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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

NOVEMBER 15, 1948

NO. 1

PSALM 58

Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men

Yea, in heart ye work wickedness: ye weigh the violence of your hands in the earth.

The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear;

Which will not hearken to the voice of charmers, charming never so wisely.

Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord.

Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun.

Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

So that a man shall say, verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL"

Isaiah liii. 6

Mocked and buffeted in scorn,
Scourged and bleeding, faint and
worn,

On His brow the thorny crown,
Crimson drops fall streaming down
Tears of blood, O sinner, see
Jesus weeping blood for thee!

Meekly yielding to His foes,
Calmly onward still He goes:
See the suffering Son of God,
Trembling bends beneath our load!
See Him, sinner, weeping, see
Jesus crucified for thee!

On the cross uplifted high,
There He hangs to bleed and die;
"Numbered with transgressors"
there,

Hear His agony of prayer:
"O My God, I cry to Thee,
Why hast Thou forsaken Me?"

There, transfixed, thy Saviour see
Groaning on the cursed tree;
O what throbbing anguish burst
In that bitter cry: "I thirst!"

Yet they gave Him in His thrall
Only vinegar and gall.

Jesus died upon the tree,
Men and angels stop and see:
By that agony and blood
Is appeased the wrath of God.

Heaven is opened, mercy free,
Through the blood of Christ
for me.

—Communicated

LED BY THE SPIRIT

Dear Brethern in the Lord:

I think of you often and wonder how you are getting along. My travel is varied to the extent that I wonder if I am born of the Spirit. We are told that "as many as are led by the Spirit, they are the children of God." I find my walk and conversation leading to so many unbecoming things that I am sorely exercised to know if my kindred (if indeed I am related) in the Lord have such sore doubts and fears as I am daily perplexed with. I believe when given to that grand and high privilege, that the poor, wayfaring, famishing of the Lord are being led by the leadership of that blessed Spirit. Not for one fleeting moment do I want to lay claim to being led into the sensual, fleshly things of nature by this Holy and Divine Spirit, but I do want to confess that I am a sinner. I am guilty of every hue and description of sin. I believe when the Spirit of Almighty God teaches us our standing before him that we lose sight of other people being sinners. They become in our sight saints and we then and there and forever (while in that frame of mind) become the vilest of all the earth and our case is an outstanding one. We are then led to that most glorious condition that the beloved Paul was when he said "that this is a faithful saying and worthy of all exception, that Je-

sus Christ came into the world to save sinners, of whom I am chief". To those being wrought upon by this leading, prevailing Spirit, we find a sweet consolation in Paul's speaking in the present tense. It is not that we are happy about being sinners, but our happiness is in having an Advocate with the Father now, inasmuch as every quickened child of God has found out that they are still sinners.

Being led by this Spirit does not leave any room to claim the credit for going. Yet, I find a great peace of mind in thinking that the redeemed of the Lord are surely getting up and going to Him, leaving behind every vestige of confidence in all they have done, and at that time with no hope of ever being able to think one thought aright. Just as sure as we are led, we are led with a definite purpose in view. Our God does not experiment to see how we will follow, but there is a leading to Christ. What bitter experience to be led to Him whom we have despised, whom we have sent suffering, bleeding, dying, to the rugged tree of the cross, whom we said should never rule over us. This being led to something signifies that we are being led away from something. At the beginning of this leading, we fly to our ourselves for succor. Never until now have we really felt that something had to be done, but as those firey darts of that consuming Spirit enter our bosom we see the need of work being done. We are not yet ready for the glorious sight of the robe wrought out by this precious Personage and we know so little, or rather we know just enough to get to

work on it ourself.

This is a start. We hear much about starting to God. It is a subject worthy our most rigid consideration and examination. The beginning of this being led, is as much the work of the Spirit as is the finishing up of it. Just imagine a poor frail lamb starting to the green and lucious pastures without the Shepherd. Paul's confidence was not that he will start but you can finish. He preached and wrote and believed a better doctrine than that. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." One thing that we hear so much about is the wresting of the Scriptures out of their proper connections to suit our own fancy. If we were to do any wresting with this it would be to take out words and put them in. It is the confidence of Paul that he that hath begun the work in you will finish it. If I preach the same doctrine that Paul preached and if my confidence is in the same thing his was, then I must write and preach that the same Jesus that began working in the Philippian brethern begins in the brotherhood now. Do not forget the text. It is a good one. "As many as are led by the Spirit of God, they are the sons of God."

