was answerable, and nowhere else.

Mr. Campbell founder of the Campbellites said: "The Baptists can trace their origin to the Apostolic times and produce unequivocal testimonies of their existence in every century down to the present time."—Campbell-Wallace Debate, page 262. Orchard says: "The churches during this early period were strictly Baptists in their practice and constitution."

1. "For three centuries Christian congregations subsisted as do Baptists up today. 2. They were called baptized (Baptists) churches. 3. They have continued in regular unbroken successions from the Apostles day to the present century. They have preserved the truth in its purity."—Theodosia Ernest. The Lord is so good to us to so abundantly bless us with a home in the church Christ built. We should strive in love for peace and unity. We are one family.

LEE HARRIS.

FOR ALL HAVE SINNED

In your last issue, I saw an article from our old friend, John D. Gold, on "Who Made The Devil?", and in winding up, this article, he says, "submitted in love, it will be all right for any sister or brother to pick this to pieces." Brother Gold, I am of the opinion that no one can write on any subject, matters not how plain and simple it may be, but what some one will differ with us, and pick it to pieces, but when you take the devil, for a subject to write on, you can rest assured that you will have plenty of competition from the wise and unwise. I have no idea that any of us rightly understand where he came from, or for

what purpose he is in the world, but most of us will agree, that he is here "walking about seeking whom he may devour."

I for one don't think he has far to go to find plenty of subjects, for there is such a multitude of devils that we all have one or more that have taken up a permanent abode in us. You know Jesus cast out of one woman seven devils, not saying how many he might have cast out of some of the men standing around there.

The devil, is called by right many different names in the scripture; Prince of darkness, prince of the world, a roaring lion, Belial, (meaning good for nothing) a wicked man, satan, serpent, etc. Yet after all this many of us seem to think right much of the devil, and use him for a cloak to hide our evil doings. You know when the Irishman prayed, he addressed his prayer to the "good Lord, and good devil." I don't know of any good he has ever done me, but I do know he has certainly caused me very much grief, pain, and suffering all the days of my life, therefore, I can't say that I like him, but he sticks closer to me than all my earthly friends I have. I can't do anything but what he is "Johnnie on the spot" to tell me how or what to do. I used to think the devil followed me everywhere I went, Now, I feel like I am following the devil.

"But who made him?" When God created man, in His own image, He blessed them, and 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." That made man lord and master of all the material things of the earth, (not spiritual things) consequently when the "Lord God took the man and put him into the Garden of Eden to dress it, and to keep it, He commanded the man saying of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it. The Lord God, had just made man lord and master of every material thing on earth, and told him to subdue it, now He tells man of every tree of the garden thou mayest freely eat, except the tree of the knowledge of good and evil, thou shalt not eat. That caused a longing, a lust to eat of that very tree, lust for knowledge the very thing he wanted, knowledge, to be as God, knowing both good and evil.

This lust for knowledge tempted Adam to be "drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin, when sin is finished, it bringeth forth death." James 1-14-15. Just like God told him "ye shall not eat of it, neither shall ye touch it, lest ye die." He ate and died not a natural death but from that holy and upright state in which God had created him. Therefore, the lust for knowledge to be as God, caused Adam to eat of this tree, thereby bringing sin into the world, and death by sin, so death passed upon all men, for that all have sinned." Rom. 5-12.

Is sin the devil? Would there be a devil, if there was no sin? would there be a devil, if there was no evil

or wickedness in man? Isn't it a fact that the lust for knowledge, to be as God, was really the devil, (Serpent, wicked man) that tempted Adam and Eve to eat of the forbidden fruits. The devil in the scripture is taken for a wicked man.

"Jesus answered them have not I chosen you twelve, and one of you is a devil." John 6-70. (Speaking of Judas who for lust of 30 pieces of silver betrayed him). Well wasn't that the same devil, spoken of here, that tempted Eve, to eat of the forbidden fruits she "saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, (lust for knowledge to be as God to know good and evil) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3-6. Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shall bring forth children, and thy desire shall be of thy husband he shall rule over thee. Gen. 3:16.

David said "behold, I was shapen in iniquity; and in sin did my mother conceive me." Psal. 51-5. If the devil is sin, he got a pretty early start with David, and as we are all born in this world just as David was, "shapen in sin and iniquity," the devil has control of us, before we have a chance, if we so desired to control ourselves. Paul says "and you hath he quickened who were dead, (born dead) in trespasses and in sin," born with the devil in us, to justice and tempt us from the very beginning. "Who made the Devil" and where did he come from? It is not in my mind to be-

lieve that a perfectly holy, perfectly righteous, omnipotent, omniscient, omnipresent God, made the devil, and I don't believe he slipped in the world without the knowledge of God, for I believe God knows and did know all things from the beginning of the world. "When God made man at first, he was perfectly holy and upright, able to keep the law but liable to fall. "No other animal was made holy and upright, or did God, put any restriction on what they should eat, or not eat, that was left to their own nature, to eat, and to multiply and replenish the earth; just as long as Adam remained in that perfectly holy state, there could not have been any issue, therefore Eve enticed him to eat of the forbidden fruit of the knowledge of good and evil, thereby falling from that perfectly holy state of moral rectitude, he became just as all of us in this world, a natural man.

I have searched the scripture a little, but have never seen where it is recorded that God created the devil, therefore I believe what Paul says about this thing, "wherefore as by one man sin (the devil) entered into the world. " There was no sin into the world before Adam ate of the forbidden fruit, there was no evil in the world before Adam transgressed God's holy law, therefore sin and the devil are so identical being of the same likeness of each other, I think they both came into the world by the disobedience of Adam and Eve.

Let us speculate a little right here. Suppose if every human being in the world were perfectly honest, perfectly truthful and upright, do

unto others as he would have others do unto him (every one certainly can be honest and truthful, no one is bound to steal, or to bear false witness) in that case, tell me what would become of the devil? It looks like to me he would have to go out of business. But where did he come from, I am not going to say, but as an old Blacksmith wrote over the door of his shop, that someone had broken in. As I can remember this is what he wrote, "There is a set gun in this shop, but if you don't bother hit, hit wont bother you." I think the devil came into the world because of the disobedience of man, and is no more or no less than the EVIL INTENT OF OUR OWN HEART AND MIND. Therefore I think it is very good advice, to have just as little to do with him as you possibly can, in words or in actions, and remember (if you don't bother hit, hit wont bother you.)

Farewell,

J. W. HITE

Whitakers, N. C.

The following article is re-printed from "The Primitive Baptist", issue of August 15, 1946.

THE GOSPEL

What is the gospel for and who is it addressed to? The Arminian world says that it is to the dead alien sinner to give him life, divine life, though we all know that the preached gospel is spiritual, and that the dead alien sinner is only natural. Paul said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually

discerned."—I Cor. ii. 14. He further says: "For the preaching of the cross is to them that perish (dead sinners) foolishness; but unto us which are saved it is the power of God."—1 Cor. i. 18. Also, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. I. 23. Isn't it strange that some can believe that the dead can hear? The gospel is to bring life and immortality to light.

The gospel is not to save the dead, but to save the living. It pleased God by the foolishness of preaching to save them that believe. Who is it that believes? Not the dead alien sinner, but those who are regenerated and born of God. This gospel does not save them eternally, for they had eternal life before they first heard the gospel, but it saves them from being deceived and led off into the traps, snares, and institutions of sinful men, and from believing false doctrines and practices. It is food and drink to our poor, hungry, and thirsty souls. It keeps us from perishing. It is for the living, and not for the dead. It is to God's children as the rain is to the plants. The rain is not sent to give life to the plants, but that they may continue to live and grow. The rain is not profitable to the dead plants; neither is the gospel of any worth to the dead sinner. The gospel is the food that God sends down to feed His children to sustain spiritual life, that they may grow in the grace and in the knowledge of the

truth, also to teach and instruct them. God has always fed His children this gospel; even back in the old law dispensation they were permitted to eat and drink of this natural gospel. This water and manna was natural for the natural Israelites, or Jews, though they were types and shadows that were pointing on thousands of years into the future to the spiritual manna and spiritual water from the spiritual Rock, Christ, for the spiritual Israelites in this gospel day or age. Spiritually speaking, the gospel is all we need; it is our bread, meat, and drink; it contains all that God wants our poor souls to eat and drink, and if we should eat or drink something that is not contained in the gospel, it would be poison to our souls and we would become sickly and unfruitful.

The gospel saves the believer. Who is a believer? It is a child of God, one who believes that Christ is His Saviour and has already saved him, one who has a hope in Christ. As I have already said, it does not save us eternally, but here in this life. The gospel is to God's children as the oars are to the man out on the stormy seas in his little canoe. Without his oars to guide and speed his little canoe, the wind and waves would blow him away and cause him and his little canoe to go down beneath the waves; even so with God's children who do not hear the sweet gospel preached from time to time. The high winds of false doctrine and waves of persecution will carry them away into strange lands and forbidden paths, and cause them to mourn and weep. There is a river

the streams whereof shall make glad the city of God. It is those gospel streams of joy, and peace, and rest to our poor souls. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." You will never find rest anywhere else. Silver nor gold cannot buy this rest; all the physicians of earth with all their medicines cannot give peace and rest to one poor, troubled soul. None but Jesus can heal our souls' diseases. So many of God's children have set out to find that rest, and failed to find it because they did not go to the right place. They went to the institutions of men and not to the Primitive Baptist Church which is their friend. Baptism is immersion, but immersion is not baptism every time. In the days of old there was but one river that would cure leprosy, and that river was Jordan. In this gospel age there is but one place to go to be cleansed of this spiritual leprosy, and that is to those who hold the keys of the kingdom. Baptism is the only remedy that will cure it, and that gets one into the kingdom (church) of God.

The gospel will draw God's children closer to the church, but it makes the dead sinner vanish farther away, as a light will make darkness flee from it. The gospel is a great light, and the dead sinner is darkness—total darkness—and it is impossible to bring the two together. It cannot be done. They cannot dwell together; neither can truth and error, the church and the world, wolves and sheep, nor the foxes and fowls. The whole world, with all the gospel that

mortal man could preach for ten thousand years, could never capture one dead alien sinner and bring him to Christ. Christ said, "No man can come to me, except the Father which hath sent me draw him." Again we hear Him saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Those who labour and are heavy laden are "lights" (children of God) and can come light to light. Christ is the mighty light of the whole world, spiritually speaking. There are but two systems of religion in the world—one is the religion of Jesus Christ, the Christian religion; the other is the Anti-christ, or Pharisaical religion. The one preaches and practices salvation by grace; the other preaches salvation by works. One is comforting and edifying to the Lord's humble poor, and to the building up of Zion, sustained by the grace of God. The other is to the destruction of the church of God and His people, and to the building up of worldly institutions, sustained by men and money. One preaches the Word; the other preaches the letter. One preaches salvation to the saved people; the other preaches hell and damnation to the lost people. One preaches the power of Christ; the other preaches the power of men and money and the work system, that we must do good work in order to get eternal life. Wonder what John the Baptist did to get eternal life as he was born of God before he was born of his mother? Who knows? How does the gospel help God's children?

It soothes his sorrows, heals his

wounds,

And drives away his fear.

It makes the wounded spirit whole

And calms the troubled breast;

'Tis manna to the hungry soul,

And to the weary rest.

S. H. O'NEAL.

Woodville, Ala.

ELDER LEE'S EXPERIENCES

To those that might enjoy reading concerning some of Elder Xure Lee's experiences and his life in the church I have a mind to write some of the things I have heard him relate.

According to what he told this writer he carried a burden for about 20 or 21 years and the time came with him that he thought he would never reach his home alive. Therefore we placed him on the cart that he was riding on, so he would be carried safely home, or at least thought his body would. So he reached home alive and is still with that feeling that he is going to die. As he laid on his bed one night he turned over for the last time, thinking he would never see day again. But to his surprise God had mercy on him and delivered him, and made him alive in Christ, or at least he had hope that his delivery had come, and he was made to rejoice.

Later on he offered to Mingo church, and was received into the full fellowship of the church. He was one of those that God had humbled and made willing to serve his brethren and sisters and on the next meeting he was called to serve as church clerk, and he served well. He was also faithful to correspond and had a deep love for

his brethren and sisters, and christian friends, and had the fear of God always with him, which caused him to be faithful.

He had always been an obedient child to his parents, so when the God above commanded him to comfort his children and preach the word he went immediately and in July 1913 he was given liberty to speak at his home church and also sister churches when called on and he had a mind to do so.

In November 2nd Sunday 1914 he was ordained, and soon began to serve churches. He served Mingo, Bethsaidia and Hannah Creek church as long as he lived, and they prospered and lived in peace. He also served Mount Zion and Oak Forest, and they were well blessed while he served them. He always filled his place unless hindered by causes beyond his control, and even after his wreck he still was faithful and still filled his place, and he was one that was faithful to the sick and afflicted and I think he served on more funerals than any preacher in this section. He never grumbled but went among the sick and poor alike, and fought the good fight of faith.

He was a father in Israel to the writer, and admonished me very often, and instructed me to always sacrifice and do my duty and follow in the footsteps of the fathers in Israel and make for peace among the brethren.

He was married twice and had good wives. His first wife only lived a short time after they were married, but he was reconciled to give her up and God blest him with a good wife the second time he mar-

ried.

She always prepared his clothes and helped him in every way possible. They raised one son and two daughters who were faithful to him till death and are still faithful to his widow.

Brother Lee went far and near among the brethren and sisters and made many friends, but he was one who felt the necessity of keeping friends after he had made them. He was very particular not to wound the feelings of any one. He never was one to lay up large amounts of this world's goods but he provided well for his family and rather chose a good name, or at least his treasure was serving the little ones in Christ.

He lived to be 73 years and five months old, and when he was near death's door, he called me to his bedside and told me he was going home.

I believe all who ever knew him loved him. Black and white all spoke well of him.

He told of a time when he felt he had deceived the churches he served, and decided to write them and tell them to get some one else, but before he did he said he was made reconciled to let the brethren be the judge. I wish that I had a complete write up of his experience. But I only know what I heard him relate, and now I wish to say to one and all, his life is a pattern to us all, let us keep in practice by the grace of God during our stay on earth what he has stood for, and leave to those to come after us the same principles. May the God above reconcile us all to his will and lead us by his spirit and keep

us by his Grace.

In love to all,
LESTER E. LEE.

Route No. 5
Dunn, N. C.

TAKING THE LANDMARK 27 YEARS

Mr. John D. Gold
P. D. Gold Publishing Company
Wilson, North Carolina
Dear Mr. Gold:

I notice in the Landmark your request for each reader to write something for its pages.

I have refrained as I am a very poor writer, and make so many mistakes as my book knowledge is very limited. However, I will make this attempt.

I have been taking the Landmark 27 years and will say I have enjoyed it more than I can tell in words. It means so much to me that I don't want to miss a copy and I think your plan in getting it caught up is the best one. In getting to the point, there are many that do not want to lose all those copies.

I have said many times that I wanted to take it as long as I can see to read it, for I am hard of hearing and when I go to church I do not get the preaching as others do. Still, I want to go to church whenever I can for that. The old Primitive Baptists whom I love. I think that I have always loved them, as I used to go with my mother when a little girl, and the old songs were sweet to me then, and still are.

Twenty-eight years have just passed since the church here received me. I felt so little and unworthy and I still do. But I hope they will bear with me the re-

mainder of my days, and that I never give the church any trouble. I want to do my duty as near as I can. I love to visit other churches too, and especially love to go to the associations. They are sweet to me. I always renew for the Landmark at our White Oak Association, and hope to be able to go again if it is the good Lord's will, the 3rd Sunday in October.

Mr. Gold, we have never met in person, but I like the good writings you have written for the Landmark, and hope you will write often, and I am sure that you are right when you have said so many times that you wanted to give each one every copy that is due them. I feel when one wants to do what is right there surely will be a way opened for them to do so. I have read some other Primitive Baptist papers, but I like the Landmark the best and feel that I can't do without it. I love it and all good old Baptists everywhere.

So I will close. Please correct mistakes if you see fit to put this in print, if not, all is well with me.

One of the little ones, I hope.

MISS CARRIE JUSTICE

617 S. 3rd St.
Wilmington, N. C.

SWEET MEDITATIONS OF THE HEART

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

May I have a little space in the Landmark to express some of the sweet meditations of my heart.

First of all I was requested to write something in regard to the Little River Association by some

of my friends, so here is some of my thoughts. I and my wife*with Elder J. A. Herndon and his good wife left Durham Saturday morning for Old Johnson Union Church located eight miles below Smithfield, N. C.

There was a joy and a sadness that sprang up in my heart because here is where I united with the church some 49 years ago and is a Bethel spot with me, so it brought joy and happiness, yet sorrow because the faces I saw then had gone on to their resting place. In my mind I could see the horses, mules and some few ox carts standing under the old trees while those dear old people sat in the meeting house singing songs that are very near and dear to me until this good day. I can remember so well how I felt when coming out of the water of the little creek I was baptized in. With joy unspeakable, feeling like my troubles were all gone forever, for how little did I know the many conflicts and disappointments I should come through, yet God knew just how many, and has been with me all the way.

May I say it was a good Association, good preaching, good behavior and plenty of good food for this old body of ours. What a wonderful privilege, I just felt like there are some of those heavenly places in Christ Jesus, and I for one feel so unworthy of such fellowship and friendship.

I so often feel burdened because of coldness and lack of grace in my heart, wondering is there any one like me? At times these doubts and fears are gone, and I can re-

joice, and have learned I have no control of my condition or mind; so I hope I am as a little child, for that is the only way we can enter into the heavens, and what a wonderful place it must be, for John described it as one that needed no sun or moon, or not even a temple. Brethren, sisters and kind friends that is my hope, some day we will be permitted to dwell there.

Submitted in love,

J. J. WHITLEY.

525 Holloway St.

Durham, N. C.

ENJOYS THE LANDMARK

P. D. Publishing Co.

Wilson, N. C.

Att. Mr. John Gold:

Dear Mr. Gold:

You will find enclosed check to renew subscriptions to the Landmark for Mrs. A. A. Murdock 3310 Roxboro Road, and Mrs. Flora Vickers 1712 Dean St. Durham, N. C. her old address was Fayetteville Road R.F.D. please look this up and have it changed because Mrs. Vickers is old and feeble and misses her Landmark.

Mr. Gold I enjoy getting the Landmark often, think it is real nice, so hope you will continue to keep able to look after your business and enjoy the fruits of your labor, think it is wonderful for you to keep active and enjoy the labor of your hands.

With best wishes for you and yours,

J. J. Whitley

Durham, N. C.

**WANT OLD COPIES
OF THE LANDMARK**

Sealevel, N. C.

Sept. 9, 1946

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sir:

I wrote you, and you had published in the April 15 issue of Zion's Landmark that I had some old Landmarks that belonged to my aunt that I would like to know of any one who wanted them.

I sent them to a Mr. Redman who was the first to write me. Since then I have received several letters, some sending me money to mail them, which I had to return. I'm sorry that I didn't wait awhile and send some to people who have written me and wanted them to read. If anyone has any extra ones maybe old ones, I'd be glad for them to send some to Eunice Jarvis at Sneads Ferry, N. C. for her father who is too old to read. Also Mary Rhodes, Swansboro, N. C. who is an invalid. They both wrote me.

Yours truly,

MRS. NORWOOD PAUL

Sealevel, N. C.

**PLEASURE IN CHURCH
MEMBERSHIP**

Mr. J. D. Gold,

Dear Sir:

I am sending money order for \$2.00 to pay on Landmark. I enjoy the paper very much.

While there are some things in it I don't understand, yet it is not for everyone to agree on all things. Hope you will write oftener. Your articles are so good and I feel like your are laying out of your duty when you do not write. It is a pleas-

ure we get by being members of the church which we can't get anywhere else and can't be told. We have to experience it for ourselves.

I truly believe you are one of God's little ones. Please excuse this and thanks for past favors.

MRS. R. W. WRAY

423 Glovinia St.

Lakeville, N. C.

LANDMARK A COMFORT

Mr. John D. Gold,

My Dear Friend In Christ:

To renew my subscription to the Zion's Landmark I will send you my subscription, price two dollars (\$2.00). My subscription expires October, 15, 1946.

I don't want to miss a copy. Its good and better every day, as long as time stands. It gives all God's little children a chance for correcting misunderstandings if any. It is a feast to the poor and needy and we all are in need of God's mercies. His graceful help, His blessings, which is every moment of life we are blessed to live in peace. May God add a blessing.

Respectfully yours,

JASON ALLEN

R.F.D. No. 3

Box 126

Dunn, N. C.

**LANDMARK A WELCOME
VISITOR**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

The good old Landmark is always welcome in my home and I eagerly wait for every issue. The soul cheering editorials and the good letters from here and there

give such a blessed assurance of how God is love and is shining the light o'er all the world. I like the idea the Illinois writer had of sending letters of important meetings to shut-ins. I know she must treasure every letter and Landmark that she gets. I wish for her a speedy recovery since she has been in bed so long. I am always glad to read what our different preachers write for I know I will never hear some of them.

I'm sending a poem for publication in the Landmark with the hope, that as our preachers go on their way, their hearts will be made glad with the thought that somewhere a poor little one is waiting to hear the very word that will be all in all. May the beauty of their service be to their families as it is to me. Then they can gladly say "Go answer the call." May they have the sweet assurance that the same God who is with them at home will be with them away as well.

So for them and our preachers, too
In my heart is a little prayer,
That the greatest Comforter of all
Will be with them everywhere.

MRS. IVEY A. LAMM

Route 2

Lucama, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE TO PAY**

Dear Mr. Gold:

I'm very sorry I've neglected to get my subscription in on time again for the Landmark, but I am enclosing three dollars (\$3.00) now to pay for the Landmark for myself another year from Aug. 15th '46. The other dollar (\$1.00)

is to be used as you need it most.

And Obilige,

MRS. LENA DURHAM

113 Holloway St.

Durham, N. C.

**YEARLY MEETING AT CONCORD
CHURCH**

To the readers of Zion's Landmark:

We the church at Concord in Washington County of the Kehukee Association invited Elder P. M. Brown, 193 Elm St. Concord, N. C., of the Bear Creek Association through and by our Pastor Elder S. Gray of Kinston, N. C. of the White Oak Association to preach with our pastor at our yearly meeting on the fourth Sunday in September.

Friday and Saturday before the 20th, 21st and 22nd in which Elder Brown was blest to be with us and brother Julius Williams of Midland, N. C. also of the Bear Creek Association Deacon of Running Creek Church. Elder Brown was blest to preach we feel, in the spirit the doctrine of salvation by the grace of God in its purity as is believed from the sea coast to the mountains among Primitive Baptists.

We believe that our pastor, Elder S. Gray, and the church at Concord desires that more such ministers would visit us here.

The yearly meeting was attended by a very large congregation. Dinner was served on the ground Sunday. Brethren, sisters and friends enjoyed themselves fine. There were a few others present not mentioned from different parts of the country and a cordial invitation is extended to them all to visit us again.

NOAH L. AMBROSE,

Assistant Church Clerk.

**MILL BRANCH ASSOCIATION
MEETING**

The Mill Branch Association is appointed to convene with the church at Pee Dee, Harry County, South Carolina, Friday, Saturday and first Sunday in November 1946.

Visitors come to Conway, South Carolina, travel 701 Westward (Georgetown highway) 3 miles to Log Cabin service station on left (not in use), turn dirt road right to cross roads, turn left travel to Association. Watch for pointer leaving paved road and as cross roads.

E. L. VAUGHT, Clerk.

Our Publications

ZION'S LANDMARK:

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

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock p. m. Associated Press dispatches, market reports, general and local news.

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In club with the Landmark, both papers sent for one year	-----	\$8.50

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ZION'S LANDMARK

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—AT—

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PRIMITIVE OR OLD SCHOOL BAPTIST

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SEPTEMBER 1, 1946

No. 20

PSALM 18.

For thou wilt light my candle; the Lord my God will enlighten my darkness.

For by thee I have run thro' a troop; and by my God have I leaped over a wall.

As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him.

For who is God save the Lord? or who is a rock save our God?

It is God that girdeth me with strength, and maketh my way perfect.

He maketh my feet like hinds' feet, and setteth me upon high places.

He teareth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast enlarged my steps under me, that my feet did not slip.

I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

For thou hast girded me with strength unto the battle thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

They cried, but there was none to save them: even unto the Lord, but he answered them not.

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

SIGNS OF THE TIMES

Jonah 3:10

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

"I am renewing my request for your exegesis (if you are given a mind) of Jonah 3:10. I am firmly established on the immutability of our God, and the fixedness of his purposes, and irrevocable decrees, but have never been able to understand or harmonize this text. I wrote to two prominent Elders and Editors of Old School Baptist papers, who were in agreement with me on the doctrine, and they wrote some lengthy editorials, but they were not satisfying to me. They were filled with good reasoning, and I could not offer anything better; but still the meaning of this text is vague to me. I hope it may be His will to enlighten and enable you to present the true interpretation, which would be edifying and instructive to many of your readers."

(Signed) CHAS. F. NICKELS

Brother Nickels first wrote us in September, 1945, for our views on the fore-going text, but unable to comply with his request at that time, we asked our Associate Editors to write on it. As nothing has yet appeared from any one of them, we will undertake to write on it

ourselves. If the Lord be pleased to give us the true interpretation, we hope it will be satisfying to brother Nickels, as well as edifying and instructive to our readers.

We do not wish to write other than in keeping with God's blessed word and, therefore, we must affirm, very definitely, our unshakable belief in the immutability of our God. By the mouth of his own inspired prophet, Malachi, he himself declared, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Job said, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job 23:13. The apostle James' testimony is that with him there "is no variableness, neither shadow of turning." Jas. 1-17. We glory in the fact that in his plans and purposes God is unchangeably the same, yesterday, today and forever, and that as he has thought so shall it come to pass. He spoke and it was done; he commanded and it stood fast. And neither shall his word return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing where-to he sends it. The infiniteness of God is absolutely incomprehensible to our finite minds. Who can grasp for instance, the fulness of the Trinity, the Three-in-One God, the Father, the Son and the Holy Ghost? There is no difference in the age of the Father and the Son,

for they are one. They are both without beginning of days or end of years. There is a difference, as we understand it, in which God has been pleased to manifest himself. "In the beginning God created the heavens and the earth" and all of their fulness. He was, therefore, known as the Creator, by whom all things were made, and without whom was not anything made that was made, and Paul tells us that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." When God appeared in the person of his Son it was for the purpose of manifesting his great love for his people, and after the death and resurrection of Christ, God appeared in the form or person of the Holy Ghost, to comfort those who were chosen in Christ before the foundations of the earth were laid. We believe the key—the manner in which God manifests himself—will help unlock the mystery to our present problem. God is so capacitated that he can both love and hate but not the same thing. He said, "Jacob have I loved, but Esau have I hated." Rom. 9:13. Being a God that changeth not, he has always hated the works of the flesh, which Esau typified, and this attitude of his towards the flesh will continue. "So then, (says Paul) they that are in the flesh cannot please God." Rom. 8:8. On the other hand, and glory be to his holy name that it is true, neither will his attitude towards those whom he loves, who are new creatures in Christ Jesus-typified by Jacob-ever change, for he has loved them with

an everlasting love and, therefore, with loving kindness he draws them and they willingly run after him. God verily hates sin, but he loves the sinner. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." The law was our schoolmaster unto Christ. It was given to teach God's children their own weaknesses and imperfections. Their inability to keep it was conclusively proven. The Psalmist said, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psalm 14:2-3. Jeremiah said "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:19. Men had hardly begun to multiply and replenish the earth before we hear God saying, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3. We see from this that God had determined upon a fixed time, one hundred and twenty years, for his spirit to strive with man, after which he would lift his restraining hand and when that was done we see what followed: "And God saw that the wickedness of man was great in the earth, and

that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen. 6:5-7. It has been declared by God, who worketh all things after the counsel of his own will, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." God foresaw wickedness of man, and being of too pure eyes than to even look upon sin, purposed in himself to manifest his wrath by destroying the wicked and he was glorified in this as well as in the salvation of his people. Paul in his epistle to the Romans asked the question, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." Rom. 9:21-23. God's eternal purpose embraced the destruction of all except "Noah who found grace in the eyes of the Lord," and when the set time had come the floods came and all were destroyed except those whom God was pleased

to save in the ark. We understand one meaning of the word "repent" is to turn away from and this is what God did when he withdrew his spirit from man. The word of God expressly forbids our construing this to mean that God was sorry for something he had done, for in Numbers 23:19 we read, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

We would like now to consider Jonah and Nineveh. All down through the ages there were types and shadows of good things to come. We believe that Jonah is a type of God's ministering servant in the gospel dispensation. It was necessary, first, for God to uncover to him the wickedness of his own vile heart and at the same time he had to be given to see God's sovereignty over the sea, as well as over the dry land. He clearly manifested his own opposition to God's way by trying to "flee unto Tarshish from the presence of the Lord." He paid his fare and went down into the ship "and was fast asleep." "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The tempest was so violent that the sea could not rest until it had received its victim. Lots were cast and we may be sure that God was the disposer thereof, and when it fell on Jonah he readily confessed his guilt and told the mariners to cast him overboard into the sea. Little did he know of the great fish which God

had prepared to receive him and carry him on his journey. We are told that "Jonah prayed unto the Lord his God out of the fish's belly and said, I cried by reason of mine affliction unto the Lord, and he heard me." The Lord's people do not cry unto him except by reason of their affliction, and when they do he always hears them. Jonah had to be cast into the deep and we hear him saying, "all thy billows and thy waves passed over me." He must needs go down to the bottom of the mountains, but God brought up his life from corruption, and in due time we hear him saying, "I will pay that that I have vowed. Salvation is of the Lord." This was what he had to know before he could preach the preaching that God had bid him to that great and wicked city. Nineveh, as we see it, represents the gospel church as she stands in nature. She is corrupt throughout and there is no soundness in her at all, for all flesh is as grass and is the source of nothing good. Isaiah describes her as follows: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment." Isa. 1:6. But the faithful servant of God must be obedient to his command. He must, "Cry aloud, spare not, lift up they voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Jonah, therefore, began to enter into the city, crying, "Yet forty days, and Nineveh shall be overthrown." The forty days time appears to be of

great significance, for the flood was "forty days upon the earth;" Jesus fasted forty days and forty nights, and following his resurrection "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3 God's word, which is quick and powerful, or full of power, is always effective, to the pulling down of strongholds, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." We see from this that there was a true repentance in their hearts, for they turned from their evil way, and thus was the city of wickedness overthrown. God had not bid Jonah to preach that the city would be destroyed, but that it would be overthrown, and so the word of God did not return unto him void, but did accomplish that which he pleased, and it prospered in the thing whereto he sent it. The change was wrought in the hearts of the Ninevites, for it was they

who turned from their evil way. There was a "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" with them. We believe this experience is very close to the hearts of all of God's children. First, they must all be made to feel God's fierce wrath or anger against sin. They must experience something of the terror of the fire, lightnings and thunder of Mount Sinai, as a smoking furnace, before they can come with true appreciation to Mount Zion in her solemnities, with all of the beauty and peace and quietude for which she is famous.

Paul was enlarging upon this in his epistle to the Hebrews when he said, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. And the sound of a trumpet, and the voice of words; which voice they had heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that

speareth better things than that of Abel." Heb. 12:18-24. God's justice in condemning sin must be realized before his mercy can be appreciated. We would like to speak from personal experience here: We came to the place where we did not see how a holy God could be just and not banish us from his presence forever, but it was there that Jesus the Savior of sinners, was revealed unto us, and we were given to behold how justice and mercy met together in him. God's wrath was not meted out against us because his justice was satisfied for by the sufferings and death of Him who stood in our stead and satisfied the law in every jot and tittle. The prophet Isaiah said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The vengeance of God fell upon his only begotten Son, whose sufferings, death and resurrection, together with his exaltation at the right hand of the Majesty on high gave ample evidence of the acceptability of his finished work with the Father. This was but the fulfillment of God's plan in the beginning so that the imputing of our sins unto Jesus and his righteousness unto us was not an after thought with God, but it was a manifestation of his infinite wisdom and his great love which he had for his people before time began. God, therefore, does not deal with his people according to their deserts

in nature, else they would be without hope and without God in the world, but he deals with them according to the riches of his matchless grace as it was stored up in Jesus. When we are given to understand something of God's plan of salvation, we see more and more of how all things have been ordained for his own glory and for the lifting of the name of Jesus on high. God had a purpose in the first Adam, who was to transgress His law and bring sin and death upon all of his posterity, but this was but one side of the picture. The other side is that God had already provided a remedy for sin by and through the atoning blood of his blessed Son, and for the everlasting comfort of the saints the poet has written the following lines:

Dear, dying Lamb! thy precious
blood

Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more.

God, because of the work of his Son, turned from the evil (destruction) that was due to his people on their own account, and made his goodness and mercy known through our Lord and Savior Jesus Christ. He gives his people a godly repentance for sin and then it is the wicked forsakes his way, and the unrighteous man his thoughts, and they return unto the Lord, who abundantly pardons. Thus is salvation by grace, and grace alone, magnified, and the preaching of Christ and him crucified becomes to them that believe, by the workings of His mighty power, Christ the power of God and the wisdom of God. When these things are

brought home to God's people as was the case on the day when Pentecost was fully come when Peter preached so wonderfully and proclaimed in the end, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" He replied, "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."

We wish to conclude our remarks by repeating our belief that Jonah typifies God's ministering servants in this age. Notwithstanding all that he was taught in the whale's belly, he was still very rebellious and upbraided the Lord for being "a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil" that was justly due the Ninevites as they stood apart from Christ. And because things did not work out as Jonah himself would have had them, he became so angry that he besought the Lord to take away his life. What foolish creatures men are! If some of them cannot have their way they say life is not worth while. The Lord taught Jonah a further lesson by preparing a gourd that it might be a shadow over his head, to deliver him from his grief, but then he prepared a worm to smite the gourd

that it should wither. "And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live." We believe that many of God's truly called servants know something about this kind of an experience. "And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." It is hard indeed to rid the human system of the spirit of self-justification. "Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" How glad we are that God through the meritorious work of his blessed Son designed the way for justice and mercy to meet together to the honor and glory of his own adorable name, and that he is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." We trust the foregoing will be of some satisfaction to our brother and those who read.

R. L. DODSON.

Editor Signs of the Times.

GOD HAS FINISHED HIS WORK

According to my understanding of God's word, as recorded in the Bible, God has already done His work. In Gen. I-31 "and God SAW

EVERY THING THAT HE HAD MADE AND BEHOLD IT WAS VERY GOOD. "I understand from that language everything was exactly as He wanted it, and as He was able to declare the end from the beginning, it would remain just as He wanted it until the end. If it was good and pleased Him at that time, it is good and pleasing Him now, and will until the end of time.

I reason this way, if I were going to build or make something, and had the foresight to see, that thing was going to give me trouble in after years, cause me sorrow, anguish and pain, do you think I would be silly enough to do that very thing? Would you do it? Now, therefore, if we have better judgment than to make a thing, that would be eternally giving us trouble, would it be good logic to believe that God, whose ways and thoughts, are higher than Heaven, above our ways and thoughts, would do that thing. I for one don't believe it. I believe in the beginning God created the whole world and the fullness thereof; sun, moon, stars and day and night: placing them all in their space, and the bounds of their habitation: predestinated the salvation of his chosen people, finished everything, nothing can or will be added to it, or anything taken away from it, everything is working out exactly as he foresaw from the beginning "for verily I say unto you, till Heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. "Mat. 5-18. "To everything there is a season, and a time to EVERY PURPOSE

UNDER HEAVEN: A time to be born, and a time to die." Eccl. 3-1, 2.

In the beginning, God planned everything, every purpose, however small, every jot and tittle, and executed all His works in His great mind, and closed the book. "And in thy book all my members were written, which incontinence were fashioned, when as yet there was none of them." Psl. 139-16. I want to say before I go any farther, that I am drawing very much on what I believe about these things, and because I may believe it, it does not make it true, still I think the scripture will bear me out, as to the truthfulness of what I believe, to the extent, that it cannot be successfully contradicted by the word.

I have no idea that God is sitting on His throne, in Heaven directing His handiwork (His people) here on earth. "God is unchangeable, Jesus Christ the same yesterday, and today, and forever. "Therefore there is nothing for him to direct, He did all that in the beginning, before He said "and behold, it was very good" "and there is no new thing under the sun." with God. He saw everything from the beginning, and made every provision, everything necessary, for man's development here on earth, He didn't leave out one jot or tittle. I don't mean there is nothing for man to do here in this natural world, but just sit down, and make God do all the developing, God works in the heart of man to will and to do of His own good pleasure, therefore man works out, what God works in, "Work out your own salvation with fear and trembling, for it is God

who worketh in you, both to will and to do of his own good pleasure." Phil. 2-12, 13. He made all his laws and commandments to work automatically, that is if you do good, automatically you will be blessed, if you do evil, automatically you will be punished, God doesn't have to change to do that, you do it of your free will and accord, by obedience or by disobedience.

Eld. Hassell said, that the scriptures taught that God created the world and the fullness thereof out of nothing, and that He is just as able today, to place it back in its original nothingness, as He was to create it out of nothing." Therefore I don't believe that God is sitting on his throne in Heaven mourning and grieving at the condition, and the sins of this or any other generation. If the people and their works, their ways, their sins, don't please Him, hasn't He got the power to vanish them from the face of the earth, and to resurrect, the dry bones of his old faithful servants, Abraham, Isaac and Jacob, to serve him with pleasure. He did resurrect the dry bones of the whole house of Israel, "lay sinews upon them, cause flesh to come upon them, and skin to cover them, put breath in their bodies, cause them to live. "God is omnipotent, omniscient, omnipresent, therefore doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto Him what doeth thou. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring

the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isaiah 46-9-10. Therefore I cant believe anything else, but that God is a happy, satisfied and a contented God and all his holy angels are perfectly happy in Heaven, if He is not, where do we get the idea, that Heaven is a place of happiness, place of joy, peace, no trouble or sorrow, all perpetual peace and Glory worlds without end.

I know God is a perfectly happy and a contented God, every fibre in my breast tells me that, and that He is faithful and true, not slack concerning his promises, that he has promised to his chosen and redeemed people, those that he loved with an everlasting love, and washed them from their sins in his own blood, making them kings and priests unto God the Father, and as he says he will wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain and his name shall be in their foreheads and they shall see him as he is, and be satisfied with the goodness of thy house. Happy art thou O Israel, who is like unto thee, O people, saved by the Lord.

J. WHITE

Whitakers, N. C.

GOD'S WAY OF DEVELOPMENT

Dear Bro. Gold:

I see you are in need of manuscript, so I am trying to help you out a little. Enclosed an article which you may use if you think it will be of value to your readers.

I enjoyed your article on "Who

Made the Devil?" I think you set forth some truths that many of our people overlook. You set forth a truth when you say competition is God's way of development, and these struggles and trials which we pass through are our means of growth. To put the same truth in another form we might say, struggle is the law of growth. Without struggle no plant, no animal, no human being or organization ever grew and developed into maturity. Of Israel under Egyptian bondage it was said, "But the more they afflicted them, the more they multiplied and grew." Competition and struggle, was a blessing in disguise. Paul tells us it is through much tribulation we enter the kingdom."

We often wonder why there is so much evil, so much sorrow, so much affliction, so much sickness and death in the land? Why does God suffer it? It is God's way of teaching, developing and training his people. Life itself can only be developed through death. "Except a corn of wheat fall into the ground and die, it abideth alone." It is developed through death.

If we could thoroughly understand these truths, with Paul we could glory in tribulation.

Eld. J. H. Horton of Huntington, W. Va. and I recently made a trip among the Baptists in Texas. We found many true Baptists, were heartily received among them, had God's presence with us and enjoyed communion with the saints in that great state.

God bless and keep you.

J. W. FAIRCHILD.

Brock, Ky.

WHY THE NEW BIRTH?

Incredible as it may seem, I know people who call themselves Primitive Baptists, that claim a man does not have to be born again to go to heaven. That the new birth is not essential to eternal life—that is to live in heaven after death—but only for church membership. They tell us that a man can go to heaven without being born again, but he can not be a true member of the Church and live in God's service in this life without the new birth.

What do you think of this theory? Now don't jump up and condemn it without trying it by the Divine Standard. Let us "prove all things and hold fast to that which is good." Is the above doctrine good? Is it according to "thus saith the Lord?" Let us examine the doctrine of the new birth carefully, and try to see just why men must be born again. What is accomplished in the new birth?

Jesus said unto Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3. From this it is clear that the new birth enables a man to "see the kingdom of heaven." If a man could go to heaven without being born again, he could not see heaven when he got there, and I would not think that would be very satisfactory. Would it not mean blind men in heaven?

But back to the subject. When Jesus said, "Except a man be born again he cannot see the kingdom of God," he did not refer to beholding it with the organ of sight. The word "see" in this connection means to perceive mentally to com-

prehend, to understand. So the words of Jesus above simply means that without the new birth, without the Spirit of God which we receive in the new birth, it is impossible for us to see, know or understand spiritual things—the kingdom of God.

The apostle Paul asks, "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Cor. 2:11. Without the spirit or mind of man no one could know the things of a man. A man must be in possession of a natural mind before he can know natural things. You send your child to school, not for the teachers to create in or impart to the child a mind, but to train and develop the mind he already has. The mind must be there first; knowledge comes afterward. You must be in possession of a natural spirit or mind before you can know natural things. Without the spirit of man no one can know the things of a man.

Is not this clear; And is not Paul's following statement just as clear when he says, "Even so the things of God knoweth no man but the Spirit of God"? 1 Cor. 2:11. Just as it takes the spirit of man to know the things of man, it takes the spirit of God to enable us to know the things of God. We can no more know spiritual things without a spiritual mind than we can know natural things without a natural mind. As we must have the spirit of man to know the things of man, even so must we have the spirit of God to know the things of God.

When and how do we come into possession of the spirit of God by

which we see, know and understand spiritual things? Let the Apostle Paul tell us. He says, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12. In the new birth we receive something we were not in possession of before; something that men in nature do not have. What is it? It is "not the spirit of the world"; not the spirit of man. We were born with that spirit in our natural birth. But in the new birth we receive a new life, a new spirit, "the spirit which is of God," and that spirit enables us to "know the things that are freely given to us of God." Without that spirit we can not know them, and that is the same as saying "Except a man be born again, he cannot see the kingdom of God."

What say you now? Must a man be born again before he can enter the haven of eternal rest? Not if that land is natural; not if it is the same kind and nature as this world. His natural, spirit world make him at home under such conditions. But if it is a spiritual world; if it contains the things of the Spirit of God, then he must be born again, must receive the spirit which is of God before he can know anything about that world. And who will deny that heaven is a spiritual country?

While we are on this subject let us try to clear up one more point. Some who admit that adults must be born again, claim infants go through without that birth. What do you say? Must infants be born again the same as adults? That all depends on whether in-

fants are spiritual or natural. If they are spiritual they do not need to be born again or to receive the spirit of God for they already have it. But if they are only natural, have only the natural mind, they are no more capable of receiving spiritual things than are similar adults. "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." 1 Cor. 2:14. The natural, neither young nor old, can receive or know the spiritual. The natural infant can no more do so than the adult. Only those who have been born of the spirit can know the things of the spirit. How young a child can be born again is not a question, for John the Baptist was born of the spirit before he was born of the flesh. There is no question that all infants that die in infancy are saved but they enter the spirit world by being born again just like adults.

Why the new birth? Not to satisfy law, not to atone for sin, not to justify the ungodly, not to reconcile enemies to God. The death of Jesus Christ did all that. The new birth brings us into spiritual relationship with God, makes us partaker of the divine nature, gives us eyes to see, ears to hear and a heart to understand. It brings us into citizenship in the kingdom of God, capable of partaking of all its divine blessings. And there is no other way into the spiritual realm. "Except a man be born again, he cannot see the kingdom of God."

J. W. FAIRCHILD.

Brock, Ky.

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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CHURCH SOVEREIGNTY

I have been asked several times to write an article on church sovereignty. I have given much thought and study to the subject, but have been slow to write, realizing, first, that I know so little about the subject; and, second, that my brethren are not a unit on it. But such thoughts as I have I am willing to give for what they may be worth, asking you, dear reader, to read carefully, prayerfully, and patiently, remembering if what I say is not in harmony with the written word, you should refuse to be guided by it; on the other hand, if what I say is based on God's Word, you should heed it.

In the first place, I will say if you and I and others of our ministers and writers had heeded the advice given by many of our dear departed brethren who wrote and preached before us, and had used Scriptural expressions at all times, I would have never been asked to write this article for the simple reason that

the term church sovereignty is not a Scriptural expression. The word sovereignty is not in the Bible. If the word sovereignty is in the Bible, I have failed to find it. If it is in the good Book and you will tell me where, you will be my friend.