"My sheep hear my voice, and I know them, and they do follow me." You can pry, and wrest, and twist, but you cannot get anything in that but grace. There is a following of Jesus Christ. You could talk to me until we were all ready to pass out, that the children of God did not have anything to do and it would not make the least impres-

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sion on me. Such an expression "as sitting on the stool of do-nothing" is the coinage of this vain and passing and perishing world. It was made up to slang and gainsay for the simple reason that the first fellow that used it was the most ignorant man in the world. He thought we were behind the time because we did not advocate action in order to be born into the world. Doing something in order to be born spiritually is too late, because "as many as are led by the Spirit, they are the sons of God." Being led by the Spirit necessitates a following. Anything else besides the leading of the Spirit manifests us as not sons of God. If there was ever a time when our following was not the direct result of his leading, then when that time comes in our pilgrimage, we are proving conclusively that we are not the children of God.

I hope that I love the apostle Paul and his defense of the truth. I am not like he was unless my hope is a good hope through grace. If it is, and I am called by grace to preach Jesus, then I must preach what Paul did. He did not look upon Him as being divided, but that he was a complete Saviour. The Author and Finisher of our faith; the one that has, as we hope, begun the good work in us, and that he will continue to perform it all, until the day of Jesus Christ.

I believe this "until the day of Jesus Christ" has a two-fold meaning. Not only does he awaken us (or if you prefer, quicken), starting us to practicing law for a livelihood, bringing us to starvation on husks, tearing every shred of that law nest from around us until we fall into the

billowing clouds of smoke, feel the searing heat of God's avenging wrath being poured out on a sinner but finally to be caught up on the wings of the Sun of Righteousness into a Day of perfect peace and rest. Thus, this is a complete start or beginning by the Spirit and ending in the perfect gospel day. But I like to think of that "day" as also being that time when the Holy One has come back to earth and brought all His sleeping brethren from the four directions of earth and brought them into the glorious reception place of the Son and His Bride; to hear my Brother tell our Father, after He has finished His work of raising them in His likeness, "Father, here are all the children which thou hast given me."

At another date I will, the Lord willing, write further on the same subject. Until then I am, I hope,

Your unworthy brother
WILLIAM D. GRIFFIN
Covin, Alabama

READING THE LANDMARK AT EIGHTY YEARS OF AGE

Zion's Landmark

Wilson, N. C.

Attention of Mr. Gold

Dear Sir:

Enclosed is a post office money order for \$2.00 for subscription to Zion's Landmark.

I am eighty years of age, unable at present to do anything but read. I have been a devout reader of The Landmark for over 30 years. Love the truths which are so often printed therein. It is so much comfort to me. I love the Primitive Baptists and for what they stand. I have always loved them.

May I ask for the wishes and prayers of those who love the Lord. Please endeavor to see that I do not miss any issues for the coming year.

One who has a hope,

MRS. H. J. ROGERS
2027 W. Main Street
Richmond, Virginia

A GOOD LETTER

Varina, N. C.
Oct. 1, 1948

Mrs. Irene Manning
Norfolk, Virginia
Dear Sister Irene,

It surely was nice to have your mother with the rest of the Norfolk people to visit with us during our Association, but it would have been a pleasure to have had you and Robert along with the rest. We are hoping to have you sometime. The Lord said, "My ways are not your ways." We just can't understand ourselves, and why things are just as they are, but God knoweth all our ways, and all we know is the past as yesterday.

No wonder Paul said, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His ways and His knowledge past finding out."

When we measure our thoughts they are foolish, vile and sinful and our ways are contrary to our purposes, when we would do good, evil is present with us and then would we do not, and the things we would not do, that do I. But we have an humble hope that God has revealed Himself unto us in a way that we may see just how vile and prone to sin we are, but oh! what a joyful thought that He has blessed us with

a glimpse of Him as He has passed our way, and that He for the moment has caused us to think upon Him and to understand in part His ways.

It is in His passing by our way that enables us to rejoice in Him and to say my Lord and my King. We have come down to the bottom for him to pass our way. One climbed a sycamoure tree because he was little in stature, but Christ said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." This day. The beauty in this text is we must come down before the Lord enters in and that it is God that brings us down. Then another thought that because we are so little in stature that is we feel little, yes, the least in the Father's kingdom, yet some how we try to climb up that we may see this is our way and also the Lord's way. "I will bring them by a way they know not." This is the Lord's way of revealing His way unto us.

Glorious thought. He calls us down and we come at His bidding in fear and trembling but to hear the voice of the Saviour say, "This day." Not another day but the day that is now, the glorious day, the gospel day, the abiding day of our Lord in this earthen vessel or body of ours.