That God is sovereign, is absolutely true, for He is the Supreme Being; He is not under law. The church is not a supreme being. The church is under law, not to any man or set of men, but she is under law to her Maker, her Head and Keeper, her God and her King. For that very reason, the church is not a sovereign, and the term church sovereignty is a misnomer.

A church, a body of baptized believers, covenanted together to keep house for the Lord, is certainly the highest ecclesiastical authority on earth, unless our ablest ministers in the past have erred on this point. But that does not make her a sovereign, a being that is supreme, not under law to her Creator, her Husband and her King.

Christ is the Head of the church, her Lawgiver. She is amenable to Him, and we hear Him saying to His local churches in the book of Revelation, "He that hath an ear let him hear what the Spirit saith unto the churches." He gives this message to each church. He tells each church of its faults, where faults exist, and you may rest assured that He knew. He told each church what to do. He also told each church what the result would be if she did not do what He told her to do.

I do find where He told one church to meddle with either of the other churches. He did not tell

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either church to take the matter up with other churches, and even try to cast out the wrong. He did tell each church what to do about her own wrongs. If God had desired one church to meddle with the affairs of other churches it appears to me this would have been a very appropriate time. One church was seemingly without fault. How nice it would have been if He had just told this one to see that the other churches rid themselves of the wrong that they had in them. But He did not do it. The only reason that I can see that He did not, is that it was not His will for it to be done that way then, and He changeth not, is it His will that we do it that way now? He did tell each church what to do. He told them what He would do, if they did not do what He told them to do. He it is that will bless with a "crown of life," or curse by removing the candlestick. That is His province, not yours or mine. And for you or me to usurp His power and take to ourselves the right to do this, is to violate His law, and bring unto ourselves swift destruction. And for one church to attempt to discipline another church, is, as I see it, a violation of God's holy law. It has and will continue to cause trouble to the one that attempts the violation, and sorrow to the other.

No, dear brethren, the church is not a sovereign. She is under law to her great Head and Lawgiver, and should obey Him, thereby showing her love for Him. Neither is the minister a sovereign. He is subject to the church and to his God. As for me, if I know my poor heart, I love them both. I love God,

I hope, because He first loved me, and then manifested His love to me. I love the church because it is home to me. It is where I get my spiritual food and drink. It is where I meet and commune with my brethren in the Lord, if indeed I am in the Lord. It is a place of both joy and sorrow; joy unspeakable, when peace and love abounds; sorrow keen and how cutting, when trouble is brewing or abounding, as it sometimes does. But it is home just the same. My joys seem sweeter there; my sorrows more easy to bear with my brethren and sisters about me.

Sometimes I feel so cast down that I fear that I have not got a friend, fear even that I have not been born again. Sometimes I am so lifted up that I can say, like Job of old, "I know that my Redeemer liveth." And sometimes I can say with the poet:

"O Jesus, my Saviour, I know thou art mine,
For thee all the pleasures of sin I resign:
Of objects most pleasing, I love thee the best;
Without thee I'm wretched, but with thee I'm blest."

In conclusion let me say, brethren, let us pray with and for each other. Certainly we need each other. May God richly bless each of you who may read this.

J. L. COLLINS,

1429 N. 16th St.,
Abilene, Texas.

Selected by a Landmark reader.
The article speaks for itself.

O. J. DENNY.

Jan. 1, 1941

**IN MEMORY OF MY DEAR WIFE
MARTHA FRANCES WILLIAMS**

It is with a sad and aching heart that I attempt to write the death of my dear wife.

I should have written before now. I can hardly write without tears in my eyes. Her death occurred Sunday night, July the fourteenth at 10:30 o'clock.

My wife was born October 16th, 1870 making her stay on earth 74 years, 8 months, and 23 days. We were married together in the name of matrimony of our Lord and lived a life as man and wife. Unto our union was born ten children. Three boys and seven girls. Two sons and three daughters have passed away to their long eternal home. Five of the dear children, Mrs. S. H. Robbins, Mrs. Lucy Rose, Mrs. F. C. Whitfield, J. B. Williams and Mrs. W. W. Taylor are living to mourn with their lonely father the loss of a good wife and mother to our children, a good neighbor to her friends, never speaking evil of anyone.

My wife and I united with the Primitive Baptist Church on the first Sunday, May 5th, 1895. She was well established in the faith of salvation by the grace of God, and proved her faith by her works. She was faithful to fill her seat at her church and all others that she could get to. She and I traveled together as long as she was able to go, and many times when she felt unable. She was in declining health for several years and could hardly get about much of the time. No one knows what she suffered. She bore it patiently to the end.

She was carried to the hospital for blood transfusions. She seemed to get much better for a few weeks, but soon her strength was gone again. This time the doctors thought it necessary to operate, to find the cause of her sickness. This operation revealed a cancer which was in its last stage, and her recovery was hopeless. I feel that all was done, which could be done by man to add to her comfort in her last days.

I have missed thee, sadly missed thee, no name on earth so sweet to me as my dear wife, no name so true. But I know dear wife, thou art gone, from earth I hope to heaven to dwell with all the blood-bought throng, who have their sins forgiven. Yet my dear wife I have sighed for thee when none but God alone did know my sadness of heart. No one could see my tears and bitter woe. How often dear wife I have dreamed of you when my eyes dose in sleep. Thy cheerful voice and features too are in memory fastened deep. Oh! it is hard dear wife to give you up. No human tongue can tell. How loath we are to drink in uttering the last farewell.

But you have gone away dear wife and I shall behold your memory while in this earthly clay. We could not wish you back in this world of sin and sorrow, but say dear wife and mother, with Jesus remain we hope in God. Giving grace on that peaceful shore where loved ones meet to part no more.

I have five sweet, dear children and many grandchildren and great-grandchildren, fifty or more, to mourn with me the loss of my wife and mother sweet and dear to us all.

Lord make me submissive to thy will, while in this world I stay. May I hear thy gentle voice, be still and thy command obey.

Her funeral was preached in the Falls Church by Elders, E. L. Cobb of Wilson, W. E. Turner of Wilson, assisted by Elders R. B. Denson and C. L. Robbins of Rocky Mount in the presence of a large crowd of relatives and friends. Her body laid to rest in Pine View Cemetery, beneath a beautiful mound of flowers, placed there by loved ones and her lonely husband, with tears in his eyes.

Written by her true husband,
ELDER J. T. WILLIAMS.

**RESOLUTIONS OF RESPECT
OF SISTER TEMPY PHELPS**

Whereas Almighty God in his infinite wisdom and power has seen fit according to His providence to call from our midst our highly esteemed sister Tempy Phelps we desire to bow in humble submission to Him who doeth all things well for we feel our loss is her eternal gain.

Sister Phelps united with the Primitive Baptist Church at Concord on Saturday before the fifth Sunday in July 1938 at the close of the union conference and was Baptised by Elder S. Gray.

Sister Phelps was borned December 2nd, 1876 and died August 9th, 1946. Her funeral was conducted by L. A. Ambrose and burial in the Piney Grove cemetery besides her husband. She leaves three sons and two daughters.

Therefore be it resolved that we extend our sincere sympathy to the bereaved family in the passing away of Sister Phelps.

Therefore be it further resolved that a copy of these resolutions be spread on our church record a copy to the bereaved family and a copy be sent to the Landmark and Old Faith Contender for publication.

Done by order of Conference on Friday before the fourth Sunday in September, 1946.

ELDER S. GRAY, Mod.
NOAH L. AMBROSE,
Assistant Church Clerk.

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PSALM 18.

Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.

Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

The strangers shall fade away, and be afraid out of their close places.

The Lord liveth: and blessed be my rock; and let the God of my salvation be exalted.

It is God that avengeth me, and subdueth the people under me.

He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Great deliverance giveth he to his king, and sheweth mercy to his anointed, to David, and to his seed for evermore.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

OUR PREACHER

Of all the people I can find,
There's just one, it seems to me,
Who rejoices more when we are
glad,
And who comforts so when we are
sad.

It's our preacher.
Who warns us of our duty
Or explains so much its beauty?
Who seems any nearer, I'd like to
say,
When our loved ones are called
away

Than our preacher?
He always comes when called,
No matter how tired he may be.
How grand then, if we could share
The greater reward in store some-
where

For our preacher.
Others speak but cannot learn
Just why, as long as we live,
We never find a single word
That means as much as God can
give

To our preacher.
What then can disappoint us so
When to the church we go.
If while we sit and sing and wait
All come in yet it's late,

There's no preacher?
When, too, at church we ask for
home

And then receive sweet fellow-
ship,
There's just one a little nearer
And just one a little dearer,

That's our preacher.

MRS. IVEY A. LAMM

JESUS THE FRIEND OF POOR UNWORTHY SINNERS

Dear Sister Knowles:

Remember the poor sinner you
met, together with his wife, on the
bus between Danville, Va., and
Leaksville, N. C., last October when
we were all on our way to the
Lower Mayo Association? This is
he, and I desire to write you a let-
ter, hoping it won't weary you.

Sometimes my brethren tell me
my letters are too long. But I can't
help it, for my subject is endless
and inexhaustible. When blest to
write, the subject being Jesus, the
friend of poor, unworthy sinners.

Sister Knowles, years ago I felt
to be the black sheep of my father's
family, the one blot among the chil-
dren. My way has always been the
way of awkwardness, the blunder-
er, the useless and unprofitable
encumbent upon the earth. My way
was different to all others, it seems,
and still is. I feel now that my case
is an outside one.

Not feeling fit to be one among
Old Baptists, yet love them so I
can't stay away satisfied. Feeling to
be useless to them, nothing but a
stumbling stone in the way, if they
ever turn me away, I have nowhere
else to go. For the doctrine of Sal-
vation by grace is all that was and
now is, able to reach my case. If
I'm saved, I know it is by the grace
of God alone. For in my flesh there
dwells no good thing. I am a poor
sinner by nature and practice (tho'

it grieves me). I'm fearful many times that I'm a deceived hypocrite and hope that I'm a child of God. A peculiar shape to be in, but true, if one can know the way he feels.

Sometimes I feel as did the poet:

"I need Thee, precious Jesus,
For I am very poor,
A stranger and a pilgrim,
I have no earthly store."

I'm all vile, sinful, unworthy, helpless, surely I need Him too.

These words are on my mind: "No man can see God, and live."

The only things we know anything about is what we have handled by experience for ourselves. Even the courts of our natural land will not receive second hand evidence. We have to be an eye-witness before our testimony is received. So it is in the courts of our God. "Ye are my witnesses, saith God, and ye shall shew forth my praise."

"No man can see God and live."

By experience, if not deceived, is the way I see this Scripture applied to us.

No man can see God in the person of His Son, in the pardon of the poor man's sins, feel that Divine power, love and cleansing, and ever be alive anymore to the love of sin, to which he was alive once (sin, and the love of it). He is killed to the love of sin in his very breast, and made alive to the love of God. He kills, and makes alive. He shuts and none can open. He opens, and none can shut. The door of His mercy (Christ) is shut to those whose names were not written in the Book of Life of the Lamb slain (in God's mind and purpose then) from the founda-

tion of the world. Jesus said: "No man can come unto me except my Father which sent me draw him." I have loved thee with an everlasting love, there with loving kindness have I drawn thee." Not drug by the hair of the head, as some accuse us of preaching.

But the door is open to His chosen in all ages and generations, at God's appointed time.

"All that my Father hath given me ("when?" accordingly as He hath chosen us in Him before the foundation of the world). Eph. 1-10, "shall come unto me and he that cometh I will in no wise cast out, but raise him up again at the last day."

Nowhere in the whole King James version of the Old and New Testament do I find the world's doctrine substantiated by the Scriptures. They just twist them around to suit themselves, regardless of what the Bible says. It is written and reiterated over and over both in words and in substance, this clear fact: "Salvation is of the Lord." Now, either the world is wrong, or the Bible is. Which? We believe the Bible is right. Just why do we believe it? Because it is written in our heart, and lives by experience. We have seen, felt, tasted and handled it thus for ourselves, we are eye witnesses. Thus, our testimony is true.

Let's put it to the test, the Scriptures being the rule by which we measure.

World: It is just up to you, you can either accept or reject Christ, so choose you this day whether you go to Heaven or Hell.

Us: But Jesus says, "No man can

come unto me except my Father which sent me draw him." Suppose then God does not draw you, can you come to Him anyhow? If you say yes, what are you calling Jesus?

World: Come on today, now is the day, the time of salvation, if you reject him tomorrow may be too late.

Us: Jesus said: "All that my Father hath given me shall come unto me, and him that cometh I will in no wise cast out, but raise him up again at the last day." Did He mean what He said? If not, why did He say it? Remember, it is impossible for God to lie, and Jesus was God manifest in the flesh.

World: It is just up to you, you are the master of your soul's welfare, the captain of your fate.

Us: But Scriptures declare, "O Lord, the way of man is not in himself, it is not in man that walketh to direct his steps, nor to order his conversation." One or the other is wrong, either the Bible, or the world. Do you dare to say it is the Bible that's wrong? If so, what are you calling God?

World: Jesus came to give everybody a chance to be saved. If not, God would be unjust.

Us: What did the angel of God say to Joseph, before Jesus was born? Did He, or did He not say, by the mouth of the angel to Joseph, "Fear not, Joseph, thou son of David, 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."

We know Jesus has come here, and is now gone back to the Father. Either He did save His people, or He did not. Which did He do? If you say He did save them, you deny the "chance" doctrine. If you still say He came to give everybody a chance, you deny the Scriptures. Are you conscious of the fact, when you deny the written word of God, that you are calling God a liar? But it is impossible for God to lie so you are merely branding yourself, not God.

And, as to being unjust. If you ever do see yourself as we have seen ourselves, the vilest sinner of all God's creation, you'd realize God would be just if He sent the whole Adam's race to Eternal doom.

Sister Knowles, I don't know why I'm writing like this. It is the strangest letter I've ever written. But then I'm a stranger here anyhow, to myself, to the world but not to the Household of Faith. I hope I'm "no more a stranger and foreigner to the household of faith, but fellow citizen to the saints," to the strangers scattered abroad. In this world, but not of it. Heirs of heaven, but not yet in it. Therefore, strangers. Not satisfied in this world, nor with my manner of living. But have to travel on in hope of "a better country, that is, an heavenly one."

"Jesus sought me when a stranger, Wandering from the fold of God, He, to save my soul from danger, Interposed His precious blood."

And His blood I hope that has washed away my sins, and I hope and trust I stand before God, in Christ, (not in nature) without spot, wrinkle or blemish, being

clothed in His perfect Robe of Righteousness, imputed to me, together with all the rest of the Redeemed of the Lord.

Pray for us, write to us.

Your humble brother in hope of Life Eternal,

LAYTON WINGFIELD

Cascade, Va.

Care of Lewis Nurseries

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Wilson, N. C.

Dear Mr. Gold:

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or he will please write me so stating.

To date the sum of our contributions is \$160.25. A suitable stone at present prices, will cost no less than \$400.00. I hope our brethren, sisters and kind friends can realize that we are far short of our goal and will continue their contributions, and when convenient, make them more liberal.

Thank you very kindly for this generous favor, and come to see us.

Sincerely yours,

T. FLOYD ADAMS

CHARACTERISTICS OF TRUE CHRISTIANITY Fourteen Points

While you might add dozens of characteristics that a Christian should have, there are fourteen which he must have in order to be a true Christian, an ardent disciple of Jesus Christ.

1. A new birth. "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." John 3:5. This is wholly of the Spirit and man has no part in bringing about his regeneration or new birth. One must first be a child of God before he can become a Christian. Not all children of God become Christians, only those who take up their crosses, are baptized and obey the will of God and follow Jesus.

2. A growth. "As newborn babes, desire the sincere milk of the word that ye may grow thereby." 1 Peter 2:1. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter 3:18.

Just as a baby grows and develops by feeding and exercising, the

Christian grows by taking the sincere milk of the word and by godly exercises. We notice that a baby must often be given the milk and it grows very fast and several times a day the mother feeds the infant. A number of Old Baptists do not require much feeding, many just once a month. No wonder they are so hungry. It takes good feeding for them when their feed time comes.

Some Old Baptists take very little godly exercise which exercise consists mainly of attending their own services once a month and highly complimenting their pastor who brings their food. Then, of course they exercise in caring for their own church. We are glad to see many robust Christians, however, who have such demanding appetites that once a month does not satisfy them. If they have no more services at their own church, they visit other churches. Their exercises are not confined to their own church but look to the interest of others, they help care for the poor, they encourage the worn out preachers, they look after their widows, they join in the movement of building other churches, they support their religious papers, they read their Bibles to learn more of their duties to mankind, they do not expect to be ministered unto but to minister, and my, how they continue to grow!

3. A new dress. "He hath clothed me with the garments of salvation, He hath covered me with the robes of righteousness." Is. 61:10. We all appreciate new clothes and the Christian has long since realized that his righteousness has become as filthy rags before God, thus he

should appreciate this new dress. God has given it to us. Let us wear it gracefully. If ye put on a new suit and wear it into places of filth, it will become soiled. How will the robe of righteousness look after it has been worn in unclean places? When someone offers us a dish of dirty nasty scandal, let us tell him to carry it himself, or by taking it, we might spill some of the filth on our pretty dress. If we carry the message of love, which is pure, should our vessels run over, will not injure our garments. Many times as we carry burdens for others, it would seem that our dress would be spoiled but no, the material used in making it was love, sacrifice, and service.

4. A radiant life. "Let your light so shine before men that they may see your good works." Matthew 5:16. Jesus told the disciples, "Ye are the light of the world." Is your light making light the dark corners? As long as the lamp burns it gives off light but when the light is out then there is darkness. You can benefit others by using the light that God has given you, you should have it on the candlestick—the church—or you can put it under a bushel and it will not do any good. It might be some satisfaction to you to know that you do have a light and you are keeping it under a bushel and sometime you might want to place it on the candlestick. Others see how capable you are of directing your light and wonder why it is not put to better use. Christ demands that our light shine forth.

5. A character building. "Who-soever heareth these sayings of

mine and doeth them, I will liken him unto a wise man that built his house upon a rock." Matt. 7:24.

When the storms and floods come we are glad to be in a strong house. Temptations and tribulations will come to us. Are we able to stand them? There is only one way by which we will be safe. Our houses must be built upon a rock. If we obey Christ life is sweeter for us, we are made stronger, we are not afraid to ask God to bless us in special ways and we are then fortified and prepared for disappointments. The obedient life is the only safe life.

6. A fellowship. "Did not our heart burn within us while he talked with us by the way?" Luke 24:32. The two disciples who went to Emmaus on the day of Christ's resurrection were joined by Christ and although they did not recognize Him, when He spoke to them concerning Himself, their hearts burned. They had fellowship for him. This is a special gift of God to us. As long as we are in the light we, Christians, should have fellowship for each other. In this sense, we should have fellowship for everyone who loves God. Let us not break this fellowship but if we see the tension caused by weights upon it, let us reinforce it with cords of love.

7. A manifested sonship. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name which were born not of blood, nor of the will of the flesh nor of the will of man, but of God." It means a great deal to manifest one's self as the son of his father

but oh, how much more does it mean to manifest oneself before the world as the son of the most High God!

8. An education. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." John 8:31, 32. Yes, we want to be educated, we have learned how to grow, we must retain this knowledge. There is only one way—"continue in my word." It will not do for us to remain in His word for just a little while and then follow the teachings of the devil. Some children of God do this and they lose this high privilege of education. Do you want to know the truth? We will know the truth better by continuing in His word and there is much joy in knowing the truth and we can appreciate truth and know it from error.

9. A service. "That they do good, that they be rich in good works, ready to distribute willing to communicate." I Tim. 6:18. A Christian is on his toes that lives up to this admonition. We are told that we should not be satisfied to do just a little good works but be rich in good works, ready to give of our substance in the service of God. This is high type service.

The Old Baptists are doing much more than they used to do. God is blessing the church for this service. All about us we see avenues of serving God and His people. Christians had to be educated to these things. Paul preached them and he told Timothy to preach them. Have all of God's servants down the line continued this preaching? I am afraid not. We are known over the

world for what we do and not for what we believe.

10. A sacrifice. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. Yes, God not only wants us to give our substance in his service, He wants us to give our bodies. You have not given your body if you have kept yourself out of the church. Paul says this sacrifice is holy. You say that you are not worthy to join the church, it is true you feel unfit and you think of this offering of yourself as impure but in the sight of God is holy and perfect. This not only means to give ourselves just once to God and then go away from His teaching but that we should constantly live a life as sacrifice to God. There are many things in life that I want that I must sacrifice because I must give my time to the call of God and therefore do not have the time to do other things that I would. Paul says of this service that it is reasonable. You will be happy if you will make this sacrifice. I know some good men who support the church Brother—Give yourself in service to God and ever live unto Him.

11. A walk. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. We have received Christ and what a wonderful gift! We know the way He walked and know if the branch does not remain in the vine it cannot bring forth any fruit and God is glorified if we bear much Christian life and it is such that it ever commands our prayers, our attention, our study, our work, our service. Walking in Jesus is a high

privilege of the child of God. No one can walk in Him until they have received Him. This challenges our highest and loftiest desires and brings heaven down on us.

12. A warfare. "Fight the good fight of faith; lay hold on eternal life whereunto thou are also called." I Tim. 6:12. Paul tells Timothy that this life has its battles and we must fight them but let us fight the fight of faith. Let us not fight our brethren, let us fight nothing righteous or Christlike but let us fight error, sin, fight the devil, fight the lusts of the flesh. We are called unto eternal life, therefore in this fighting let us lay hold on it now. This elevates our motives in this warfare.

"We wrestle not against flesh and blood but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places." Epr. 6:12.

13. A race. "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us." Heb. 12:1. Then we must be on the move; there is no place to stop. The Christian way of living is a busy way. We are not to loiter along the way. We should run. If we are running we do not have time to look to the other fellow. We should keep our eyes on Jesus and run toward Him. He ran His race well. We will not have time to look back and see how the other fellow is doing. In this race we are not running against each other. Every race is an individual race. It is true we have the records before us of the runners who have

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gone before. There is a big score board and we read the accomplishments of the ones who have been on this track. There is the record of Jesus, the greatest runner of all. We see the record of John the Baptist, the Apostle John, of Moses, of Abraham, David, Noah, Isaiah, Jeremiah, Daniel, Paul, James, and many of our own times until we are made to say, "Wherefore seeing we also are compassed about with so great a cloud of witnesses"—Let us run. The race is not easy all the way. We will fall down again and again, we will run against obstacles, we will be bruised, our feet may be cut by sharp stones, some of the spectators may tell us to turn back, the exposure is too great, but we must continue. Some of us will be scarred, bruised and bleeding but we must not falter for there on the score board we read that Christ was bruised, Paul was ill treated, Daniel was in danger, John the Baptist had enemies, and thus if we suffer, the keeper of the scoreboard will take notice and those who follow us will read our record and understand what price we paid for victory.

14. A victory. "Whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith." 1 John 5:4. This victory comes in life. It is the precious promise of God. Men laughed at Noah when he was building the ark, but he believed God would fulfill his promise and so He did. Abraham trusted in God and believed what He said, therefore he was happy to follow the command of God. The world might expect you to fall and it

might bring its powerful forces against you. Continue to show your faith in God and prove your faith by your good works. Faith will enable you to stand the attacks of Satan or the allurements of the world. "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." When a dart of Satan (an unkind word) comes your way, just lift up this shield of faith and the dart will have no effect. If the dart is thrown with enough force, the shield of faith will cause it to rebound and injure the one who throws it. Thank God for this wonderful promise of victory.

May the Lord help us to be strong in these fourteen points of characteristics of true Christianity.

—The Banner Herald
ELDER J. D. DURDEN.

BLEST WITH GOOD MEETINGS

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

I am enclosing my remittance for the Landmark which is over due. I enjoy reading the writing of the Primitive Baptists, especially those that are in full fellowship with the church an order.

We have been blest at Flat River with some wonderful meetings (where my membership is). Our pastor, Elder L. A. Martin, a son of the beloved Elder Ben Martin. We feel that the good Lord has remembered us in preparing or sending the church a pastor and I hope he will continue to look upon us in mercy.

Several have been added to the

church by asking a home among us, which makes us feel the good Lord does not leave himself without a witness. On our last meeting (the 4th Saturday and Sunday) a sister came forward and was received. It is a solemn duty to see anyone coming to follow Christ our Saviour in Baptism.

Kindly receive same and oblige,
ALICE BLALOCK

Route No. 1
Box 257
Roxboro, N. C.

A GOOD LETTER

Dear Mr. Gold:

I am sending you a letter I received from Sister Lula Brown and enjoyed so much I feel like I wanted it published in the Landmark so others could enjoy reading it. The baby she referred to was my grand baby.

We sure enjoyed the White Oak Union meeting which was held there in Wilmington.

I think it was such a wonderful dream about one who feels to be so weak and sinful as I, that I can't even attempt to answer it. I hope I can some time.

Wishing much, sincerely I remain as ever,

MRS. I. F. PRESCOTT
812 Orange St.
Wilmington, N. C.

THE LETTER

Dear Sister in the Lord:

I have in mind to write and tell you how much I enjoyed going back to your home Sunday evening. It seemed as if I was in a thick mist while Bill was talking so wonderfully to you. It seemed almost like

I was carried away by some wonderful power that was above man's power and that was sweet to me. I rejoiced all the way home and everything was pleasant to me.

I dreamed of being with you that night, sitting by your bedside. I thought you asked me to wash your feet and everything was made ready for me to wash them. While I was down at your feet I looked to the right side and saw the most beautiful stream of water down under your feet and you said to me "let me drink of that water and live forever," and I looked up at you and the place we were in was clustered with the most beautiful flowers I ever saw. They were of gold and you were an angel. I looked over at the little baby and he was shining like gold with its little wings. I said, dear sister don't leave me a poor vile sinner and I looked up and one of your boys was looking down on me and he said to me "I am glad to see you here. Mama wanted me to go and get you to come and wash her feet." He said, "I will wash your feet, she will not want to wash them." And you said, "she has got to wash my feet."

Dear sister that was a wonderful night to me. When I awoke, even though if I was asleep, I was singing, "I Am Going Home To Die No More" and it sounded good to me. I rejoiced right on until I was myself so deep in sin and dear sister was it bitter then. I was like the lowly dove. I did then want to see you and just tell you about it. And how I saw you in God's hands. He was taking care of you. Well I hope you will rejoice in reading this letter as I dreamed it was while

washing your feet.

Tell Brother Prescott I still love him for Christ sake. I hope God will be with him and bless him to the end. Tell him I did so much enjoy myself while at his home Sunday evening. I sure did want to go home with him from church but I could not change Bill's mind. But something got him that was above my power and is so low down and has been all the week. He sits around and don't have much to say. I do not mean he is sick but I guess you know what I mean.

Well I guess it is time for me to stop. I know you will get tired of reading so much that perhaps don't seem good to you, but it is good to me to just sit here and meditate on what I saw Sunday night. I hope you can read every word I have written and enjoy it well, as I have in writing it. I forgot to tell you I did not know which one of your boys was with us Sunday night.

MRS. W. T. BROWN.

Verona, N. C.

REMOVE NOT THE OLD LANDMARKS

I am now going to try to make good a promise to write again on the subject of differences.

Jesus said it is impossible but that offenses will come but woe to him by whom they come. We are told again that heresies need be that they who are approved should be made manifest. Since it is a fact that differences do and must appear my prayer is that God's spiritual children be found contending for the faith. Once delivered to the saints this faith says but the natural man receiveth not the things of the Spirit of God. Neither can he know

them because they are spiritually deceived. They are foolishness to him. See 1 Cor. 2-14.

Jesus said to Nicodemus, "Except a man be born again he can not see the kingdom of God." These two witnesses should be sufficient to prove a spiritual birth is given to all the children of God. And it should be known too that as God's children they are no more natural being. Born again not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.

I understand to the children of God there are two natures (lives) given in the first birth, the natural or fleshly life. In the second the spiritual eternal life. We know by observation and reading God's word that the life given in the first birth is taken away and we must die in Adam. For as in Adam all die. Even so in Christ shall all be made alive. 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. David said, "When I awake in His likeness then I shall be satisfied."

For me the time for the Adam life to be taken away is not far distant. One thing I think I do know when that time comes if the Lord is pleased to give me the glorious presence of his holy spirit as he has done a few times in life here, there will be no sting in death.

I would be pleased to see more writing from those who read the paper, but as Brother Gold has said not to take space from the Editors.

ELDER JOHN NEAL.

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. SEPT. 15, 1946

VIEWS ON MATT. 19-27 & 28

Verses

Elder E. P. Garrard, Rocky Mount, N. C. asks my views on Matt. 19; 27 and 28th verses.

I said to him as I used to say to Elder P. D. Gold, when he would ask my view on some scripture. "That is your text, preach from it."

In this 19th chapter. "The Lord Jesus is here prosecuting His ministry; healing the sick, conversing with the Pharisees; receiving little children and discoursing with his disciples."

A careful and prayerful reading of this chapter, is made so plain by the Lord, that it seems almost irreverent for any one to try to reason upon it.

When Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, His disciples who heard it were exceedingly amazed, saying, WHO THEN CAN BE SAVED?"

"But Jesus beheld them, and said

unto them, with man this is impossible; but with God all things are possible."

Then Peter answered and said unto Him, Behold, we have forsaken all, and followed thee, what shall we have therefore.

"And Jesus said unto them, verily I say unto you. That ye which have followed me, IN REGENERATION, WHEN THE SON OF MAN SHALL SIT ON THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

"AND EVERY ONE THAT HATH FORSAKEN houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, FOR MY NAME'S SAKE, shall receive an hundred fold, and shall inherit eternal life."

"But said Jesus, many that are first shall be last; and the last shall be first." The first man is Adam multiplied. The last man is the Lord from heaven, and when man is born of the Spirit, the last man becomes first in blessing and the first man or the fleshly man becomes last.

The rich young man, in his own mind, said unto Jesus. "GOOD MASTER, What good thing shall I do, that I may have eternal life? Jesus said unto him, Why callest thou me good? THERE IS NONE GOOD BUT ONE, THAT IS GOD; but if thou wilt enter into life, keep the commandments, the young man said I have kept all; but when Jesus said "If thou wilt be perfect go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come and follow me." But the young man went away

sorrowful, for he had great possessions.

Then it was that Peter said unto Him we have forsaken all." Those who have followed Jesus in regeneration are those of whom JESUS SAID, "Know ye not that your body is the TEMPLE OF THE HOLY GHOST WHICH IS IN YOU, WHICH YE HAVE OF GOD, AND YE ARE NOT YOUR OWN? FOR YE ARE BOUGHT WITH A PRICE; therefore glorify God in your body and in your spirit, which are God's. 1st Cor., 6th 19:20.

It is for Jesus sake, and because of His righteousness, that all praise and adoration is to God the Father, the Son and the Holy Spirit, the three in one God. When men are led by His Spirit to know and to love the Lord, and His service they can say, with the poet, "NOTHING IN MY HAND I BRING, SIMPLY TO THY CROSS I CLING, NAKED; LOOK TO THEE FOR DRESS, HELPLESS; LOOK TO THEE FOR GRACE."

Jesus will not forsake his bride, no matter what the rich in self esteem may do or say, nor will the true believers, say other than "ALL FOR SIN, could not atone, THOU MUST SAVE AND THOU ALONE."

Surely God and His Christ, is ever due the highest praise from all the redeemed of all ages, yet: not always being in the Spirit, we as believers have duties to perform in providing for our own here, as we read, "But if any man provide not for his own, and especially for those of his own house, HE HATH DENIED THE FAITH AND IS WORSE THAN AN INFIDEL. (1st

Tim. 5:8).

Paul in the 12th chapter of Romans sets forth in order "GODLY CONDUCT AS THE FRUIT OF A GODLY NATURE, and says first "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

A careful reading of the 12th Chapter of Romans is time well spent and Paul concludes with the admonition, "BE NOT OVERCOME OF EVIL, but OVERCOME EVIL WITH GOOD." For THERE IS NO POWER BUT OF GOD; the powers that be are ordained of God.

O. J. D.

LUKE 2:14.

**"Glory To God In The Highest
And On Earth Peace, Good
Will Toward Men."**

These are the words of the angel who announced to the shepherd that the King of Peace was born that day in the city of David. When we think of Him in connection with what we call Christmas, we can only think of Him as the Prince of Peace' and what a miserable poor way we have of celebrating His birthday. "No one on earth knows when our Saviour was born, as to the day nor year with any degree of certainty, but it is enough to know at sometime in our lives that He was born unto us, and we believe He was not only born unto us, but He lived for us, died for us, arose for us, ascended to His Father, and now makes intercession for us, and will come again to awake our sleeping dust and fashion it like

unto His own glorious body, and to be with Him forever.

Do Christians believe He will come again to earth? And if they do why are they not manifestly the children of peace? Why are they not of one mind, and why do they not live in peace with one another? If they are agreed as to the fundamentals, why can they not adjust their minor differences and prove to the world they are what they profess to be—the children of the King of Peace.

Being at war with each other does not prove they are the sons and daughters of God, but that they are like the world which it at war mostly for glory.

The divisions in churches were mostly brought about to please some one who thinks he is smart, and wants to be called a leader. Solomon says, "Go to the ant, thou sluggard, consider her ways and be wise, she having no king, overseer or ruler, prepares her food in the summer and her meat in the harvest." Prov. 6:8. If the ant, one of the smallest and most insignificant of all creatures, should live in peace and harmony, do their work so well in excavating their homes, rearing their young, providing their food when it is plentiful, without an overseer, king or ruler, should we not expect greater things of man, the last, greatest and most important part of God's creation? And yet he is the only one of God's creatures that plans in a savage yet systematic way the destruction of his fellowman. We are accustomed today to speak of man as civilized or enlightened and yet he is no better than the savages who lived

many thousand years ago. He does not spare the young nor old and does not pity the woman any more than the savages who ripped them up and left them to die after enduring the tortures of their enemies.

And so-called Christians must have their own way by dividing churches and associations, not caring whose heart is pierced, whose peace is destroyed, not moved by tears or entreaties of the poor in spirit, but are left brutally mangled by the way in order that some one may have his way. In 2nd Timothy, Paul writes: "This know, 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; having a form of godliness but denying the power thereof, from such turn away."

The same writer says: "Evil men and seducers shall wax worse and worse deceiving and being deceived." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2nd Timothy 3:13, 14. A great part of the scriptures is made up of exhortations and admonitions as to how we should live in order to enjoy the peace that God gives. Jesus says, "My peace I give unto you, my peace I leave with you." John 14:27. Such peace passes all understanding, it is pure and spiritually wholesome to His children. He advises or charges them to "keep the unity of spirit in the

bonds of peace." Eph. 4:3. When our lives conform to the teaching of the scriptures, we have peace, when we depart from it we have confusion and every evil work. Jesus' life and behavior here was and is a noble example as to how we should behave here. He did not attempt to change their laws and religions, but simply preached what was His Father's will, told the people the whole truth without trying to make them submit to Him or believe what He said, and the majority of them went their own way to their own destruction. Lord, have mercy on us.

B. S. COWIN

DEACON B. F. YOUNG

Whereas the death angel, having hovered among us for about twelve months, finally succeeded in claiming its victim on May 3rd, 1946. Namely that of our beloved brother and Deacon B. F. Young.

Brother Young was born on Nov. 30, 1854 making his stay on earth 91 years.

He united with the church at Bethel meeting house, Johnson County, N. C. and was baptized October 1902.

The church, seeing the fullness of the Spirit and Holy Ghost dwelling within him, as required by the scripture, set him apart as deacon, ordaining him to that work January, 1904. It has been said that he was viewed by the church as her deacon even before he united with the church; and we dare say, there is none found, that was more conformed to that office than he.

He never believed in idolizing anything other than God through Christ Jesus.

He so often said to the church, "You cannot carry the church in one hand and the world in the other."

It seems that we can hear him saying, "Writing nothing in my praise, but all things to the praise of him, with whom we have to do."

We have no desire to idolize Brother Young, only for the works' sake, that is, the works of the Spirit. May all Israel, and especially the church at Bethel, where his labor and love were centered, ever look

to the Lord as their maker and keeper. May God in his Spirit ever dwell with, guide and direct our younger deacons to follow the pattern layed down by Brother Young and walk in his footsteps. We know that we have many leaders and teachers, but not many fathers. Brother Young was not to us just a deacon, but was a father in Israel loved and looked upon as such. He has gone to his long sought home where all is peace and happiness, Heaven!

We wish to say to all God's people and to the world, we miss him. Therefore be it resolved:

First, That we in humbleness bow to this dispensation of God's providence, may he ever cause us to feel, that He is yet able to keep and to save.

Second, That we extend to the family our heartfelt sympathy. We realize your loss, but remember it is your Fathers gain. Don't begrudge him that sweet rest for which he longed and labored for love those ninety-one years.

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

Done by order of Bethel Church in conference.

ELDER F. H. NORDAN, Mod.

C. T. CLAYTON,

J. R. JOHNSON,

D. E. YOUNG, Committee.

**APPOINTMENTS FOR ELDER
TREVATHAN AND ELDER ROBBINS**

Dear Mr. Gold:

Elder G. G. Trevathan and Elder C. L. Robbins will be at churches in Seven Mile Association as follows:

Reedy-Prong 4th Saturday morning and Sunday morning in November. Black River 4th Saturday evening 2:30 o'clock. Oak Forest 4th Sunday evening 3:00 o'clock. Hickory Grove Monday, Nov. 25th. Seven Mile Tuesday, Nov. 26th. Hornett Wednesday, Nov 27th. Mingo Thursday, Nov. 28th. Primitive Zion Friday, Nov. 29th. Bethsaida Saturday and first Sunday in December. Corinth first Saturday and Sunday evening in December at 2:30 o'clock.

All these appointments are at 11 o'clock morning unless stated evening.

Hope you and family are well and may God bless you all. Many thanks for publishing same.

A Friend,

LESTER E. LEE.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 22

PSALM 19.

The heavens declare the glory of God: and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple:

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Moreover, by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

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

MUST BE LED BY THE SPIRIT OF GOD

Dearly beloved in the Lord, since trying to speak from the text recorded in Rev. 11:1-2 it has been on my mind for some cause to try to write some of my thoughts relative to it, not knowing whether or not that I will be directed by the Spirit of God, I will say, I hope that He in His great goodness will so direct that it may both comfort His people and tend to the Glory of His precious and Holy Name, and also that it may contribute to the stopping the mouths of gainsayers.

Now lets quote the text, or one verse of it, so we may comment on it:

“And there was given me a reede like unto a rod, and the Angel stood, saying, rise, and measure the Temple of God, and the Altar, and them that worship therein.”

Now we know and we want to acknowledge as humbly as we are capable of, that John was lifted up high above this sin cursed earth and made to see Gracious, Heavenly and Divine things, that are inconceivable to the poor depraved mind of poor sinful and mortal creatures, through this earthly and Adamic wisdom, consequently is every one that is truly taught of was given the true experience of the Lord. He said on one occasion that He was carried away in the Spirit to a great and high mountain, and shewed me the great City and

so on, Rev. 21:10. So you can see that not only the reader of this great book of Rev. but also the writer must be lifted up so there is no human mind out side of the direction of God's Holy and Divine Spirit that is given the grasp of these exceedingly grand and glorious things. So we must be directed or led by the Spirit of God to feel and realize and taste and handle these Heavenly and Divine things of God.

First I want to say that I don't think that any one would think that John was speaking of a literal reede or rod, given him from heaven, no but a Spiritual one, a symbolical one, one that is far more significant than any thing literal. We also feel that the vastness of the objects that He was to measure, was too exceedingly great and marvellous to be measureable with a literal reede or rod. That would be out of the question, because we find in the 7th Chap. of Rev. that it is said that He saw an innumerable host that no man could number. How do you think John could measure them, who were to be measured according to our text? If they could not be numbered by any man with a literal reede or rod? It is beyond question that this reede or rod was Spiritual.

It is equally emphatic that the Temple of God was not one literal here on earth made of stones or timber, by the hands of men, but

that great and glorious one which is made without hands eternally in the heavens, or that Temple of God that is Spiritual, and that cannot be viewed by mortal man in its glorious splendor, that is why that John that Holy servant of God was called up to an open door in heaven in the 4th Chap. of this book and was shown the same glorious scene that he was commanded to measure in the 11th Chap. He saw a great white throne, and the blessed Lord of Glory sitting upon that throne and a circle of 24 seats, and 24 Elders sitting on those seats. Read this glorious description. One is lost in wonder and amazement to be blest to even get a small glimpse of this glorious sight. And this was what John was called upon and commanded to measure. So you can see dear reader how utterly impossible it is for one to begin to consider the greatness, the grandeur and the glory of that Temple of God.

It seems to me there is very great inference laid on this language in that this Temple to be measured is so definitely distinguished to be the Temple of God. If he had said the temple, or the temple of Baal, or the temple of Idols, or a temple, then it might have been surrounded with some degree of uncertainty, but the Temple of God is definitely what is to be measured. And if you will note in Rev. 21-22 it shows that the Lord God Almighty and the Lamb are the Temple of it. So everything in the depth and wisdom and knowledge of both God and the Holy Harmless Lamb are the things that John was equipped to and commanded to measure. No

wonder that Paul cried out, and said "on the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" Without that measuring reede or rod John or any one else is not capable of measuring, His power, His wisdom, His Righteousness, His Holiness, His mercy, His love, His long forbearance, His long suffering and all His glorious and wonderful graciousness to His poor depraved and sinful people, who deserve nothing but His wrath and righteous indignation and this is made manifest to every one who is born of the Spirit of God and He or she is given at least in a measure this same measuring reede or rod that John was given, and as the Blessed Angel of God commands us and enables us we all arise and measure as the Lord gives us to measure His Temple, the glorious attributes, the eternal and ever blessed power and love and faithfulness to His poor sinful worms of the dust, that He has covenanted in Jesus Christ, to save before the world began. There is no earthly measurement at all that is sufficient to measure these grand things, not even the high and vaunted wisdom of this world, which is only foolishness with God. Not only so but we are taught that the natural man receiveth not the things of the Spirit neither can He know them, and they are foolishness to him, but it also says they are spiritually discerned. Hence the reede or rod, that was given John is the same that is given every one of God's little children before they are capable of measuring, the

Temple of God. So in short I think that it was the measure of the Holy Spirit of God that was given John. Not that John went to school and acquired this reede or rod, not that he was taught it by man nor yet it was not given John for anything that He had done but as is the case everytime, it was the free and unmerited gift of God, so the only reason for anyone ever seeing measuring or knowing about this glory and grandeur of God and the Lamb is because it is given him from heaven, and it is correct measurement, of the Temple and the Altar, and those that worship therein, in so far as the measuring host of God.

Now I think that there being only three things to measure according to the text that the same logic and line of reasoning is applicable to the Altar and to them that worship therein, in so far as the measureing is concerned. Nevertheless, we desire to comment on the remaining two items that were to be measured by John at the command of the Angel with that heavenly reede or rod, or measurement, towit, the Altar and them that worship therein.

Now I think that the altar is Christ. The best new testament scripture I can think of to prove this is found in Heb. 13:10, 11, 12. To be brief as we can we won't quote it, but read it. One other evidence that this is it, read Rev. 21, 22 which we have already quoted, which says in part, for the Lord God Almighty and the Lamb are the Temple of it. So I think this is sufficient to show that our application of it is correct.

Now I think that Christ is more than the altar to His people because the latter clause of Colossians says that He Christ is all and in all. 3:11. So Christ is our Altar, our Sacrifice, our High Priest, our Mediator, our offering, our atonement, our meat, our drink, our bread, our fountain of water, our blessed redeemer, our intercessor, our resuurrection, our life, our righteousness, our wisdom, our sanctification, our elder brother, our daysman, our shepherd, our head, our husband, our king. Now these are just a few of the many blessed names that He is called as being to His people. Then He is the great glorious and grand altar by which we are enabled to offer up Spiritual praise and adoration acceptable to God by him, for by Him only is there any reconciliation of the sins of God's people. No wonder, Acts 4:12 declared, neither is there salvation in any other, for he is the only name under heaven given among men where by we must be saved. Now in all of His greatness and blessedness to His people John was commanded to measure with that heavenly measurement, and I believe that He was given to leave on record a brief description of that measurment to the comfort of God's people, and to their instruction, and correction, to their reproof for their profitableness. Also we find that Paul says in Rom. whatsoever was written aforetime was written for our learning that we through patience and comfort of the scriptures might have hope.

But I might add that after John has left this bright description on record of so much of that wonder-

ful glorious and heavenly measurement no one is able to see the heights, the depths, the lengths, nor the breadths. Unless that reede or rod that was given John, and that is given everyone who is enabled to measure the Temple of God, and the Altar, and them that worship therein.