Christ said unto the pleading thief, "This day shalt thou be with me in Paradise." The promise was to the pleading sinner, the conscious sinner, one who was helplessly dying upon the cross. All his earthly friends had forsaken him, the law had condemned him and death was his portion. In this condition he was the most God blessed man in all the world that day, first because he

was dying beside his Lord, second, because he had a repenting heart to confess his wrong before and unto his dying Lord and third, the sweetest promise that has ever been spoken to man. This day, thou, the thief, the man who was paying his last debt, satisfying the demands of Divine justice, this sinful man should, could, and did, hear the voice of his redeemer say thou shalt be with me in Paradise. A place to feel free from all law, a place to be at ease, a place of rest, no more to die, no more to hang upon the cross, but to be with Jesus. How long? Forever.

Oh! Joyous thought, to feel free and pardoned from all sin in time to shame and in eternity to condemn. What have I done to merit this honor? Nothing. No worker of righteousness whatever, for all of my righteousness has been as filthy rags in His sight. How then do I rejoice in a crucified and risen Saviour? Because He has revealed unto us the riches of His Grace that was treasured up in Christ before the world began and that by His obedience we are the happy recipients of His love, by revealing unto us His ways and thoughts.

Whatever our station in life, our losses or our crosses may be God has provided a cure in Jesus for all patients. He is the one physician who cures every patient that He visits. Their cure is permanent. In this life we get temporary relief but Jesus heals permanently.

Dear Sisiter, you may not understand why you have had to be afflicted for so long, but it is God's will. The poet has said "afflictions tho severe, in mercy oft are sent.

One of old has said before he was afflicted he went astray. All of us are brought down in afflictions that God might make known to us the riches of His Grace given to us by His Son, Jesus Christ, who was obedient unto death.

Please pardon so long a letter. I trust it has not worried you. I hope to see you when I go to Norfolk. May God's grace keep and sustain you through every trial and that you may be given grace to look to Him at all times.

Your little brother in gospel bonds,
E. C. JONES

A COMFORTING LETTER

Spray, N. C.

November 16, 1948

To the Readers and Publishers of
Zion's Landmark:

I will write a few lines with the help of God this morning. I know I haven't written in quite a while, but I think of you all often. I have been blessed by the Lord to go around to preaching so much this year. I have neglected writing to all the dear Brothers and Sisters more than I ever want to do again, for now I am oh! so hungry for their sweet letters. I thought this morning I would write to some of them this week. I hope the Lord will enable me to write something that will be of some comfort to them for I want them all to know I haven't forgotten them and then they will remember me with some of their sweet letters of comfort for I feel to need them greatly. We went to Mount Airy this last past Sunday to preaching. I did enjoy the meeting so much for we had a wonderful meeting. We went to my husband's

home church, Karners Grove. It is also my home church now for I offered my letter up there Sunday and it was accepted. I feel so happy to think I am a member up there with my husband.

Before I was afflicted I would never have thought I would ever have my name with his. He told me yesterday he would never have believed I would ever be a member up there. But God can change the mind and heart and I am so glad he saw fit to change mine for I would not be back as I once was for anything in this world. Now the very things I once hated I love with all my heart. I don't see how I could have ever been so blind.

About a year before I was afflicted I had a dream that I tried to forget, but it stayed with me and it is sweet to me today to think about the first time I ever saw my God. The reason I did not pay much attention to it at the time I told my husband then that I did not believe in dreams. At that time we lived in Draper, North Carolina and I was a member of another persuasion. My husband was a Primitive Baptist. I dreamed one night that I went out in my back yard and looked toward the East. I saw the largest star in the East. I did not know how large it was, but it was more the size of the sun or the moon and I could not take my eyes off it. It seemed I was so amazed I gazed at it and as I was looking, the star changed into the Lord. He was the greatest man I have ever seen. He reached from earth to heaven and looked like a great stone statue. He was looking over the sinful world and moving His head to and fro as

if He were not pleased with the world. I felt that He was not pleased with me. I dreamed I went back into the house and two ladies from my church came in at my front door and they began talking to me about the star in the East. They asked me if I had seen it and I told them I had but I felt like then I had seen more than they had because they did not mention seeing the Lord, only the star.

A little while after this I dreamed Elder Spangler came to our home one evening and I tried to tell him what I had dreamed but I was so filled up and crying I could never tell him all of it. Now I remember this dream and rejoice since my blind eyes have been opened to the truth. I did not intend to write so much. I only meant to write a little and renew our subscription. I do not want to miss a copy of the dear old Landmark.

From an unworthy sister, if one at all.