Now I want to comment somewhat on the last item that John was commanded to measure in the Temple and in the Altar, towit those that worship therein. If you will notice, they worship in the Temple and in the altar. Jesus said I in you and you in Me and I in the Father. So you can see this blending in Jesus Christ and in God the Father through the medium of the Holy Spirit. For John says in one place there are three that bear record in Heaven. The Father, the Word and the Holy Ghost, and these three are one. 1 Jno. 5-7. And in order that we may insist that no man has or can manufacture this heavenly measurement that John is given, and also that without it no one has ever nor ever will know God in the pardon of his sins. Jesus says no man can come to me except the Father that sent me draw him and I will raise him up at the last day. St. Jno. 6:44. Again on the other hand He says all that the Father giveth me shall come to me and he that cometh I will in no wise cast out. St. Jno. 6:37. So you can see from the record of this measurement that no man will be there as a result of anything except the Sovereign Grace and a b u n d a n t mercy of that all wise covenant keeping and merciful God through the atoning blood of that meek

and lowly Lamb that taketh away the sins of the world. They are not only redeemed in this sovereign manner through Christ when he was here but we are told by inspiration that they were chosen in Him before the foundation of the world Eph. 1:4. So surely no one is either in the Temple nor the Altar except by that sovereign choice, and by no means could any condition on the part of any one of the human family be responsible for their gracious choice in Christ before the world began. Neither do they worship God, except as they are drawn by the tender cords of love, from the very wilds of nature and sin that has passed upon all men and death by sin Rom. 5:12, and Paul says in this same chapter, "For if when we were enemies we were reconciled to God by the death of his Son, much more we shall be saved by His life," Rom. 5:10. So dear child of God these blessed consolations that we are sometimes given here in this low ground of sin and sorrow comes only through that reede or rod of heavenly measurement or the Holy Spirit.

Inspiration says no man can say that Jesus is the Christ except by the Holy Ghost. So in order to know Him or the Father they must be given this measuring rod or reede. And in order that one worship in this Altar and Temple of God they must be just as sovereignly, and graciously led as in their choice before the world began. One might be ready to say, as men naturally believe, you can worship God at will. Let's see, we are told by the God of heaven, that God is a Spirit and seeketh such to worship Him

as do worship Him in Spirit and in truth, St. Jno. 4:23-24. Then it is very evident from inspiration that God seeks out as He says his sheep, because Jesus says in one place, "I came to seek and to save that which was lost." Then the Father laid on Jesus that responsibility of seeking and saving his people. As Peter said: "For ye were as sheep going astray but have returned unto the Shepherd and Bishop of your souls," 1 Pet. 2-25. So those that worship in that Temple that John was commanded to measure are all the children of God, whether they lived in the days of Noah, before or since, or whethey they live at His second coming. John measured the Temple, and the Altar, and them that worship therein. John was not even instructed to invite them into this Temple in order that he could measure them, neither did He tell them as we find, inspiration, that if they did not come in the Temple and worship that they might be lost. So it is very evident that all that John was given this reede to measure were already in the Temple, already in the Altar, they were already worshippers in this Temple in God's purpose and un-failing decree before John was commanded to measure them and in due time they will be made manifested in this Temple, among all that spotless white and blood washed and ransomed throng of God's redeemed who will finally stand around that bright shining and glorious throne in the peaceful and ever blessed and glorious presence of our precious Redeemer, who died that we might live in glory with Him. What a blessed hope is

this dear child of God, even though we know we are sinners. Jesus said "I came not to call the righteous but sinners to repentance." This being so then cheer up for if you feel to be sinners and those that John measured in that Temple were. Then that does not cut you out for He says in Heb. 8th Chap. "For I will be merciful to their un-righteousness and their sins and iniquities will I remember against them no more saith the Lord. Oh, dear child of God what an heritage you have in this blessed promise of our God. Can you think of anything that does you any more good that that sweet little hope of all your sins being forgiven, blotted out and carried as it were into non-nity so that you would be as if you had never committed them. Yes we do long for such a glorious reality it is for this we have so often wept, and tried to pray. Oh yes our sins have so often almost blighted our little hope. But He has so graciously promised that though your sins be as crimson and as scarlet they shall be as white as wool, and many other like gracious promises all through the precious words of God's inspired word. Then if you have been given that precious reede or rod, of the Spirit rise and view and measure that wonderful Temple of God, and the altar. His Temple is full of the redeemed host of God and His fullness and glory is eternally enduring and it is that place where trouble, sin, sickness, sorrow, pain nor death can never come. But where death sin and mortality are done away with and life and peace and everlasting immortality in the blessed image and likeness of our

precious Saviour will be forever and ever, when we are resurrected in his likeness, or when we are changed as Job and Paul both speak of.

May God graciously preserve us unto His Heavenly Kingdom for Jesus sake. The Lord willing I want to comment on the other verse later.

Yours in hope,

R. W. RHODES.

23rd PSALM

NO. 1

The Lord is my shepherd; I shall not want.

May the God of all grace bless us to look into these words of David. I hope the Lord has given me to see that each nugget of gospel truth is of such unalloyed purity that we can never do any more with any text than to just notice a few of the things contained in it. There is so much contained in this short passage and I feel insufficient for expounding it to you. There are two statements in our text. The first is independent of the second; the second is dependent on the first. It is covenant truth that our condition, regardless of its kind, does not change the fact that he is our Shepherd. Not only is that truth but it is equally important to remember that those dead in sin cannot do anything to become sheep.

Is it true that he is my Shepherd? If we owned the world and the fulness thereof, it would certainly be a small item to pay to find out such a welcome and desirous piece of good news as this would be. We do not own a thing much less the world. The Lord has come to us at

a time when all of our assets have been thrown into a receiver's court. When he came to us, demanding payment, we could not pay. We looked to what we had been depending on and it was gone. Yet the debt was a just one, and he had a perfect right to demand payment in full. But as just as it was and as right as he was in demanding payment, yet we could not pay anything on account. God is not doing business on the installment system. He demanded full payment and we did not have any of it, even if he would accept part payment.

Being brought before a just court to answer the demands of a broken law, which law was fair and square, it placed us in a predicament. The situation was critical. The scene was critical. The scene was marked with intense suspense and agony of soul as the poor criminal acknowledged his guilt and waited in complete subjugation for the execution of the sentence. But Lord what is that I hear? Although we have been declared insolvent, and have acknowledged the justice of the court, yet in eternity before the world began, there was one who agreed to represent those given him. Before this court came this one and took our case. It is him that my soul hears. My eyes are lifted from dejection as I feast upon his raiment, his countenance, and radiance; my ears, that have heard the terrible sentence of death and the howls and shrieks of the demons of indignation, now hear a voice speaking before the high and exalted seat of the righteous judge. He has come from Bosrah in dyed gar-

ments; his apparel is glorious as that of the Judge whom he addresses; he travels in the greatness of his strength; he speaks in righteousness and every one of these poor, bankrupt, criminals are let go free into his care. In natural affairs the man has what he owns given into the hands of a receiver. Part of what he owes is paid. But all of this debt must be paid and something to live on provided. This Shepherd (for such it is) has taken all we had. What did we have? Any righteousness? Any apparel? Any strength? No sir, not that! But we did have something! It was sin. That was all. It is still all we have. He took it all. It became his. He loved these sheep before there were any sheep in manifestation. In the eternal agreement their sin was charged against him. These sheep never did have a sin against them. They have always been clear of every spot and every blemish. This great Shepherd has always been interceding for them with his righteousness and has always presented them to his Father as without blame and faultless.

Ah, what a day was this to my weary soul. I shall never forget it while thoughts of Him remain in my feeble mind. O, how I did rest and what enjoyment there was to my poor soul. Have you been before this court? If so I have fellowship for you. Day has come after we languished and pined in the dark dungeons of captivity. The Lord, who is our Shepherd, now begins our feeding which tends to strengthen us, yet being into the kingdom of heaven as little babes,

he takes us in his arms and bosom. What more can he say? What a grand doctrine! He is our Shepherd. We are no longer our own. In fact we belong to him when hid away in the caves of nature's darkness. We were hid in our own strength. We thought we had to come out. We thought we could come out. But the darkness and light is alike to him. He is the God of them both. He has brought us out. It is Him that gave Himself to ransom us from death. We cannot call our life our own anymore. He came to us and brought us to the fold. In that fold is our every need supplied. Here we shall not want any more.

We have been given a change of raiment and he keeps us from straying beyond the limits of his dominion so that at all times we are the redeemed of the Lord, standing before Him in spotless robes of fine linen with palms in our hands, moving them in token of our victory in and through the Shepherd that met the lurking enemy and overcome him. Our feet have been shod with shoes of his fitting. They enable us to tread down the poisonous viper and the thorny briars and the stinging thistle. By his leadership we are able to walk the burning sands of the deserts that he is pleased to lead us through. Not only are our feet protected but he has given us the helmet of salvation for our head. It is a protection from the scorching sun and the poisonous vapors that arise. Too, a breastplate of righteousness is given us. It is a sure protection from the evil suggestions and the fiery darts of the evil one that is seeking to devour

one of these little ones. Everything necessary for our well-being is supplied. We shall not want any more in the glorious kingdom or fold of this our Shepherd. It is true, if we are in this fold, that we shall cry to him, but he will answer. We shall hunger but he shall feed us. We shall thirst but he will give us drink.

The Lord is our Shepherd. We shall not want.

Yours in a blessed hope,

W. D. GRIFFIN.

Covin, Ala.

**GOD OUR GUIDE, EVEN
UNTO DEATH**

Dear Saints of God:

I don't feel equal, competent, or worthy of doing the things that I feel burdened with sometimes to do. That is to write to the dear children of God through the columns of our religious periodicals. I think I do know a few things. One is, I know I am a sinner, another is, I have no worthiness of my own. If I have any, it is in our dear Saviour, and this I can only hope for it to be in one who is able to forgive the vilest sinner, as one of old has said, of whom I am chief.

I have suffered much from persecutions in this world, but what is it compared to with what Jesus bore? If we feel sin as individuals, that is more at times than we feel that we can bear, what must have been the weight of the sins of the whole church of God upon the harmless Lamb of God?

Dear brethren and sisters, I hope I can claim such relationship, through a precious Lord Jesus lay-

ing down His life and shedding His heart's blood for such sinners as we, who deserved nothing but his wrath to be poured out upon us, and to be sent to the place where hope could never come. Bless his precious name, he has not dealt with us according to our sins. Had he dealt with us in strict justice, we know we must have sunk lower than the grave. Where hope could never come; but blessed be God, he has given us a hope in Christ Jesus that he will receive us home to glory with him when we are done with the things of time and sense here below, having given us the blessed hope of it in our hearts.

Oh! my friends, I have felt lately that I wanted to write you all again and Oh! how the enemy has put it to me, saying, "you are only a deceiver, and will come short at last." And sometimes I have feared it will be so. But, blessed be God, he has not finally left me to fall into his hands to rise no more. Although I know if it were left to me it would be so. Isn't it good the Father knows our weakness? Like I have heard one of our precious Elders say several times. That there has been a time in our lives we could not say Father. I feel tonight that I can claim him as my Father. My heart went out to him this evening in blessings and praise for his mercy and love towards me a vile sinner. What he has promised in his holy word stands more finally than the heavens and the earth; for it said that heaven and earth shall pass away, but "my word shall not pass away." And he has said, "I will never leave thee nor forsake thee." I believe he once spoke these

precious words to my heart.

"This God is our God forever and ever; he will be our guide even unto death." O what a blessing bestowed upon a sinful worm like me. He is sometimes the joy of my heart and the boast of my tongue. I would praise him more if I could, and would say with the hymn,

"When this poor lisping, stammering tongue lies silent in the grave,

Then in a nobler, sweeter song, I'll sing thy power to save."

How often I have tried to reach with my thoughts the limits of space and the end of duration. But I can not think that far. There is always a beyond; however far my thoughts may go, there is still a beyond, but where they falter and fail in their utmost reach outward and beyond, there they find God in his unsearchable glory and power, and wisdom, He dwelleth there. And what rest it gives to our fluttering, searching, weary thoughts to feel him there, and to know that he knows all, though we do not. This is enough for us, for in his knowledge and wisdom we are satisfied, when his love fills our hearts. We can trace with our imagination from star to star, distance upon distance reaching out, till we weary with endless flight; but of the beyond space we can not conceive. Yet heaven is above space, and eternity is above time. In each there is endless serenity and glorious rest, the fullness and satisfaction of wisdom, power, knowledge, glory and power. There is the habitation of God. In this, as well as many other scriptures we find in Holy writ, we see clearly the truth of that doc-

trine which may be expressed as predestination. When looking upon things that are seen in a natural way, our minds are ready to dispute this doctrine; but dear children of God, how can we dispute it, when we are enabled to "look upon the things that are not seen." And see by faith the high and lofty one inhabiting eternity? Time and space, with all they contain, are but creatures of his power and wisdom.

Can he then be influenced by any thing that exists in space, or disappointed by anything that transpires in time? Must he not "have declared the end from the beginning?" Isaiah, XLVI, 10 and the bounds of the habitations of men. Acts XVII, 26.

With him there is no future nor past, but all is ever present before him.

This subject is an unfathomable sea, and I will close here my inadequate effort to reach its depth. My mind is too finite. May those who read see the glorious evidence for the poor weak trembling child of God that I have been blest to see for the last few days, and feel something of the comfort that I have felt. And together may we praise the Lord for his goodness and mercy, and sing unto him that new song which none can learn but they who are redeemed from the earth.

With feelings of warmest Christian fellowship and love, I am your unworthy sister in hope.

MRS. ELGIE LEE COLLIER
Smithfield, N. C.

A GOOD LETTER

Dear Brother Gold, and Landmark readers:

I want to write a few lines and try in my weak way to express some of my humble thoughts. According to my experience in this life, it could be compared to hills and valleys, and O, how I love the hills; but such is not to be enjoyed long at one time, sin is the cause. If we could live a life of perpetual watchfulness, in thought, word, and deed, I am sure we would be dwelling on the hills more and often on the mountains.

Those eleven disciples who walked with Jesus, seemed to be contented, and tranquil. But on the occasion when our Blessed Saviour told them that one of the twelve would betray Him, what did they say? "Lord is it I?" And Judas, who betrayed Him answered and said, "Master is it I?" Jesus said unto him, "Thou hast said." I suppose Judas asked the question trying to appear like unto the disciples. Being a traitor he was deceitful. I sometimes wondered if those disciples were suspicious that Judas was a traitor, and perhaps you have too. By close study of their walk and association with him, we can see that he was very different from the others (I mean from the disciples). Perhaps they did not think of him being a traitor. The Lord does not reveal many things to us here for our own good: let us try to bear that in our minds as we travel through this desert land.

And now I will try to express an humble opinion of mine, that there is a line that God's people never cross. After being quickened into

life; as the mountains are round about Jerusalem, so the Lord is round about His people from hence forth, even forever. Psalm 125, verse 2. And in another place we find something said about some being kept by the power of God, 1st Peter, 1st Chapter, verse 5. Oh! what a blissful state!, and I believe His children have a feeling sense, an awareness of this at times, and it is heavenly sweet; this is a time when they are dwelling on the mountains.

I will try to write of a very precious experience of mine not long ago. I try to keep house for my youngest brother, who has never married. One evening after we had eaten a very early supper, my brother had finished eating and had gone from the dining room. I was sitting at the table, looking through the window, thinking of God's wonderful mercy and kindness to us, and the blessings beyond number He had so graciously bestowed upon us, when suddenly, a gladness, a great joy filled my heart and soul, an assured feeling that I was one of God's children. O, I cannot describe my feelings. It was different some way, to what I experienced when I felt the sweet assurance that the Lord had forgiven my sins, which was many years ago. Yes, a different experience to that. It seemed like a great calm. A silence was everywhere, though of course there were noises. We live in a little town with plenty of noise, but I heard it not. A hushed, peaceful quiet, in which I sat there, feeling, realizing, it seemed at the time, an assurance of a home in heaven. I saw that it was nearly dark. I arose, still very

happy, cleared the table, washed dishes, and thought I would go tell my brother, but my mind changed. But some time later I did tell him of the precious happy experience which I had enjoyed.

I believe the Heavenly Father gives His children mountains, and hills to dwell on at times, to give them courage to press on. He knows they will be remembering those sweet seasons, and the valleys are given to keep them humble, do you agree? O, hope, sweet hope, remember me when you pray.

In hope,

MARY LANCASTER.

P. O. Box 112
Cuba, Alabama

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

I am sending you a few words just to tell you how much I really enjoy the good old Landmark. I am sending you a post office money order of \$2.50 for which to pay my subscription for one year and the other 50c to help pay for the Landmark to send it to some one who is unable to pay for it.

I feel like the good Lord has so wonderfully blest you and the editors all these years to keep the paper coming to our homes and I trust and hope that you all will be blest many more years to keep it coming to us. I hope to feel thankful that I have a little hope if indeed I have one, and would not take the world for it.

I really think you had the right idea about getting the paper caught up. Although I would have been perfectly satisfied for you to have

skipped over these back dates and put it up to the present time. But truly hope you and family are well and you will still continue to write for the Landmark. I enjoy reading your pieces a lot and all the contents of the paper also. You may use these few scattered words as you see fit it will be O. K. with me.

I sometimes feel like you should be in our midst and be called Brother Gold. But the Lord works as it is "His will," and none can hinder. I really do enjoy reading the good pieces that your father wrote long ago and the others too.

I have already written more than I intended when I started to write. So hope all of you will look over my mistakes and failures and pray for me. I am a little sister saved by grace if saved at all.

MRS. LESSIE DAVIS

RFD No. 1

Spring Hope, N. C.

LIVING IN PEACE

Mr. J. D. Gold,

Dear Friend:

Enclosed is check for \$6.00 to be applied on Zion's Landmark as follows:

Mrs. Mary L. Perry, Kitty Hawk, N. C., \$4.00.

Mrs. S. B. Beasley, new subscriber, Kitty Hawk, N. C., \$2.00.

The church at Kitty Hawk is not just alive, but her members are lively in spirit and have been in peace ever since I have known them, which has been more than a quarter of a century.

I am as ever yours,

J. P. TINGLE.

**ENJOYED THE GOOD
PREACHING**

Dear Mr. Gold:

Enclosed you will find a check for \$7 for which send the Landmark one year to C. D. Cates, RFD, Cedar Grove, N. C., and credit me with \$2 and put on your list that are not able to pay, \$3.

I remember your telling me at the Kehukee Association how you enjoyed the meeting. It was my first time visiting that Association, except on Monday a good many years ago. I certainly did enjoy it and had the pleasure of meeting many brethren and sisters that I had never met before. Every one I met were so nice. We had not been on the grounds but a few minutes before strangers began to introduce themselves to us and invite us to go home with them. I do not think I ever saw any more love, friendship and fellowship manifested than I saw at that Association. Our dear brother Denson, moderator of the Association, is dearly loved and held in high esteem by those people as well as every one that knows him. If I know my heart, I hope I love him for Christ's sake.

I did not get to hear much preaching on Saturday but I certainly did enjoy all the preaching on Sunday. I thought Elder O. J. Denny preached as able as I ever heard him. He is a good preacher and I always enjoy hearing him.

The singing at the stand at lunch hour was so sweet I could not help from shedding tears. I felt my unworthiness as much as I ever did; being with such good people.

I once thought many years ago that when I reached the age that

I am now, I would not feel my weaknesses and imperfections as I did then and would not have as many doubts and fears, but the older I get, the weaker I seem to be, and I am made often so say, "Oh, is there any one like me? I am a poor, helpless creature, full of imperfections. I would live a perfect life if I could, but I fall so short of that." When I see myself as I am, I am made to shed many tears and say, "Oh, wretched man that am I."

I wonder often if anyone gets as low as I do. It is not so much what I do, but just what I am, yet sometimes I feel the Lord gives me a little glimpse into His kingdom and after all the trials and tribulations and heartaches I have had, He has been a wonderful God to me, and I cannot see how He has blessed me as He has. I know He has all power in heaven and on earth and doeth His will, and know He is my keeper both day and night and if His loving hand is not underneath and around me to keep by His power, I will go astray. I am made almost daily to say, "Oh, what a wonderful God."

I wish I was blessed with a tongue that I could express the things sometimes I see and feel, but I feel like they are better felt than told. I do desire that when God's little ones are brought low enough that they remember me in their prayers that I may be kept humble and at the feet of the brethren and not to fall by the way.

Mr. Gold, I only expected to write a few lines, but my mind has led me to say these things.

Yours truly,

F. D. LONG.

ZION'S LANDMARK

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

Elder T. F. Adams, Willow Springs

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OCT. 1, 1946

SAMSON, A TYPE OF CHRIST

Perhaps one of the most important characters that were born into the world was the great man Samson, who was born a judge and a deliverer unto the nation of Israel. His name means army or little sun, as he was a type of Christ, the Sun of Righteousness who was destined to rise unto all who should ever fear His great name.

He, like many bible characters was a child of promise, born of a barren woman to begin to deliver Israel from under the bondage of the Philistines because the Lord had delivered them under their bondage for 40 years, for no other reason than that Israel had forsaken the worship of the true God, and was worshiping the gods of the Caanaites against the commandments of God who had brought them from Egypt through the wilderness and guided, led and sustained them for 40 years.

The angel who visited Manoah's wife and told her she would become

the mother of a son, was not a prophet or a man of God they at first seemed to think, but he was none other than Jehovah, the Son of God who appeared first to the wife, then to them both, coming twice, and each time bringing the same good news, that she should have a son, that she should drink neither wine nor strong drink, that she should not eat any thing that grows on the vine, nor any unclean thing, but he was to be a Nazarite unto God from the womb, and he was never to have a razor put upon his head.

A person under a Nazaritish vow is separated from wine, strong drink, eating any fruit of the vine, or anything unclean, or to come near a dead body, but is separated unto the Lord. "All the days of his separation he is holy unto the Lord," Numbers 6:8.

Samson was born a Nazarite. His mother lived a Nazarite from conception until his birth, and while he was the strongest of all men, yet his strength was not in his hair, but in his peculiar relation to God as a Nazarite.

He does not appear to have been so strong at all times, but when the Spirit of the Lord came upon him he could kill the young lion with nothing in his hand. Slay a thousand men with a jawbone; he could catch three hundred foxes, grind the prison mill, and break the pillars upon which the temple of Dagon rested, killing himself and all who were in it or upon the roof of it. All of these things he did during his eventful life. He was not acting the part of a private citizen, but by virtue of his authority as a judge in

Israel, for he judged Israel twenty years.

His chief weakness seems to lie in his fondness for Philistine women of questionable character, but was triumphant on every occasion until he allowed one of them to cut off his hair.

Like all other people of Adam's race, in spite of his near relation to God as a Nazarite, he was like all mankind, and like Jacob's cattle, ring streaked and speckled, had an inherent weakness which nothing short of the grace of God could overcome.

I hope in the future to show what I see in Samson as a type of Christ if it be in accord with God's will.

B. S. COWIN.

PLEASE SEND COPY OF MINUTES TO ELDER DENNY

To the Clerks of our various Primitive Baptist Associations, in Virginia, North Carolina and South Carolina will be kind enough to mail a minute of their 1946 associational sessions to the writer, I will endeavor with the assistance of The P. D. Gold Publishing Company, Wilson, N. C. to give the information through Zion's Landmark as to the time, and place of the coming associational meetings for the year 1947. With minutes of each Association in hand the data as to next years sessions will be available. This is a service the publishers will be glad to render. Unless the minutes are furnished us in advance we cannot render this service to all.

O. J. DENNY, Editor.

Room 425 Wachovia Bank Bldg.
Winston-Salem, N. C.

ELDER FLOYD ADAMS WITH US

It gives us a great deal of pleasure to announce that Elder T. Floyd Adams has consented to identify himself with the Landmark and has joined its editorial staff.

In every way this will be of great value to this paper, and we are sure will give every subscriber and reader a great deal of pleasure. We know of no finer or abler writer or minister, or a better business man. In every way we feel that Elder Adams is par-excellence, and we are quite sure that all of our readers and subscribers feel the same way about him. Personally, we desire to express our pleasure to him, and in doing so we are sure that we voice the appreciation of all of our subscribers and readers.

J. D. GOLD

RESOLUTION OF RESPECT FOR SISTER MARTHA ALLEN

We have again been called to bow in submission to the will of God in the passing of another one of our little flock. One by one our members are crossing the river of death to be with the Lord.

Sister Allen was born April 22, 1872. Joined the church Oct. 9, 1892. Died Sept. 4, 1946 making her stay on earth 74 years, 4 months and 12 days. We shall miss her. I hope our loss is her eternal again.

Be it resolved that: We bow in humble submission to the will of our God who is too wise to err and too good to be unkind.

That we the church at Mebane extend to the family our heartfelt sympathy in this sad hour.

That a copy of this resolution be spread on our church record, that one be sent to Zion's Landmark for publication and one to the family.

Done by order of the church in conference Saturday before the second Sunday in September 1946.

T. F. ADAMS, Moderator
W. A. Hawkins
FANNIE L. WARREN
JODIE WARREN, Committee.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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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OCTOBER 15, 1946

No. 23

PSALM 20

The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee help from the sanctuary, and strengthen thee out of Zion.

Remember all thy offerings, and accept thy burnt sacrifice; Selah.

Grant thee according to thine own heart, and fulfill all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

Now know I that the Lord saveth his anointed: he will hear from his holy heaven with the saving strength of his right hand.

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

They are brought down and fallen; but we are risen, and stand upright.

Save, Lord: let the king hear us when we call.

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

THEY THAT GO DOWN TO THE SEA IN SHIPS THAT DO BUSI- NESS IN GREAT WATERS

—Psalms, Chap. 109

Jesus is the captain of the ship,
He leads the way in light.
The world cannot fathom this sea,
For her inventions are weak.
Life is like the stormy sea,
Casting up mire and filth.
Often like the sea in sunlight
showers,
With rainbow colors bright.
Life is like a flying ship,
Or a fast traveling train.
Many of our loved ones are gone,
No more in time to see.
Life is like the stormy sea,
Her waves so high ascend.
Again how in the depths she sinks,
God makes the storm a calm.
They that go down to the sea
In ships of Gospel truths
That do business in great waters,
Is the work of God alone.
These see the works of the Lord,
And His wonders in the deep.
The sea of God's everlasting love,
For servants to swim therein.
This surpassing sea excels the wise,
The Adamic race is behind.
The world can never swim therein,
For sinking is her lot.
A sea surpassing that of time,
That can never be passed over,
Her waters are crystal clear,
For Christ is her fountain head,
His love for her ever flows.
Laden with fruit she ever stands,
With Jesus ever near.

In the sea of love she swims,
With Jesus by her side.
This sea is dim to this sea in heaven,
Where faith is turned to sight.
MOLLIE SALMONS.
Woodbine, Va.

A POEM ON FAITH

By faith we live from day to day,
And we find that God helps us
along our way,
He gives us the strength we so
need,
And tells us our erring ways to
heed.
We try our best to do that which
is good
But within ourselves we are sinful
and rude
We see our mistakes and it makes
us fear
That God is afar and will not come
near.
And then our hope which has
grown so dim,
Brightly kindles a light within.
And our hopes arise on a heavenly
wing,
We are so rejoiced that we want
to sing
Of our Saviour's love and redeem-
ing grace,
That we feel in our hearts once did
take place.
And our spiritual minds soar high
above,
And by faith we know of our
Savior's love.
By faith we see our Savior's face,
And know 'tis His redeeming grace,

That saves us from our sins and
 grief,
 And gives us a mind of sweet relief.
 By faith we leave this world of
 woe,
 And think of the place where we
 hope to go,
 A precious home in heaven above,
 Where all is peace and joy and love.
 Composed by Mrs. Thelma Wil-
 son, Portsmouth, N. C.

TIME IS LIKE THE RISING SUN

Time is like the great rising sun,
 Hastening from east to west
 Will soon carry us every one
 Away from its earthly shore.
 I remember my youthful days
 This world was my delight
 But when Jesus showed me my way
 He appeared to my sight.
 As ever my Saviour and my Lord
 To drive my tears away
 In my heart the love of God
 Did there sweetly flow.
 Time is like a traveling train
 Carrying us away from time.
 It passes while we let slip
 No more to come again.
 Time is e'er fast rolling on
 Carrying us from its shore
 In heaven above to no time;
 Just one eternal day.

MOLLIE SALMONS.

FALL OF ADAM AND ANGELS

The Lord God Almighty is the one and only Eternal Being, and is not only the Sovereign Creator of the whole Universe, but also the Sovereign Ruler and Disposer of all things therein, both for time and eternity. "All things were made by Him; and without Him was not any thing made that was made."—John 1:3. "All things were created by Him, and for Him."—Col. 1:16.

"Thou hast created all things, and for Thy pleasure they are and were created."—Rev. 4:11.

At the creation He pronounced all His works not only "good," but "very good."—Gen. 1:10, 12, 18, 21, 25, 31. And therefore I believe that all the living creatures were created good and sinless, for they could not be otherwise when they first came forth from His absolutely pure and holy hands. "No Baptist, no Christian believes that God is the cause or author of sin."—Hassell.

It reasonably seems that before the fall of Adam he and all the other living creatures associated together in full peace and harmony. In that sweet springtime there was no death, and no strife or contention among any of them. It would rather seem that their disposition to war and fight came in as one of the sad results of the curse pronounced upon the ground, and also the poisonous bites and stings of some of them. "Cursed is the ground for thy sake."—Gen. 3:17. "The whole earth, which was made for men, and all things in it, of which he had the possession and dominion."—Gill.

Adam was "made upright" (Ecc. 7:29), "upright and perfect" (Lon. Bap. Con., 1689), and had a good moral law, with a just penalty annexed, given him to govern his actions. This law he wilfully violated, and consequently was most justly and fully to blame before the Great Lawgiver. For God did not cause or compel him to transgress, but suffered or allowed or permitted him to do so. "Sin is the transgression of the law."—1 John 3:4.

"And the strength of sin is the law."—1 Cor. 15:56. What made Adam's sin so very great was that it was made directly against the Authority and Majesty of the thrice Holy Lord God Almighty.—Rev. 4:8. "The sin, fall, and ruin of man was of himself."—Gill. "Sin is not an attribute of matter, but of spirit."—Hassell.

It is evident that John supposes a fall in his (devil's) case, no less than in ours, and that, consequently, in the origin of things, all was light and purity, as became a creation called into being by the Word. The cause of evil is entirely moral."—Hassell. "The Scriptures inform us that certain of the angels kept not their first estate. They are spoken of as the angels that sinned. They are called evil, or unclean spirits. Their original condition was holy."—Hodge.

It reasonably appears that the non-elect angels wilfully sinned against the Most Holy God and thereby fell from their first and sinless created estate.—Jude, 6. God did not cause or compel them to sin, but suffered or allowed or permitted them to do so. To my mind they also were not given a physical law to govern them, for there is no place for disobedience in things or persons governed by physical law. But were given a good moral law or command, with a just penalty annexed, and so were justly and fully to blame in God's sight for its violation. "For where no law is, there is no transgression." Rom. 4:15. Their own wilful transgression was the very cause of their downfall. No, God did not in the first place create them devils, nor

did He afterwards make them devils, but they surely made themselves devils by their own transgression. So the non-elect angels became devils through their own fall. They were not devils until after their fall, because they did not before have that wicked or devilish nature, defilement and character. I do not think that there is any such thing as a "good devil," because they all are so wickedly bad, and would gladly act far worse if the restraining hand of the Lord permitted or suffered.

"Why should it not be proclaimed boldly everywhere, that above all the sin, and misery caused by sin, in this world of mankind, there sits on the throne a wise, benevolent, and omnipotent Sovereign who for reasons sufficient in His view, permitted, but did not cause or compel, the fall of angels and men, with the intention of guiding the issue of it all to an ultimate end worthy of Himself—namely, the manifestation of His two great attributes of mercy and justice."—Shedd.

W. S. CRAIG

Cozad, Nebraska.

HE THAT LOOKETH BACK

Jesus said, "No man that takes hold of the plowshare and looketh back is fit for the kingdom of God."

Heavenly things should come first and not second for if second there is a looking back when a minister takes hold of the plowshares to plow in hope and love and reap a bountiful crop. In grace his greatest desires are heavenly things, joy and

love. When a servant takes hold of the plowshare and looks back on the things of this world he has forsaken the kingdom of God.

God places a true messenger in a river that can not be passed over, to swim in a river of risen waters, Ezekiel, Chapter 50. One not called can not swim therein for they are without the faith of God for they know nothing of the strength of faith in weakness and we read in Jeremiah cursed is he that does the work of the Lord deceitfully.

There are many looking back on worldly things not called of God his arm of flesh. Delight and joy in heavenly things withers away and his right eye becomes utterly darkened. Their understanding is taken away, but if the eye of faith becomes dim it will shine brighter again and again for it is the eye of faith that never goes out, is turned into sight at our Saviour's second coming. This eye brightens up on our dying head with a sweet heavenly smile. The affections of a messenger of God are on heavenly things which comes first and not second. Such a one will not allow weeds to grow in his field. His field being free of weeds that the pure word of God may grow and sustain you in grace and no falling angel of Satan is around to prey on his ground nor infest his field.

The people of God should let spiritual things come first and not second for that would be looking back on carnal things and we are commanded to not look back in the morn of the resurrection. Remember Lots wife. But there will be no looking back when Jesus comes with the people of God, for their

minds will be on Jesus and His glorious perfections. Did not Jesus say unto the true messenger let thy fountain be dispersed abroad and rivers of waters in the streets. Spiritual blessings, flowing as rivers of waters and under His shadow we hear the golden bells the gospel trumpet. Not the trumpet in the morn of the resurrection that shall awake our sleeping dust to life at the voice of the Son of God when faith will be turned into sight.

The choice of God was made in eternity. There God loved the elect and hated the non-elect. His displeasure against sin and all wickedness and set their bounds and habitations. And set the spiritual habitation of grace and love, a standing for His church. The people of God live a spiritual life the world cannot live. In this life the people of God are the only ones who bring forth fruit in their heart and souls and in their conduct and life and walk the fruit of faith and peace and love. Christ said, "By thy fruits ye shall know them," St. Matthew 3.

False preachers are as we read in Jude, clouds that are without water, carried about by winds. False ideas or doctrines they are without the Spirit so they can not preach the gospels with power and life. And bearing trees whose fruit withereth without fruit twice dead plucked up by the roots. Raging waves of the sea foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever.—Jude. Being without the spirit so they have no impressions. They are of the world and the money is the machine that

runs the works. They are falling angels of Satan who keep not their first estate but left their habitation.—Jude.

So even their natural talented gift as an orator is taken away. God's command is sure not to declare the whole counsel of God that we may be free from the blood of all men. Free from their sins, that is to declare all points of the gospel. Pointing out to them their sins and transgressions and setting forth the unsearchable riches of Christ. We read unto every one that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that he seemeth to have. St. Luke 68. His understanding becomes utterly darkened. Zechariah Chapter 11. They leave their first estate carnal delights and joys in spiritual things.

In the faith of God's elect I hope,
MOLLIE SALMONS
Woodbine, Va.

CONTENTNEA ASSOCIATION

God has a way of His own, and often times we cannot understand why He does this or that. Many times we go to church expecting a shower of blessings, but we come away without the message reaching our hearts. Again we go, not anticipating anything out of the ordinary, and we come away feeling that it was very good indeed to have gone out to the House of the Lord, because surely God was there. Hence, there isn't any doubt but what the Holy Spirit was at this Association on Friday A. M. when these 14 Elders met there and began to sing those old hymns,

hymns that will live on and on and survive all the turmoil and strife of this jazz age in which we find ourselves living today.

There were 14 Elders present for the opening of services. Elder J. E. Mewborn of Snow Hill, N. C., who is Clerk of this Association, announced that Elder J. B. Roberts of Farmville, N. C., who is Moderator of this Association, had been chosen to preach the introductory sermon for this momentous occasion. Elder Roberts based his thought on a few words taken from the 12th verse of the 4th chapter of the Book of Acts: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. The deep regret of the writer is that space will not permit giving at least an outline of this wonderful discourse, but suffice it to say that it was truly a soul-stirring message, coming from His throne from yonder heaven.

Elder O. J. Denny of Winston-Salem, N. C. followed. He chose as his thought: He shall see the travail of his soul and be satisfied. Elder Denny, as you know, is the Editor of the Landmark and he is one of our best admired ministers of the gospel. Since he is now reaching the age in life when men begin to center their minds on things hereafter instead of things that perish with their using here I don't think it out of order to express, at least in part, my sentiments about this meek and lowly man of God. Why should I be compelled to wait until he has passed on into the great beyond to pay a deserving tribute to such a person? He is a sincere

student of the Bible, a fluent speaker, and a very refined Christian gentleman, in the true sense of the word. When you hear him speak, you can behold in him the Spirit of Christ. His entire sermon was indeed very touching and somehow seemed to have the effect of lifting your own soul nearer the cross. His message was free from any and all criticism whatsoever. He confined his thought to what the Lord has done and will do for His people. The thought he left with us will abide in the hearts of all those who were privileged to hear him. It is, therefore, our sincere prayer that he may be blessed to continue to carry this message to many more hungry hearts who so often feel the need of that spiritual food that comes from above.

Services then adjourned for the lunch hour, at which time everyone was invited to partake of a most delicious meal. After dinner Elder Cobb, Moderator of the Black Creek Association, preached a very interesting sermon, which everyone enjoyed. Elder L. A. Johnson followed. The congregation was large for these services. All went to the various homes feeling that the Spirit of God had been with them.

Saturday morning opened up in a grand way. The skies were clear, and the church-loving people began to arrive early. The following eleven ministers spoke during the day: Sylvanus Gray, C. L. Robbins, Oscar Broom, L. N. Benton, E. G. Hall, W. H. Freeman, R. F. Keaton, W. E. Grimes, J. Bowles, F. W. Rhodes, and A. B. Ayers.

On Sunday morning it became obvious that the church would not

begin to accommodate the large number of people who had gathered there to hear the gospel proclaimed. Therefore, the crowd was divided, some going to the large school auditorium, others staying at the church. There were so many there who were anxious to hear those preachers that both church and auditorium were over-run, many having to stand on the outside. The following Elders spoke during the day: W. C. Edwards, T. Floyd Adams, B. S. Cowan, C. L. Holloway, A. B. Denson, J. D. Fly, E. C. Stone, D. G. Staples, Eddie Humphry, Sam Atkinson, R. B. Denson, W. B. Barnes, and E. W. Moore. There were 32 preachers there, some of whom time would not permit their speaking.

Altogether this was, perhaps, one of the outstanding Associations ever held in this community, and will certainly go down in history as such. Recently it had begun to appear that the people were tired of hearing the gospel preached, but thanks be unto Him, that isn't yet true, for there are still many, many children of God wandering around in this world, hungering and thirsting for something on which to feed their souls. Whenever they find that, then you do not have to beg them to go to church, for they will begin to beg you to let them go. Thus came to a close another great meeting.

A. C. OWENS.

(I regret that I was unable to attend the Black Creek Association, for I was sick and confined to my home. I am pleased to state that the

good Lord has been very good to me and I am very much better and able to be at work.—J. D. Gold).

**QUESTIONS AND ANSWERS
PERTINENT TO THE LORD'S
FAMILY**

Part No. 1

Dear Children of God:

While at my desk this morning the thought came that it is time for you to write again. I made some inquiry as to what I must write. A thought came to write about Christ. But I was not satisfied. I wondered if had not been doing that. Something seemed to confirm me in believing that I had but the thoughts in my mind seemed to urge me to write it again. That was comforting to me. Perhaps God has, as I have pleasant evidence to believe, guided my mind and given me pen strength to put on paper the gospel of grace. But that was yesterday or the day before or last year or ten years ago. If you have preached him as the way, the truth, and the life, a thousand times, on a thousand occasions, to a million people, that is worthless for today. New children are being brought, by the grace of God, into the fold; some have erred that yesterday were firm and unwavering; some are getting older that not so long ago were bright-eyed and erect and firm and steady in step; some have been recently tried by sad, sad afflictions and turmoils of life; some have this thing and not that thing that perhaps they did not have yesterday or last year. If God saves the believer by preaching and (which is the same) then is he not doing that

today? If he impressed you to leave home, family and the things of this life to go yesterday, is he not God today? Are there any slack times in his kingdom? Are there any discharge buttons to be worn by the soldiers of Jesus Christ? As I pondered these things, and as these questions came into my mind, I have received answers. These questions and the answers are pertinent to the Lord's dear family.

God's little children are needy. None can ever know of this need until he or she is thought by the Spirit of the Lord that it is so. There are many crying this thing and that thing. All kinds of false doctrines are advocated and promulgated in the world. I do not know what writers mean except by what they say. To listen at modern theologians one would think that Christ is lost, God is confused and the Holy Spirit was on the verge of calling a sit-down strike. Some would intimate, yea, say plainly, that Christ either needs us to enlarge the borders of the church or to keep up the fences that he has put up. Some would hint, even coming out openly, that we need to lead Christ to either the lost or get his doctrine to the saved!

"He maketh me to lie down in green pastures." Is that so? If it is the truth it will stand any onslaught brought against it. Is there an argument of any kind to be brought against this work of Jesus Christ, that will change the doctrinal sentiment contained in this passage? I have heard this expression, "I do not believe God makes his children do things." Very well. That kind of statement is not any more derogatory nor any more blasphemous

than to say that there is no God. After the sweet singer in Israel has told his experience, to have it given the lie! After God has inspired a man to write for our comfort and our learning, that the salvation of the Lord is his desire, then to have men claiming to be followers of the Lord, to come along and say, why David, you are mistaken about your experience! You could, if you would, be fool-hardy and not lie down. But, dear child of God, leaders may come and leaders may go, preaching the spurious doctrine of free will, free agency but believe them not. It is not the experience of David. If you are related to him it is not yours. You cannot claim a relationship with God unless you are made to lie down in green pastures. David was a man after God's heart. How precious! Although he was a sinner and acknowledged it when it found him out, yet God was making him to lie in green pastures. It was David that needed rest. That is the principle that we must not lose sight of nor deviate from. It was not the Shepherd that needed help from the sheep. Any idea, doctrine or even a remote hint that the Shepherd needs us is wrong. Equally is it wrong to come among the sheep trying to feed them on such indigestible food as that they are capable at any time of doing anything separate and apart from the Spirit of God.

A pasture is a grand thing. Some of them are places fenced in but very little thought given to pasturage. The owner of sheep and cattle could make a pasture so strong that none of them could get out,

even though there was not grass and water. But this Shepherd brings his sheep into this fold. It alone is the work of Him. Not only is the fence (decree) strong enough that none ever get out, but it is built so that none can get in except at the door. In this fold or pasture are green or living things. The promises all become as green plants, having their fulfillment in the green tree. These graces of the Spirit are the things the sheep feed on. But not only do they feed on Christ, in whom all the promises are yea and amen, but here they lie down.

“He leadeth me beside the still waters.” Now let us play on words. Let us lay another thought beside this maxim of truth. Suppose we say that this way, The Lord wants you to let him lead you beside the still waters. Could I get by with it? Is it the truth? Does it fit you? Have you come the way David is telling? Have you come the way Jonah came? Have you come the way Peter came? Have you the experience of the Apostle Paul? If so, you do not want nor cannot live on promises that are yea and amen in us. No sir, not that. But your desire is to be “made” by his grace and love to lie down in his work and his promises and to rest “from” your labors and “in” his. Then there is the water. Ah, yes the smooth, deep clear, still stream of water. It is there in the pasture. It is the enclosure of the Lord and every needed gift or blessing is there. Nothing more to be learned; nothing more to be sought.

(To Be Continued)

SEARCH THE SCRIPTURES

"Search the Scriptures, for in them ye think ye have Eternal Life: and they are they which testify of me says Jesus."

For some reason the above Scriptures have appeared so plain in my mind it seems I have a mind to write concerning same and I hope it is of the Lord, and that he will move upon me, and enable me to write the truth as it is in Christ. That it may be comforting to His dear children, and honoring to His name. First let us see what this scripture says, and that is "search," and why would one have a desire to search. Is it not because he is desiring some understanding of something that is taking place with him or her, and for the reason he begins to look for evidence. You see Christ knew all things, so he wrote this scripture telling his children what to expect when reading the scriptures. So when one has an experience of grace they wonder if any one has had to go through what they are going through. So as they are guided by the spirit of God to read the scriptures they find that over in Ephesians that it says, "For by Grace are ye saved, through faith, and that not of yourselves: it is the gift of God, not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

They also read where Jesus was born in the manger, and how he suffered on the cross, and came forth out of the sepulchre, and ascended back to the Father, and that love was the reason that he

suffered for his people, and also that from the beginning God had purposed that Jesus should save his bride from their sins. They also find that Jesus says he is coming again the second time, and when He comes the second time he is going to gather his children together, and present them to the Father without the loss of one. So we can see when one begins to read these things in the scriptures, and He being delivered and has come to see that Jesus is the Saviour of sinners, and that Jesus is perfect, and we as men are vile, and sinful then we see what this scripture means, "that when Jesus is born in you a hope of glory, and you have eternal life abiding in you, you find a witness in the scriptures. "Because these are the written words of truth and ye have the word of truth in you. So if ye have the truth, the word abiding in you, why shouldn't you find comfort in reading about the true word which is Christ. There is so much that could be said but it would take so much space to print, for we realize that all of the scriptures are pointing directly to how God carries on His work and is not hindered. Even Jonah was made to declare the truth. Saul was made to cry out, and all of God's children are begging God for mercy and evidence. So we can see why the scripture was written. Because Jesus says "there are they that testify of me." Dear Brethren and sisters, and Christian friends, as I know our stay on earth is short compared to hereafter, let us all remember that we should not try to deceive ourselves, and others, but just be what we are, plain sinners

as we hope, saved by the Grace of God, and strive to live in peace, one with another, and when you have a mind to pray remember me.