MRS. E. G. HALL

LUKE XVI9:

"And I say unto you, Make yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

"And I say unto you." Jesus did not speak like other men. The officers that were sent to take Him said truly. "Never man spake like this man." He taught not only in a different manner from other men, but upon a different principle. The words of his that are written by the pen of inspiration are not words by which his teaching is to be done, but the words which tell us how his

teaching has already been done. The written words tell to the enlightened understanding what the spirit and life of those words has already written in the new heart. "The words that I speak unto you, they are spirit, and they are life." John VI;63. When he said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," he said in words what his Spirit always says within his people. These words do not express a proposition on his part which may or may not be complied with by those to whom they are addressed, but they tell what has been, and is being wrought in them by his creative power. They express the same invincible power by which God commanded the light to shine out of darkness, as he now shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. iv: 6). When Jesus says, "But I say unto you, Love your enemies, bless them that curse you," he did not present a condition to those to whom he spake which they might or might not fulfill, but he declared what he speaks with living power in the hearts of those to whom he gives spiritual life, and which they can, in the Spirit, no more refuse to obey than Adam could refuse to breathe when God breathed into his nostrils the breath of life. This speaking of Jesus is not to the fleshly mind and heart, but to the new heart, and the flesh responds to these living words of Jesus as it is moved upon by the power of spiritual life. These spiritual powers are always inclined to per-

fect obedience, and when they are in exercise, by the grace of God, then they become effectual weapons of warfare, pulling down the strongholds of fleshly opposition, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. (2 Cor. ix:4.

"And I say unto you." Not as one man says something to another which it will be profitable for him to hear and attend to, but as the Creator says to the creature in that creative work by which he is "created in Christ Jesus unto good works." When we come at the true meaning of the words of Jesus which are at the head of this article we shall find in them not a recommendation of a course that will be for the benefit of his people to follow, but a command which has already been written in their hearts. Here is the difference between the legal character and the subject of gospel grace. Here is the difference in principle and action between the unjust steward, who is a Pharisee and is covetous, and who sees in legal things only a chance for self-exaltation and emolument, and the gospel character, who has been given an honest spirit, and who sees in legal things the just requirement of a holy God, whose name must be glorified. Here is the difference between the teaching of this world's wisdom to "the children of this world", and the teaching of the wisdom which is from above to "the children of light".

The unjust steward made friends with his lord's goods, or riches, by

requiring of his debtors less than they owed; and his lord (not our Lord) commended him, not for his honesty, but for a wise forethought and care to provide for himself against the day of adversity. His wisdom was earthly, sensual, devilish, but it was wisdom in a worldly sense, and looked to his worldly advantage. It pertained only to worldly things, and was eminently selfish, and it was only commended in a worldly sense. It is only as using the wisdom that he thinks will best advance his interests that he commended by our Saviour to the attention of the children of light. They are not directed to do as he did except in one thing, and that is, to pay attention diligently to the dictates of the wisdom which belongs to them, as he diligently attended to the directions of the wisdom of this world. The Saviour said, "Be wise as serpents, but he did not say, "Be wise LIKE serpents." The children of this world are compared with the children of light to the disadvantage of the latter in one thing only, and that is that they are wise in their generation, looking after what will be best for themselves in this world, while the children of light are not wise in their generation, when left to themselves to look after their own interests, but are constantly liable to turn aside from the path of true wisdom, and cannot therefore trust in themselves to guide themselves for one moment, but must be led constantly by the dear Saviour.

That point in which they are liable to fail of true wisdom in their tendency to make us of the wisdom of this world, which constantly

holds our allurements to them to follow its lead and how often they follow the lead of that worldly wisdom, looking for the advantages it promises, until they are led by it into trouble, desolation, famine and death. The true wisdom of the child of God is always to distrust the dictates of earthly wisdom. Therefore, from the beginning of his experience he is turned away from the ways of the world, and taught a different way, and a different wisdom. That is indicated here.