Mr. Gold if you see fit you may publish this in the Landmark. I was afraid to write. But it seems that I also was afraid not to write. It is a fearful thing to fall into the hands of the living God. May God bless you and all his children.

In hope,

Lester E. Lee.

Dunn, N. C.

A GOOD LETTER

Dear Mr. Gold:

I am very sorry that you are sick and I do hope that you will soon be well. All of us missed you at the Association and I do hope and trust you will be able to attend the next one. There was a very large crowd there we had very good preaching. I certainly did enjoy it. It is a great consolation and enjoyment to me when I mingle with God's people. I love them and I want to die with them in love and friendship.

I like to be alone at times when I can meditate and thank my blessed Saviour for watching over me and the dear Lord has blessed me so many ways. Especially when I am distressed. I don't feel worthy of his blessings. Sometimes I feel so low down in spirit that I ask the Lord to have mercy on me a sinner. I often think what am I. Am I a stranger here below. Sometimes I fear that I have not been born again—then the scripture comes to my mind," if thou believest on me thou shall never die but have ever lasting life." That was a consola-

tion to me.

One night in my dream while I was striving for food and I got to a rough place, I stopped looking over the meadow for a few moments wondering how I was going to pass through; when all of a sudden, I was flying and got over safe and sound. That was the sweetest ride that I have ever had. That is what I am praying for. I want to meet Him in the air and go up in the rapture with him where there will be no more sorrow, pain or aches and where I will meet our loved ones and shout his precious glory name on high.

Mr. Gold I felt impressed to write you when I heard of your illness. I love you in the spirit that my father loved your father. I loved your father too and that makes me be drawn closer to you.

I feel like that you are one of the fold. I hope the dear Lord will be with you in the years to come and that you will be successful in your work. May you keep the Landmark going for they are a comfort to me Mr. Gold. It seems like I ought to say Brother Gold.

I have a dear sister who is confined to her bed and not able to go to church. She has been a faithful member in time and a good woman. If you have the spirit pray for us is my desire.

May the Lord add his blessings upon you and give you the spirit to pray for us.

I am as ever,

MRS. BELLE DEAL SELLERS.
1518 Cypress St.
Rocky Mount, N. C.

ZION'S LANDMAKR

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

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THE PROMISES OF GOD TO ADAM AND TO HIS SEED AND OF JESUS CHRIST TO HIS SEED

The first recorded promise to Adam and his seed, was addressed to the serpent, when God said: "I WILL PUT ENMITY between thee and the woman, and between thy seed, and her seed; to bruise his head and thou shalt bruise his heel." (Gen. 3:15).

When Noah offered burnt offerings unto the Lord, And the Lord smelled a sweet savour, the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done, and said. "While the earth remaineth, seed time and harvest, and cold heat, and summer and winter, and day and night shall not cease." So, until this day we have HIS PROMISE KEPT, and His promises never

fail. Very many faithful promises of God are recorded in the scriptures for man's learning and comfort.

Jesus, as recorded, made many promises to his disciples. One of the most precious ones will be found recorded in John 14th chapter, when He said: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you, I GO TO PREPARE A PLACE FOR YOU AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I am, THERE YE SHALL BE ALSO."

Many promises to his servants are recorded, and have and will be kept. John, the forerunner of Jesus, came to give knowledge of salvation unto his people by the remission of their sins. Through the tender mercy of our God; whereby the dayspring hath visited us. To give light to them, that sit in darkness and in the shadow of death, TO GUIDE OUR FEET INTO THE WAY OF PEACE." (1st Ch. Luke 77 to 80th verses).

Christ's promises to the penitent may be found written in many parts of the Scriptures. Long before Jesus came as a babe in the manger, his coming was foretold by the prophets, and we record what Moses recorded in Exodus as he stood before the Lord with the tables of stone in hand, "And the Lord descended in a cloud, and stood with him there, and proclaimed; THE LORD, THE LORD GOD, merciful and gracious, long suffering, and

abundant in mercy and truth, keeping mercy for thousands, forgiving iniquity, and transgressions and sin, and that he will by no means clear the guilty, etc. (Exodus 34th Ch.) The Prophet Isaiah records this very comforting promise. (Isa. I:18, 19.) "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, yet ye shall eat of the good of the land; But if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it. (Isa. 43:25.) Reads, "I even I, am he that blotteth out thy transgressions, for my name's sake, and will not remember thy sins. And in Isa. 46:13 we read. "I bring near my righteousness (and STRENGTH), it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel's glory. See Isa. 53 and 55th chapters.

Promises for the poor and afflicted: "He will regard the prayer of the destitute, and not despise their prayer." And David said, "I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude, for he shall stand at the right hand of the poor, to save him from those that condemn his soul. Us. 109 30-31.

God and His Son Jesus Christ will keep every promise made to a dying world, so rejoice in God, "For ye are bought with a price, therefore glorify God in your body and in your Spirit, WHICH ARE GOD'S. (Ist Cor. 6:20).

Pardon errors, and may the Lord

have all the praise ever due to Father, Son and unto the Holy Spirit.

In hope,

O. J. D.

THE POWER OF GOD

Samson went to Timrath and saw a woman, a Philistine, and asked his father to get her for a wife as she pleased him well. He did not go as a private citizen, but as a judge in Israel, he sought an occasion against them to begin his life's work in beginning to deliver Israel from under them, as the angel had said to his mother when he announced his coming.

He went with his father and mother to Timrath to consummate the betrothal of the woman to Samson; but he turned aside in the vineyards and a young lion roared against him, and he slew him as if he had been a kid, and he had nothing in his hand. Our Savior turned aside from the glories of heaven to visit the earth and redeem those His Father had given Him, and the lion roared against him. He lived a life above reproach, spent the time of His ministry in doing good to all who came seeking aid. He did good to all and did evil to none, lived as a servant and no guile was found in His mouth.

And although Israel had been looking for Him for more than a thousand years, yet when they roared against Him, and could think of no way to deal with Him but to condemn Him for blasphemy and put Him to death, as they could not bring any other charge against

Him; but in His death he slew them, though he had nothing in His hand.

Samson was different from other Judges in Israel, they used an army of men to destroy their enemies, but God chose to deliver it by one man; a type of Christ who trod the wine-press alone when there was none found to help. His disciples were sleeping while He was agonizing in the garden, and His sweat was as great drops of blood falling to the ground.

His father and mother went with him to receive his bride, and Samson a second time turned aside; this time to see the carcass of the lion he had slain on a former visit. Although the body had formerly been a mass of putrid flesh and unfit for the habitation of any thing as cleanly as bees. Yet they had come and made it their home and had stored honey in it.

The dead lion is a type of the church individually and collectively, the individual is dead, but a new form of life is begun; the strong man has been cast out and a new life has begun, the bees are many but only one swarm, the Spirit is one but many virtues issue from it, love, joy, peace and all the sweet and pleasant things contained in a Christian life are present to comfort, cherish and beautify it. In Songs it is said, "I am come into my garden; I have drank my wine with my milk, I have eaten my honey comb with my honey."

Paul says, "The life I now live, I live by the faith of the Son of God who loved me and gave himself for me," so it's a new life, old things have passed away, and all things have become new.

After slaying the lion Sampson did not even tell his father and mother nor any one else what he had done, and after giving father and mother the honey he did not tell them where he had found it. Showing it to be more than ordinary circumstance which leads to something greater. He propounded a riddle with a promise of a reward if they could solve it during the seven days of the feast, and after several days they sought to get his wife to find out from him and tell them; she lay soon upon him claiming he did not love her by keeping it hidden from her. He said, "I have not told it to my father and mother and now must I tell it unto thee?" This is a type of the secret things which were hidden through the past ages, which prophets and priests sought and waited for but never found. The Apostle Paul said, "In Him are hidden all the treasures of wisdom and knowledge."

Paul says they were kept secret from the foundation of the world are now made manifest by the appearance of our Lord Jesus Christ, who has brought life and immortality to light through the gospel. It had been hidden in Christ and like Samson he passed all others even father and mother and told it to his bride, for no one else could not and would not hear it. For out of the eater came forth meat, and out of the strong came forth sweetness." Jesus Christ came eating and drinking, and was the strength of Samson and all other children of God in every age of the world; and not only His name is sweet but every memory of His grace will never lose its sweetness.

The prophets saw His glory and told what they saw and felt, but no one would hear or receive it but the redeemed. They could tell it only in part, as they could see only in part as through smoked glass, or when He showed Himself through the lattice. But when Jesus came He told it all to His bride, for all He had heard from His Father he made known to the bride which His Father gave Him.

“The secret of the Lord is with them that fear him; and He will shew them His covenant. Psalms 25:14.

Written by request and to be continued.

B. S. COWIN.

SOME COMFORTING EXPRESSIONS FROM THE WRITINGS OF DR. JOHN OWEN.

Dr. Owen was an independent minister, in England, and when he came to his last illness he said: “I leave the Church in a storm; but as long as Christ Jesus is at the helm, **THE SHIP OF ZION IS SAFE.**”

Of the Holy Spirit in prayer, He said: “The Holy Spirit alone guides, and directs believers to pray or ask for anything **IN ORDER TO RIGHT AND PROPER ENDS.**”

For “He maketh intercession for us according to the will of God.” So it is the Spirit of God who directs us as to the design and end of our prayers. For God knows the mind of the Spirit.” We add:

He guides us in all our true petitions, or prayers that are to the comfort of his children, and to the glory of the three-one-God. God the Father, the Son, and the Holy Spirit. Without His Spirit, men ask for their own profit, ease, satisfaction, mercies, peace, and deliverances. And thank God they are not as other men. When the two men prayed the one, prayed thus: “I thank God I am not as other men are, extortioners, unjust, adulterers, or even as this PUBLICAN. I fast twice a week, I give tithes of all I possess,” but the poor publican (a type of all the saints of God) stood afar off, would not so much as lift his eyes unto heaven, but smote upon his breast, saying, “**GOD BE MERCIFUL** to me a sinner.” I tell you, this man went down to his house, justified; rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.” (St. Luke 18th. Ch.)

As truly as it was in that day, so truly it is now, and will ever be as long as the two characters live in this world.

All truly convicted souls plead for mercy and grace, and these are the promised fruits of the Spirit. It is He that worketh in us, both to will and to do of His Good Pleasure.

He is the way, the truth and the life, and beside him there is no saviour, Lord lead us not into temptation; but deliver us from evil, For Thine is the Kingdom, the power and the glory, forever. Amen.

O. J. D.

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PSALM 21.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

He asked life of thee, and thou gavest it him, even length of days for ever and ever.

His glory is great in thy salvation: honour and majesty hast thou laid upon him.

For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

The Lord also thundred in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

For the king trusteth in the Lord, and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

For they intended evil against thee; they imagined a mischievous device, which they are not able to perform.

Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

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

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SYNOPSIS

Dear Landmark readers:

I feel you might be interested in the carrying on of The Western Primitive Baptist Association, which convened with Old Friendship Church Oct. 18th, 1946 in her 70th session, in the South Eastern Part of Houston County Alabama.

The introductory sermon was delivered by Elder Freeman of Little River Association, he spoke very bold yet humble and sweet of the goodness and the mercies of the Great God of Israel in behalf of poor sinners, as evidenced by the hearers. The message was truly of a divine origin, the Moderator then announced one hour for refreshments, after which delegates composing the Association assembled in the house for Associational conference, the Moderator asked Elder H. A. Wade to open the conference with song and prayer, which prayer was truly an indictment by God, and very humbly delivered. The Moderator then called for the letters composing the Association from the various churches, eleven was deposited. The Moderator appointed Elders Oscar Broom of Bear Creek Association, H. H. Chance, and J. A. Brooks of Chipola Association to read the letters, all letters mentioning the state of their Churches as in peace and sweet fellowship. I pause here to say thank the Lord, for such his great name be praised.

Permanent organization being in order, Elder F. A. Collins was retained as Moderator, Elder J. A. Tew was elected clerk, officers being elected by acclamation, unanimously, a token of the oneness of mind, heart and conviction, more evidence of the goodness of God. The Moderator then announced the Association organized and ready for business, inviting Sister Associations of our Faith and order to seats with us, the former order of business was pursued by motion, in that of the Moderator appointing all committees. Committees were all appointed, and correspondence received from Bear Creek Association in North Carolina, also from Chipola in West Florida, Claybank in South Central Alabama, Connecuh River in Central Alabama and Elder Freeman of Little River Association in North Carolina. Correspondence from the above Associations all reporting peace and sweet fellowship, which was received by the Moderator extending the right hand of fellowship in behalf of the Western Primitive Baptist Association.

The Association continued in adjourned session until the following day. Benediction by Elder D. A. Paulk of Clay Bank Association. Saturday morning at ten o'clock the stand was occupied by Elder Oscar Broom of Bear Creek Association of North Carolina followed by Elder H. H. Chance of Chipola

Association of West Florida. God blessed these Elders to give an account of their Stewardship, and prove the great men of God they are.

Elder J. A. Brooks introduced the services with song and prayer. The Moderator then announced the intermission one hour, for refreshments, after which delegates composing the Association promptly assembled in the house to conclude the business of the Association. The usual routine of business was soon over and prayer was offered by Elder E. E. Watson. After five minutes intermission, the stand was occupied by Elder B. P. Hicks of this Association who spoke very forcibly of the great power of God, benediction by Elder Oscar Broom.

Sunday morning session services by song and prayer Elder Joe Hicks of Clay Bank Association. The stand was then occupied by Elder Freeman of Little River Association North Carolina followed by the Moderator Elder F. A. Collins. Thus came to a close the 70th session of the Western Primitive Baptist Association. A bidding of farewell while Hymn No. 613 was sung. Striking hands with each other, in fond hope of all meeting again one year hence at Mt. Gilead Church five miles northwest of Hartford, Ala., to enjoy the 71st session which will the Lord willing be held there, I take this opportunity to ask now that all peace loving Baptists of our Faith and order that are in order to come meet with us and worship with us. You will find a hearty welcome, and an abundance of hospitality that is so prevalent in the deep South, will you please make a

note of the time and place. For further information please communicate with Elder J. A. Tew, clerk or Deacon A. E. Sorrels or the writer, and be assured we desire you come.

ELDER F. A. COLLINS, Moderator
ELDER J. A. TEW, Asso. Clerk
By F. A. COLLINS.

BELIEVING IN GOD

I believe the children of God are led by the Shepherd. David said by inspiration that he was thus led. Paul spoke of being led. Then we are led.

Now this brings some more thoughts. If he makes us do the things we do, does it not make us machines. Does it not take away the force of admonition? Does God move us as he moves the stars, moon and sun? "They" say we say that. It is told on us that we believe in sitting on the stool of do-nothing. They say now, as they said in the days of the Apostle, that we teach and preach to do evil that good may come. But you know who "they" are. There is a "they" that are of God and belong to God. There is another "they" that are as foreign to God and godliness as day light to darkness, east to west, Christ to Belial. One of these is liar to the other (Deut. 33:29). There are some of each "they" in the other. Some in the church, that is their names are on the church book, who do not believe sound doctrine. Some on the outside do believe. The sun and moon are moved how? By laws that God set in motion. No student of the Bible will attempt a denial of this vital truth, Everything is under govern-

mental law. This law either came from God or it came from a Being that is far inferior to our God. There is just one answer. What is yours, dear reader? Is your hope in God? If so, your sole and whole dependence is in Him. You give Him credit and praise and glory and honor for the sun, with its rays of heat and light so blended that they cannot be separated, for the moon with its coming and going, shadows and fulness, for the stars, which he made also, and are expressive of your hope, for the wind that he holds, for the waves that are stayed, for the rain that is expressive of the falling of his doctrine. All these things are made, set in motion, controlled and directed by him and for him. The Scriptures abundantly teach that all other things come in the same category. You need not have the least fear from any created thing. I am not called to preach the devil nor his kind of doctrine but I am, if called at all, under strict orders to preach the gospel. And I want to be thoroughly understood that nothing can be the gospel that shows a lack or that anything is above our God.

The sun, moon and planets race according to his will. Is that true? Why quibble about that? Every child of God that has been touched by the hand of God, really and truly knows that is true. None, would say that the same feeling, that holds the planets in space and in revolution, enables a child of God to worship. But the power comes from the same source. Is it one power that holds the sun in its travel and another that gives me mind to sit here at my desk and

write to you? If so, then which is acting independent of God? The power comes from the same God or one is independent of God.

If I have been called of God to write, somebody has been called to read. If I am called, it is by grace. That grace is effectual. Jesus rules. If he governs his people then he is governor. David said that he led him? Paul declared that, as many as are led by the spirit of God, were the children of God.

Why talk back to your brethren in the language of an Arminian and to him like he was an antinomian? Don't you know that his language is found hundreds of times in the Bible? Really now to be fair, dear brother, don't you know that accusing your brother of believing in "machinery grace" is a phrase you have coined against him in the same way that the phrases, "wine bibber," "gluttonous man," "friend of sinners," etc., came about? May God give us grace to quit calling names and to be about our Father's business.

"He maketh me to lie down in green pastures, he leadeth me beside still waters."

In a blessed hope,

W. D. GRIFFIN.

Covin, Ala.

HAS A SWEET HOPE

Dear Brother Denny:

Just a few lines to tell you how much I enjoyed your preaching Sunday, October 20th and also the sweet fellowship that we had together, at Brother and Sister Nance's home. If I am not deceived, I do love the Primitive Baptist Doctrine, and the people, who make

up the church. It is a rare thing to find people these days; who are, of a Godly conversation; and when you do, it is such a joy, to talk to them.

The day you baptized the wife and me, when we got to our home, the wife says to me, "I am the happiest, I ever was in my life." Well, I was thinking the same thing; so you see, we could agree; and so you see, we can walk together, because we can agree.

I do hope, and try, to pray, for peace, among God's people, and then we can feel sure God will bless us, to sit together, in Heavenly places; and enjoy that peace, that is past the understanding, of the worldly mind. We can feast, on things, by faith, that is, to come; and have a Heavenly feast, here, on earth.

When God is in the matter, it is good, for without Him we can do nothing, and with Him all things are possible.

When I am going about my work; sometimes, I am made to stop and think, as if a voice spoke to me; and seems to say, "Thank God for His goodness to you," and I do try to offer a silent prayer, right there, for His goodness to me, all the days of my life.

Thank God for people, who are not afraid to tell the truth as it is set forth in God's word; that the people of God may have spiritual food, and go in and out and find pasture, that will satisfy their longing souls and that, they can go on their way rejoicing in a Savior's love, who can save to the uttermost all of those He has called into His church. How sweet it is for breth-

ren to dwell together in unity and I feel that can happen only when God is present with us.

I tried to be a modern day church member for 40 years with no satisfaction; longing for something that would satisfy my sin sick soul. I thank God that He has blessed me with a sweet hope of Eternal life.

When He sees fit He will call me away from this vale of tears to be with Him to all eternity.

May God bless you and yours.

Yours in hope of Eternal Life.

T. F. DALLAS, SR.

Box 333, Reidsville, N. C.

We of Reidsville Church are glad to have you and Sister Dallas, come with us, and pray that your church home will be indeed a home while on earth, and that Heaven will be yours to enjoy to all ETERNITY, where THE GLORY OF GOD WILL BE THE GLORY OF ALL THE hosts OF HEAVEN, who shall enter that glorious home eternal. May His blessings be with and abide with you both and be with Reidsville Church and those who turn aside to worship with us.

O. J. DENNY, Pastor.

Reidsville Church for 33 years.

CONTRIBUTORS TO MEMORIAL FOR ELDER WYATT

Below is another list of contributors to the cause of the Elder J. W. Wyatt tombstone to be erected in his memory at his grave in the cemetery at Willow Springs Primitive Baptist Church.

Mr. G. L. Mewborn	-----\$	1.00
Elder W. B. Kearney	-----	2.00
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Mr. E. M. Hopkins	1.00
Elder F. W. Rhodes	2.00

ENJOYS THE EXTRA COPIES OF THE LANDMARK

Dear Mr. Gold:

My subscription to Zion's Landmark will expire with Nov. 1st No. I am now sending renewal, I have read the Landmark ever since I was a small girl, and would feel almost lost without it. That has been a long time, for I have been numbered among the Primitive Baptists for 53 years, united not so long before I was 20 years old. I feel so thankful that I hope the Lord led me to them at an early age. I was an orphan, out in the world teaching school to support myself and to help educate my younger sister. Oh, what a comfort, home, and safeguard the dear old church of the Living God was to poor me!

I think it is so fine of you to print the extra copies, now that you can, and bring the issues up to date. I know you feel so glad that you can. I've enjoyed the letters you've reprinted from some of our dear able Elders that departed from this life many years ago. I remember them, and their precious service to the church and to their God and Saviour. I hope more of the brethren and sisters will write for publication, and tell us of their experiences in this "low ground of sorrow." It would draw us more together in love and fellowship. I get the Landmark, Old Faith Contender, and Signs of the Times, and wish I might receive an Old Baptist paper at least each week. There isn't a church of our faith near enough to us for me to attend, and much of the time I am not physically able to, if there were one. I am old, badly crippled, and suffer from

some serious ailments besides. I am a widow, have five good children, but not any two in one state, the two nearest are more than 200 miles apart. But I must hush telling my calamities for God has blessed me to realize that I must suffer with Him if I hope to reign with Him. Please pardon such a lengthy note.

A poor sinner, saved by grace, if saved.

Sincerely,

EMMA HINES GILBERT.

Woody's Lane,
Madison Heights, Va.

HELPING US OUT

Dear Friend Gold and Landmark Readers:

To help you with copy in your rush to overtake and get up to date, I send you the following:

On Friday morning October the 4th to my gratification one of my daughters left her husband and son and came to our home to take my place as nurse and caretaker for me to attend this 114th fall session of the Bear Creek Primitive Baptist Association. It seems that this daughter of ours was born with excellent determination and talents to be of service to humanity. Then my good Brother Honeycutt from Wadesboro came in his car and carried me to New Zion church out near Concord where we had a most lovely Association lasting three days, Friday, Saturday and Sunday.