"And I say unto you, Make yourselves friends of the mammon of unrighteousness." To make friends with those riches was to use them unjustly, as the Pharisees (the unjust steward) did; to make friends of them is to experience and acknowledge the justice of their claims against us; to honestly own our full indebtedness, and to ask no reduction, even though we have nothing to pay, but must give up our own selves to satisfy the claim. For the mammon of unrighteousness undoubtedly means the things of the law. The word mammon simply means riches, wealth personified. Unrighteousness here does not mean anything evil or wrong, but the lack of righteous value. There is no real value in a pattern or in a type, but only a representative of riches, the things belonging to the legal dispensation had no real righteousness in themselves, but they were important as representing the "true riches" of the gospel dispensation. And these true "riches of righteousness" brought forth in the gospel, which belongs to the children of light, are only committed unto them after

they have been found faithful in regard to the riches of unrighteousness, or the things of the law in which there is no righteousness, but only a typical representation of righteousness. One has made friends of those legal riches, the commands, ordinances, types, accounts of the legal dispensation, when he has acknowledged the justice of them. Under the law an Israelite had paid the debt when he had given up himself to be sold for it. Then the claim was settled, and in the year of jubilee he went free with no claim against him. No charge could be brought against him, for the law would stand his friend. So the law is the friend of the poor sinner who has acknowledged the justice of its claims against him. The moment he feels that he is justly sold under sin, that he is justly condemned, that moment for him the year of jubilee has come, and he is received by the very law which held such a claim against him, into the everlasting habitations of the gospel.

All of this chapter to the eighteenth verse confirms the view of the text which I have thus briefly suggested. The Pharisees were covetous, so is everyone who justifies himself before men. These are those who depend upon the works of the law for salvation. Though they appear to men, and to themselves, to be true servants of the law, yet in their hearts they are covetous, and do not really care for the honor of God, nor seek to magnify his law, but are seeking their own honor and riches. They are not faithful in that unrighteous mammon, or riches, which belonged to

another man, and under which they were known as servants, because they had not faith. As soon as one is born of God he has faith to see the true requirements of the law. He feels that its claims against him are just. He can say, "The law is holy, and the commandment is holy and just and good, but I am carnal, sold under sin." Now he wants the law honored. He could not accept deliverance at the expense of the law; it would be no deliverance for him. He is faithful in these riches of the law, though there is no righteousness in them, yet they represent righteousness. There is no real value in the page of the account book which shows the great debt he owes, but it represents the true value, which he knows ought to be paid. It represents true riches. He would not dishonor those riches, that holy law, by accepting any release upon the payment of half or four score. He feels in his soul the truth which he does not yet understand, that every jot and tittle of the law must be fulfilled, that the whole debt must be paid.

That when ye fail. There is a time when every living soul must fail, and that is when he sees the amount of his indebtedness under the law of God, and the justice of it. When that is seen and acknowledged then the time of failure comes. Ten thousand talents in debt, and not a farthing to pay. Then all at once the law ceases to hold us, the soul is delivered, and we are astonished and amazed to find ourselves at liberty, freed from guilt, and rejoicing in a sense of righteousness. In his own time and way Jesus appears as having satisfied

the law, and it is the riches of that legal dispensation, the accounts of that law now satisfied, which receive us into the gospel, the city of habitation. The righteousness which that law represented is now fulfilled, so that nothing can be laid to our charge, and thus the gates of the holy city are opened unto us, never to be shut any more.

November 15, 1901

From "Fragments, Autobiography and Later Writings" by Silas H. Du-rand.

LIFTED UP

Rocky Mount, N. C.

November 16, 1926

Elder James M. Adams

Monroe, Georgia

My dear and esteemed Elder:

I received your good letter some days ago and was very much lifted up in my feelings. To think that you could remember such a worm of the dust as I feel to be, but though I be a dog, yea, a dead dog, yet I must eat at the King's table and though I be cast into the dungeon the Lord is there and I can sometimes sing praises to His holy name at the midnight hour. You remember Paul and Silas in the dungeon yet Jesus was just outside in the darkness but when the light shined out of darkness it shined in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Then they could sing praises to God in the highest, being in the dungeon for the truth of God. They could suffer these things knowing that the sufferings of these things was not to be compared to the glory that should follow. So in this world ye shall have tribulations

but in Me peace. Jesus can calm the storm at a word, and what a word is this, though we be excited at the storm, and afflictions come upon us, let us remember that they work for us a far more exceeding and eternal weight of glory, but let him that gloryeth glory in the Lord. Paul said, "Of such a one will I glory yet of myself I will not glory but in mine infirmities." 2 Cor. 12: 1-5. Paul said "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ... such an one caught up to the third heaven. How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter. Of such a one will I glory..." Paul had nothing to glory in but infirmities. Yet he said, "We glory in tribulation, knowing that tribulation worketh patience and patience experience and experience hope and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Dear Elder, did you ever think what those unspeakable words mean? If so, let us know. But our weak and finite mind is roving on and around the words which we think are the unspeakable words that is not lawful for a man to utter. See St. John 12-28. (Father, glorify thy name.) These are the words to my mind that Paul said were not lawful for a man to utter. This is the man that Paul knew whether in the body or out the body. (Jesus is God's name) and he said, "Father, glorify thy name" and an answer came from heaven saying, "I have both glori-

fied it and will glorify it again." These are the unspeakable words which are unlawful for a man to utter, and no man has a right to say I have glorified anything and yet it is said to us to glorify God in your bodies and spirits which are His.

I will close. Hope this will find you all well.

Yours in love,
J. D. FLY

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

I will thank you to publish the enclosed letter which I received from Sister Sarah Peters, a daughter of the late and highly esteemed Elder James M. Adams, of Monroe, Ga., to whom this letter was written.

Yours in a precious hope,
T. F. ADAMS

TWO ASSOCIATIONS

On Friday, October 8, 1948, the writer attended the 11th session of the Oconee Primitive Baptist Association held with Black Creek Church near Commerce, Georgia. The Moderator, Elder E. A. Shaw; clerk, Brother C. T. Carter, Winterville, Georgia. The Association was blessed to have discourses by three able Elders from North Carolina on Friday, Elder T. Floyd Adams, Elder D. A. O'Bryant and Elder J. W. Gillam. Friday evening these Elders, with the writer, motored on to Atlanta and spent the night with Elder H. O. Nash. Early Saturday morning these Elders, together with Elder Nash, Moderator of the Yellow River Association, went on to

to Conecuh Association held with the Cottage Grove Church in Montgomery, Alabama. The Moderator of this Association is Elder J. W. McLeod, of Ramer, Alabama.

Truly, these were meetings long to be remembered. They all came proclaiming the great love and mercy of our Blessed Lord and Master. Not one discordant note sounded, and not one display of hobbies or jealousy. The attendance was good, and respectful attention could not have been better. There were special services Saturday night, and Elder Gafford, Moderator of the Ebernezer Association, filled the stand. This humble old servant of our God is held in high esteem by all in this section.

The Elders at this Association also included Elders Richards, Wilson, F. A. Collins, Byrd of Florida, and Eagon, of Texas.

It was, in deed and in truth, a fore-taste of heaven to this poor boy to be able to sit under the sound of these men of God, and to be associated with them on this trip. It just seemed that my cup was running over. It would seem unfair to single out anyone to say they were especially blessed, because to my understanding they all were.

Elder O'Bryant went on to the Hopewell Association. After spending the night with Elder Nash, Elders Adams and Gillam returned to their homes early Monday morning.

All praise to the most high God for His goodness to the children of men.

HORACE CANNON
2425 Glenwood Drive N. E.
Atlanta, Georgia

COMMENTS ON THE 12TH CHAPTER OF REVELATIONS

To Readers of Zion's Landmark:
Greetings:

Sometime ago I promised Bro. Adams, my highly esteemed pastor, that I would write something for the paper concerning the 12th chapter of Revelations but in order to better show the time of these happenings I shall take up first the 13th chapter. I realize that this subject is beyond the comprehension of the carnal mind except that mind be endued with the spiritual mind, which is the mind of God, just as the mind of the prophets of old had and spoke the mind of God in their prophecies, every one of which has or will come to pass as prophesied at the time appointed of God. I realize that these things happen in sequence, each one following in its proper order, but it seems they are told in reverse order as for instance, the 13th chapter treats of what happens before the 12th chapter, likewise the 12th before the 11th. It will make this letter longer than I intended to make it, but it occurs to me that I might be able to make a better showing if I take up the 13th chapter and proceed with all three as God may direct. We know that the things recorded here are what was to be after John saw them on the Isle of Patmos, for the Lord told him in the 19th verse of the 1st chapter of Revelations to "write the things which thou hast seen and the things which are, and the things which must be hereafter." As part of these things have already happened I will take up that which has already come, the rising of the first beast.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns and upon horns ten crowns." Rev. 13:1. I will say here that the sea that John referred to was not the ocean as we know it, but represented an age of time, and these ages run through some two thousand years, or the time it takes for the sun to go through one sign just as the moon requires two and one half days to go through the same sign. John evidently had reference to a certain time, for he said "the sea", not "a sea". The prophet Daniel spoke of this same time as the "great sea" in Daniel, 6th chapter in which he speaks of the four winds of heaven striving upon the "great sea" but as this will take up so much time and space I will not go into it at this time. The sand of the sea indicates that John saw the beginning of this great age or the edge of the sea for the sand is always at the edge of the sea, and also from the land above the sea.