The weather was perfect, congregations large and behavior most excellent. We had besides our home ministers the following Elders with us to wit: H. L. Holloway, S. E. Terry, B. O. Thompson, L. M. Benton, F. W. Rhodes, L. A. Johnson,

J. O. Cramer, D. G. Staples, F. H. Nordon and S. Gray and Frank Keaton and Sam Atkinson, all of whom preached to our comfort and in perfect unison of the Holy Spirit. No controversy or idle surmise or idle jangle during the meeting. They preached Christ Jesus our Savior. Salvation by grace and grace alone. Lovers of truth were much comforted by these services and we believe God was honored. It happened to be exactly fifty-nine years ago when this writer attended this Association as a messenger.

Yours in hope,

J. W. JONES.

Peachland, N. C.

EXPERIENCE

Dear Brother Gold:

It is time to renew my subscription to the dear old Landmark. I have wanted to renew it before but have not felt like writing.

I was received fourth Sunday in May at Muddy Creek. I still don't feel worthy to be with such good people, seemed like I had to go. About a year before I was received I went to Cyprus Creek to hear Brother Sam Atkinson and Brother Spades. I thought I had never heard such sermons, I thereby enjoyed it. After service I went up to the stand and gave Brother Sam some money and shook his hand. I could not keep the tears back. He said when I shook his hand, Are you a brother? I told him "No," I wish I were. I came back home and went to the field to work. I was cultivating corn and I got in such a bad fix I could not tell my mule which way to go. I soon got better. The Lord first came to me when I was 14 years

old. I thought for about three days my time on earth was done. When the sun set I had no idea I would be living. While I was in that fix I hoped the Lord would come and carry me away. I stayed like that until last spring when I went to hear Brother Williams. I did enjoy his sermon. I went to bed that night, but could not sleep.

I went to church again after that and it seemed that a small voice spoke to me and told me to get nearer the front when communion started. I shook so badly I could hardly sit still. They sang song No. 3. I could stand it no longer; tears came. After church Brother Ransom announced that there would be open door to the church, so I went up. I will never forget how brother Ransom's voice sounded.

In conclusion, dear brothers and sisters, please pray for me.

A Brother in Christ I Hope,
ERNEST JONES.
 Chinquapin, N. C.

THE RICHES OF HIS LOVE

Dear Christian Friends:

Of late I feel so cast down but I hope not "destroyed."

I do not get to church much now, but it is my meat and drink to hear them tell of the riches of His love, God knew the objects of His love (the elect). He knew the children given to Christ could not redeem themselves nor make themselves righteous, so Christ came to do that Himself. Jesus Christ was sent to do the will of His Father. Christ said, "I give them eternal life and they shall never perish." He shall save His people from their sins. It seems so to speak they are all one

family, born of the same Father.

It was made so plain to me that Jesus died for sinners. Oh, thank the Lord and all that is within me praise His great exalted name for the unspeakable gift of His dear son who came into this world of sin and sorrow and bled and died for sinners such as I am. Oh, there is none other way, and if I am not embraced in that covenant I am lost to all eternity. I have a precious hope I would not give for all worlds like this. There is nothing good in my flesh. The pleasures of earth soon fade away, there is nothing of an earthly nature that will last. "Then what a friend we have in Jesus."

Some times dear brethren I feel that I am not given to receive the joyful sound, like some others, and then again I feel like crying aloud, Glory to God in the highest. Why is this? I often ask myself. I know unless God gives the preacher the ability and causes the Holy Spirit to operate upon his heart, he can not preach the gospel. Neither can I hear the joyful sound unless God gives the learning ear and the understanding heart. This blessed truth never grows old. Christ will do the Father's will, so victory is sure in Him.

Yours in humble hope,
MRS. HENRY FOX.
 Rt. 3, Roxboro, N. C.

COMMENDATION

To the Landmark readers:

I have known and highly regarded Mr. C. W. Vass for many years and believe him to be a sound and worthy Primitive Baptist. Both his poetry and prose are fully endorsed

for publication in Landmark columns.

We invite him to write more often. Several years ago he was a welcome correspondent to Landmark columns. May the Lord bless him for years to come.

In hope,

O. J. DENNY.

Winston-Salem, N. C.

SLED TEARS OF JOY

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

Dear Brother Denny:

I was very glad to see you again and hear you preach the everlasting gospel with power and sweetness at the Kehukee Association held near Williamston, N. C. Tears of joy filled my eyes to overflowing while blessed, as I hope, to hear "the joyful sound." Surely I sat in one of the "heavenly places in Christ Jesus," among the saints of the living God who were made glad by the glad tidings proclaimed by you and others. The doctrine of the above Association, of which the late Elder Hassell was Moderator for a number of years, is sound and the ministry conservative. I once heard an able minister of another Association refer to the present Moderator of the Kehukee Association as being a standard Baptist, and I agree with him in his opinion. He is wonderfully gifted in expounding the Scriptures. His words are weighty and fitly spoken in defense of the truth as it is in Christ to the comfort and edification of his hearers. Well do I remember the sermon he preached from the 17th chapter of John on the closing day of the Association held with the Church at Briery

Swamp in 1943. How confirming in the doctrine of grace! My cup was filled as I listened to this sermon and one by the Clerk of the Association, while I thought the day before (not being blessed to hear) that I would have to return home empty.

During a severe nervous depression suffered since then, I thought many times of how I enjoyed these sermons, but could not feel as I did while listening to them with such joy and contentment. I suffered much and in my extremity I greatly feared that I would never be comforted again, that I had deceived the church and myself, and I was ready to give up in despair. But in the spring of 1945, to my great surprise, I found myself melted down in tears as I heard a sermon preached with much power and liberty at the Norfolk Primitive Baptist Church. Hope sprang up anew for, thanks be to God, I was comforted again.

It was spring time in my soul again after an extended winter of gross darkness and bitter suffering within. Many times in my anguish and agony I felt the poisonous and fiery darts of the evil one who is ever on the alert to assail with his powerful temptations. I am glad that his power is limited by the omnipotent God who reigneth supreme and "doeth according to His will in the army of heaven, and among the inhabitants of the earth and none can stay His hand, or say unto Him, What doest Thou?"

While I lost confidence in myself as to being a child of God, feeling at times that my estate was fearful, the brethren and sisters never seemed

to lose confidence in me. They endeavored to console me during this season of spiritual desertion, when it seemed that I had no access to God in prayer, but without avail. I felt as if I were in a different world and could not understand how one could sink so low in feelings after enjoying so many seasons of clear shining, and having so many sweet and comforting dreams or visions of the night in which I wept much for joy. I believe in dreams, but not in all of them, because I have many that are too silly to mention, to which I attach no significance whatever. Jacob had a wonderful dream which was of the Lord and is certainly not to be set aside as meaningless.

Sometime before I experienced the season of darkness referred to above I had an impressive dream which I turned into poetry as per the enclosure. Now the laying aside of the cord in the dream, which cord, as I hope, represented faith, was somewhat disturbing to me as indicated. I wondered if mine were only a temporary faith instead of that of God's elect. We would like to know that we are children of the heavenly King, that we are soldiers of the cross. In this connection I quote the first verse of a familiar hymn written by one of the illustrious Johns—John Newton, who also wrote a book entitled "Out of the Depths."

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?

One night I sat down with Gadsby's Hymnal in hand, desiring that I might turn to a hymn bearing on

forgiveness if my sins were forgiven, and when I opened the book my eyes fell upon these words:

"Blessed with the pardon of her sin,
My soul beneath thy shade would
lie,

And sing the love that took me in,
While others sank in sin to die."

Now I didn't feel that I just happened to open the book where I did, and I went to bed rejoicing. I don't know what you will think of this little experience, but I do know that for the time being I was sweetly relieved. And it is soothing now to think of the peace and rest enjoyed. However, one cannot always enter into the joys of past experiences, as you know.

Hoping to see you at the next session of the Kehukee Association which, the Lord willing, will be held with the Church in Norfolk, I am,

Yours in Hope,
C. W. VASS.

1901 Parker Avenue,
Portsmouth, Va.

Looking For the Saviour in a Dream

(Titus 2:13; Hebrews 9:28)

One night I dreamed of walking
Among some lofty trees,
Whilst heavenward I was looking
Between the tops of these.

It seems that I was holding fast
One end of a heavy cord,
That reached upward above the
skies,
Even unto the Lord.

Jesus was at the other end for I
Distinctly felt Him there,
But could not see within the veil,
The One exceedingly fair.

I was looking for Him to appear,
But He was never seen;

Still I'm hoping the Beloved to see,
Without a veil between.

Now in the dream it seems I laid
The folded cord aside,
And this led me to wonder if
I in the faith abide.

But faith is not continuously
Drawn out in exercise;
Nay, often in this vale of tears,
Saints find it otherwise.

Still in the wilderness we walk
By faith and not by sight,
And as the poet has aptly said,
We travel much by night.

—C. W. Vass.

**CHRIST ANSWERED MY
QUESTIONS**

The Question.

What can I offer, O my God,
In lieu of all my sins?
How can I drop this heavy load?
O, how must I begin?

Christ's answer.

"I am a prince exalted high,
To thee repentance give;
I gave my life, your sins to buy,
And by my life YOU LIVE.
I love the sheep my Father gave,
I gave my life for them:
I left my home in Heaven TO SAVE,
To save them from their sin.
I took their flesh, also my blood,
I paid the debt they owed.
I reconciled them to their God,
And bore their heavy load.
They were as paupers here below,
I found them all in shame,
But I have come to let them know,
That they shall bear my name.
They are my brethren by their birth
SO CHILDREN DO NOT MOAN;
You have a home beyond the earth,
Around my Father's Throne.
From every sin, you shall be free,
And free from every fear;

You jointly are all heirs with me,
And you shall have your share.
The powers of Hell cannot destroy,
That love twixt you and me,
Although on earth they may annoy,
MY BLOOD HAS MADE YOU
FREE.

By ELDER LYTLE BURNS.

MRS. MARY ANN STOKES

It is with a sad heart that I attempt to write of the life and death of my precious mother. Mrs. Mary Ann Stokes. She was born June 1st, 1866 and was killed in an automobile accident Aug. 10th, 1946 at the age of 80 years, two months and ten days.

She was the oldest child of James and Rebecca Tyson Hardee and the widow of Elder G. W. Stokes who preceded her 23 years and four days.

Mother united with the church at Red Banks the second Sunday in July 1903 and was baptized the following day by Elder H. B. Tucker. She was always faithful in attending her meetings, also the Associations which she enjoyed so much.

She leaves to mourn their loss two daughters, Mrs. S. C. Carraway, Goldsboro, N. C.; Mrs. D. T. Jones, New Bern, N. C., Route 2; and five sons, W. N., Charlotte, N. C.; J. O., Hamilton, N. C.; J. B. and W. R., Greenville, N. C., Route 3; and G. L. of Richmond, Va. and 40 grandchildren and five great-grandchildren and four sisters and two brothers.

Mother's desire was to pass away suddenly and the good Lord answered her prayers. Oh what a shock it was to us for we loved her so much and how we do miss her for she was so gentle and kind. But we sorrow not as those who have no hope but feel our loss is her eternal gain.

She is not dead but sleepeth and on the great and glorious morn of the resurrection when Jesus shall descend from heaven with a shout and with the voice of the arch angel and with the trumpet of God we believe her dear body will be raised and fashioned like unto his own glorious body and will be caught up together with the sleeping saints to meet the Lord in the air and so shall she ever be with the Lord.

Her funeral was conducted at Red Banks by Elder J. B. Roberts and then taken to the family cemetery and laid by the side of my dear father under a mound of beautiful flowers to await the resurrection morn. Mother we miss you so much but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by her heartbroken daughter,
MAGGIE STOKES CARRAWAY.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. F. Adams, Willow Springs

VOL. LXXIX

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WILSON, N. C.

NOV. 1, 1946

EZEKIEL 16th CHAPTER (Continued)

Under the similitude of a female child cast out, after the Lord is portrayed as the savior, and having bedecked her, (ISRAEL) and the Lord said thy renown went forth among the heathen for thy beauty, for it was perfect through MY COMELINESS WHICH I HAD PUT UPON THEE, SAITH THE LORD.

PLEASE NOTE she was made beautiful with the COMELINESS OF THE LORD. We read "All good gifts come from above."

But we note that she did not trust in the Lord, to give him praise, but thou didst trust in thine own beauty, and playest the harlot because of thy renown, and poured out thy fornications on every one that passed by; HIS IT WAS." (Ex. 16:15).

Verses 16 to 23d show how she took all the fine clothing and ornaments of gold and silver

etc. to further her whoredoms.

So the Lord said: "Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistians, which are ashamed of thy way.

Thou hast played the whore also with the Assyrians, because thou wast unsatiable, yea, thou hast played the harlot with them, and yet could not be satisfied." (Verses 27:28 etc.

The Lord compared her to a wife that committeth adultery, which taketh strangers instead of her husband. (Verse 32).

"We have here, said Hawker, in his comment, under the same figure, carried on, of the sad departures which, even after grace, is too often discoverable in the church. ISRAEL OF OLD, to whom the prophet is speaking, was remarkable for this apostacy and rebellion through their whole history. And the Church of God may now but too justly be arraigned to the question, WHAT THEN ARE WE BETTER THAN THEY. No, by no means. Romans 3:9 reads, "What then are we better than they? No, by no means, for we have before proved both Jews and Gentiles, that they all are under sin; As it is written there is none righteous no not one." Let us seek personally for the profiting by this sacred scripture, and leave ISRAEL'S history to look into our own. May not you and I both behold in what is here said, as in a mirror, our own features. If we trace it to the days of our unregeneracy, we shall find the sole cause

of our conversion was to the LORD'S PASSING BY AND BIDDING US LIVE. And may we not equally refer our present state, that we have not totally fallen, and been cast away, to the same cause? Doth not every thing in us and about us, say, "IT IS OF THE LORD'S MERCIES, THAT WE ARE NOT CONSUMED? THE LORD WILL NOT CAST OFF FOREVER: BUT THOUGH HE CAUSE GRIEF, YET HE WILL HAVE COMPASSION, ACCORDING TO THE MULTI-TUDE OF HIS MERCIES. (Lam. 3:32; and 3:10).

Yea, may we not both frequently hear, as it were with faith His voice; saying, "Yea, Thou hearest not; yea, thou knowest not; yea, from that time thine ear was not opened; for I knew that thou wouldest deal very treacherously, and was called a transgressor from thy womb. (Isa. 68:8.)

While the ISRAELITES, THE CHOSEN PEOPLE OF GOD, had sinned greatly, yet the Lord promised mercy in the end for He said, "Nevertheless, I WILL REMEMBER MY COVENANT WITH THEE IN THE DAYS OF THY YOUTH AND I WILL ESTABLISH UNTO THEE AN EVERLASTING COVENANT."

Then shalt thou remember thy ways, and be ashamed, I will establish my covenant with thee; AND THOU SHALT KNOW THAT I AM THE LORD.

That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith your God."

Excerpts from REFLECTIONS BY HAWKER. "Behold what a complete representation the Lord here makes of every sinner as brought into perishing circumstances by the fall. What are we, What is every man? by nature and practice, but like this poor, helpless and unconscious infant thrown out to perish in an open field. We are not only exposed to endless ruin, unable in ourselves, like the new born child, to lend a helping hand to our own recovery; but we are, like the babe unconscious of our danger, and not sensible of our wretchedness.

Hath Jesus passed by and bid us LIVE? Hath He not withstanding all our vileness? Hath he loved us in our low estate? Hath he washed us in HIS OWN BLOOD? IS IT IN AND OF HIS COVENANT LOVE THAT ANY OF US JEW OR GENTILE CAN EVER BE SAVED FROM OUR SINS.

O. J. D.

EZEKIEL'S WORD PICTURE OF THE TOTAL DEPRAVITY AND SALVATION OF ISRAEL.

Under the similitude of a newborn female infant cast out and left to perish this chapter describes the hopeless state of human nature by the fall. The riches of grace in the salvation of such is beautifully represented, and both are very strikingly described.

As to the carnal nature of the Lord's people, by virtue of the fall, we read, "And as for thy nativity, in the day thou wast born, thy naval was not cut, neither was thou washed in water to supple thee; thou wast not salted at all, nor swaddled

at all."

"None eye pitied thee, to do any of these unto thee; when thou wast cast out in an open field to the loathing of thy person, in the day that thou wast born." Verses 4-5.

Comment by Hawker: "We have not only the weakness and helplessness of every man's state by nature, here represented to us, but, what is more to the purpose and indeed the great object intended to be shown, from EZEKIEL's preaching, we have the total ruin of that nature by the fall set forth. Every son and daughter of Adam may be truly said to be cast out to the loathing of their person, and left everlastingly to perish for any help or pity all earthly creatures could give. Let us contemplate a state so awful; then recollect, that it was and is both yours and mine, and by both original sin and actual transgression."

"And when I passed by thee, and saw thee polluted in thine own blood, I SAID UNTO THEE, when thou wast in thy blood; YEA, I SAID UNTO THEE LIVE, and he repeated it a second time, LIVE. (Verse 6.)

Comment by Hawker: "Here is the grand cause and the only cause of man's recovery. Jesus passing by, as the divine Samaritan, and beholding our nature, in our own blood. His grace and not man's merit is the sole source of all that follows in mercy. For though the Lord takes occasion from our misery to magnify the riches of his grace, yet his love and mercy are both before our misery. And there is another uncommonly great beauty in the Lord's repeating the

statement, When thou wast in thy blood, I SAID LIVE. Read the promise in the 7th and 8th verses.

Then WASHED I THEE WITH WATER; yea, I THOROUGHLY WASHED THEE. WASHED away thy blood from thee, and annointed thee with oil. (9th verse). "I clothed thee with broidered work, and shod thee with badgers skin and I girded thee about with fine linen, and I covered thee with silk. I decked thee with ornaments and I put bracelets upon thy hands, and a chain on thy neck, And I put a jewel in thy forehead and I put earrings in thine ears, and a beautiful crown upon thy head.

Thus wast thou decked with gold and silver, and thy raiment was of fine linen and silks, and broidered work; thou didst eat fine flour, and honey and oil; and thou wast exceedingly beautiful, and thou didst prosper into a Kingdom.

"And thy renown went forth among the heathen for thy beauty, FOR IT WAS perfect through MY COMELINESS WHICH I HAD PUT UPON THEE, SAITH THE LORD.

Comment by Hawker: Let the reader mark one by one the several precious things here said by the Lord, and explain the whole by Gospel language, and what will amount to but this, that when Jesus passed by, that is, came into the world to seek and to save that which was lost, He saw His Church, in the very same state as the poor female child cast out and loathsome to every one but HIMSELF. IT WAS JESUS that spread HIS SKIRTS OVER HER, that took her into covenant, that made her his own by

union and nature. His salvation was her all and in all. He washed her in his own blood, clothed her with garments of salvation, like gold and silver and, fine linen, etc., beautiful robes of righteousness which he alone wrought.

Does not the church today and every day derive all her beauty and loveliness from her adorable Lord, and in grace here and glory hereafter to all eternity it is in Jesus and from Jesus that all her praise is ever due.

O. J. DENNY.

RESOLUTIONS OF RESPECT

In as much as it has pleased our Heavenly Father to remove from our midst by death, Brother Ben C. Clayton, August 18, 1946; We, the Church at Angier, bow in humble submission to His divine will, Who doeth all things well.

Brother Clayton united with Angier Primitive Baptist Church March 10, 1930 and lived a loyal member until death, always filling his seat whenever he could. He will be greatly missed by all that knew him.

Be it Resolved, that we express a word of sympathy to his dear children who are left to mourn his death.

Be it further Resolved, that a copy of this resolution be sent to the family; one sent to Zion's Landmark and the Primitive Baptist for publication and also recorded upon our church records.

Ordered by the Church in Conference Saturday before the First Sunday in September 1946.

ELDER J. T. LEWIS, Moderator
M. E. FISH, Clerk

IN MEMORIAM

In loving memory of my father, George Thomas Williams, who passed away Nov. 24, 1945. He was born April 20, 1877 in Beaufort County, N. C. to Elijah and Nancy Williams. He married Rosa Mauis Luper in 1902. Six children were born to this union, there are five that survive: Roy F. Williams, Raleigh, N. C.; Paul B. Williams and Mrs. Mattie L. Hinton of Elm City, N. C. Route 1; Solomon L. Williams and Fannie Mae Williams of Sharpsburg, N. C. Route 1.

Our mother died in June 1914 when all we children were small. It was impossible

for papa to keep us all together. The Lord blessed us to have a good home with our relatives.

He married Mrs. Mary Jones Hill in 1929. She died 1937.

Papa united with the church at Pleasant Hill, July 23, 1898. He remained a faithful member until death. I miss him so every fourth Saturday and Sunday, for he was one that believed in always filling his seat if he could, and for several years with us so he could attend his church he had been coming to spend the weekend meetings. He was on his way here when he had a stroke of paralysis. He lived only a few hours after he arrived here.

His funeral was conducted by his pastor, Elder A. B. Denson, who spoke most comforting. His body was laid to rest in the church cemetery at Pleasant Hill. I feel that his spirit is resting peacefully, awaiting the resurrection of our bodies.

His daughter,

FANNIE MAE WILLIAMS

MT. ENON ASSOCIATION

The Mt. Enon Primitive Baptist Association convened this year in its seventy-third session at El Bethel Church, Tampa, Florida, on Friday and Saturday before the fourth Sunday in October, 1946.

The six regular corresponding Associations which have continued to meet with us ever since they took up correspondence; and I am pleased to state there has never been any confusion toward them and the Mt. Enon Association

In view of the late wars of the nations of the earth, we want to praise the dear Lord the more that He has blessed our church in peace and union.

We were graciously blessed with thirty-one gifted preachers from peace loving Associations. Our only regret was that we could not preach them all in the time allotted for preaching services, otherwise we believe all were well provided.

It is generally known that this Association has stood firmly in the Apostolic Faith and order all these years.

Our next Association will be held with Empire Church near Mascott, Lake County. Elder M. L. Gilbert has faithfully served this Association for fifty-two consecutive years; first as Clerk and since as moderator. He is now in his ninetieth year and in good health. He still serves churches and preached the sweet Gospel of salvation by grace as strongly as he ever did. His greatest desire is for love, fellowship and peace to abound in all our churches.

Submitted in love,
EMILY W. STANALAND

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters 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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