You will notice that this beast rose up out of the sea, or the age in which these things were taking place. The beast was like unto a leopard, that is, spotted, each spot being a different nation, for this beast is no ordinary beast being merely a symbol, and there were seven heads, or seven nations. It had the feet of a bear, which corresponds to Russia as most of us know she is called a bear, hence she fits into the picture. It also had the mouth of a lion. As Hitler did most of the loud talking (roaring) Germany fits in as the mouth. The ten horns are ten rulers, the ten crowns

signifying they had the power of kings. They blasphemed the God of Heaven by denying Him and by persecuting all Jews, Roman Catholics and Protestants that would not join them or protested against their ways of doing.

And the dragon (the devil) gave him his power and his seat, and his great authority, and of course was ruled by him. And I saw one of his heads as it were wounded unto death, and its deadly wound was healed. Germany is the only nation of the seven allied with her that received the deadly wound. The deadly wound is now evidently being healed in the "underground" movement so much spoken of in news reports, hence the second beast will, or is said to rise up out of the "earth". Russia can also be said to be a part of the "earth" or underground, for no one really knows what is going on there for no news is allowed to come as to what they are really up to. "And all the world wondered after the beast." From news reports it seems an assured fact that the whole world is now wondering after these things. "And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months." Hitler was the mouth that spoke so many great things and blasphemies, and from the time of the signing of the treaty with Japan in the fall of 1941 until Germany surrendered in the spring of 1945 was right around forty-two months. (I don't know the exact dates).

It seems that the fulfillment of this prophecy has not all come to

pass as yet, but will be consummated in the next phase of the conflict, when every nation, tongue and people will come under the dominion of the revived first beast, together with the second beast. "All that dwell upon the earth shall worship him, whose names are not written in the Lamb's book of life, slain from the foundation of the world. If any man have an ear to hear, let him hear." This seems to be a great mystery here, and only those who are given an understanding ear can hear, and that ear is the gift of God. "He that leadeth into captivity must go into captivity. He that killeth with the sword must be killed with the sword." Here is the patience and faith of the saints. The Germans imprisoned and killed millions of the Jews and now they are being treated the same way by the Russians—which is in part the fulfillment of the above words and must continue until the whole world is destroyed and the installation of the heavenly kingdom on earth for a thousand years as recorded in Rev. 20th chapter.

The second beast appears now to be rising, and none has as yet been able to stop its spread, although they are trying with all their power to do so. He is doing the same things the first beast did, and will undoubtedly restore the power of the first one when the proper, or appointed time comes for they are of the very same principle, the principle of the devil that deceives the whole world whose names are not written in the Lamb's book of life. To further identify this second beast I will say that he had two horns like a lamb. A lamb, as you

know, has little horns, so these two horns (or men) are to be little men. We know Stalin (one of the horns) is a small man, and the other who has not yet definitely appeared, but may be the one we know as "Tito", who in turn may be Hitler, whom many believe is yet alive. This second beast is to have great power, greater even than the first beast, for he restores the power of the first beast and has power to cause fire to come down from heaven, and to cause an image to be made, and to give life to the image, and who will cause all who will not worship the image to be killed. He will also cause all, small and great, rich and poor, free and bond, to receive a mark in their right hand or on their forehead, so that none could buy or sell save he that had the mark of the beast or the number of his name. "Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man and his number (666) six hundred three score and six." According to the rules of numerology we know the number of the beast is 666, and Hitler's (the man) number is the same.

Next I hope to take up the 12th chapter if the Lord wills and possibly the 11th, if given light and the will. I don't say that my interpretations are right, but it is what I see in them, and it seems to me that things are happening every day to verify the things foretold of these days.

Hoping you will cast the mantle of charity over me and my weakness and pray for me. The scriptures say "The earnest, fervent prayers of a righteous man availeth

much" and I desire to know the truth, and live a life worthy of the calling of God.

J. IRA HAWKINS
Northside, N. C.
Route 1

WRITINGS ARE GOOD

Elder O. J. Denny,
And Associate Editors,
Zion's Landmark
Dear Brethern,

I have so much enjoyed reading The Landmark the past year, I wish to express my thanks to you and all writers for such wonderful and instructive pieces as have appeared in the paper. In August 1st issue I was glad to read, "The creature made subject to vanity" and in September 1st issue, "Types—Shadows—Witnesses".

All writing is good but these especially appealed to me as I had been trying to study those subjects.

You will please find money order for \$3.00 for my own and \$1.00 for Elder A. A. Deskin to keep the Landmark coming to us.

May God bless you and yours.

REBECCA KELLY
811 Orudoff Street
Napa, California
ELDER A. A. DESKIN
2140 First Street
Napa, California

STANLEY LEE HARDEE

It is with a feeling of profound sorrow and sympathy for the bereaved parents and family that we chronicle the death of little Stanley Lee Hardee, son of Horace Glenn Hardee and Ethleen Cory Hardee, was born December 12th, 1942, died May 5th, 1948 making his stay here 5 years, 5 months and seven days. The loss of such a life is indeed a sad and mysterious calamity. A truck backed over him in the yard of his home, the driver being his father. We think he was trying to get in

the back of the truck, as he loved to ride in the back. This happened May 4th at 6 p. m. He was rushed to the hospital, his injuries were internal. All that loving hands could do or medical skill administer did not avail to save the beautiful young life so full of hope and promise. His father's baby sister stayed by him until the last. The last words he said, "Daddy, I see angels; go home with me." He died at 2 a. m., May 5th. But we know the dear Lord said, "Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven." Yes, we believe he heard and "saw the angels" sing in heaven, and we believe he is "asleep in Jesus, blessed sleep". This should be a great comfort to the grief-stricken parents and grandparents. Parents who have evidence that their children "died in the Lord", have reasons to rejoice in view of their departure, while your child, we believe, sleeps in Jesus, he will appear ten thousand times more lovely in the morning of the resurrection than ever before.

Little Stanley Lee leaves to mourn for him his father and mother, two brothers, Robert G. Hardee, Horace E Hardee; his grandparents, Mr. and Mrs. E. S. Hardee and Mr. and Mrs. Eddie Cory; his uncles and aunts and many cousins and friends. A large crowd attended the funeral which was preached by Elder W. C. Edwards. His words were comforting. "Suffer the little children to come unto Me for of such is the Kingdom of Heaven." He was buried the 6th of May. The floral offerings were beautiful.

Written by request of his grandmother, Sister Nola E. Hardee.

MRS. BESSIE BROOKS GAY

SISTER ROSA M. DANIEL

Sister Rosa M. Daniel was born June 19, 1837 and died September 27, 1948, making her stay on earth 75 years, three months, and seven days. She was the daughter of the late Simon and Lucy Robbins. She was married to W. H. Daniel December 25, 1895. She joined the church at Nashville, N. C. Saturday before the fourth Sunday in August, 1897 and was baptized the following Sunday and was a faithful member until her health prevented her from attending regular in the last few months of her life but never weakened her faith and love for her church. She bore her afflictions with much patience and never complained and seemed to be perfectly reconciled to whatever her sufferings were. It was her greatest pleasure to help those in need and she spent most of her time caring for the sick and afflicted as long as she was able to go. She was dutiful to her parents as long as they lived and when they passed away, she being the oldest child felt the respon-

sibility as a mother for them and she certainly did accomplish it as near as anyone possibly could. She always kept her troubles to herself, feeling that the Lord knew them all and that he was the only one to call on. She was a true and faithful wife and a devoted mother. She is survived by one daughter, Mrs. G. D. Davis of Rocky Mount, N. C., and one son, Raymond Daniel, also of Rocky Mount, two granddaughters, three sisters, one brother and several nieces and nephews. We miss her so much in her home and neighborhood and especially in her Church, but we feel satisfied that our loss is her eternal gain. How sweet it is for the children of God to pass from a troubled, sinful world and inherit that home not made with hands eternal in heaven, where sickness and sorrow is no more, but all is peace and happiness in a heavenly home that never ends. May the Lord bless her loved ones and lead them gently through the rough places through this life and prepare them to meet her and share the happy home she now enjoys with her loved ones that have gone on before.

Written by request of one that loves her memory.

HATTIE A. WHITFIELD

IN MEMORY

In sad and loving remembrance of our dear daughter, Margaret James, who departed this life four years ago the nineteenth of December. To us this is the saddest day of our life, because it was on this day that our dear daughter passed away.

Your life was full of service unto others
it's true,

Whenever a friend was needed t'was there
we could always find you.

Upright and faithful in all your ways,
A beautiful character to the end of your
days.

Always devoted, good, and kind,
What a wonderful memory you left behind
In life we loved you dearly,
In death we do the same,
I often sit and think of you and wish you
were here again.

Day by day I sadly miss you,
Friends may think the wound is healed,
Little they know the grief in my heart is
concealed.

We never thought death was so near,
Only those who have lost know the pain of
parting without farewell.
God knew your suffering was severe,
which you bore without complaint,
So he took you home to heaven where
there is no grief or pain.

Written by her loving mother.

MRS. C. L. JAMES
Stokes, N. C.

2864

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

DECEMBER 1, 1948

NO. 2

PSALM 59

Deliver me from mine enemies, O my God: defend me from them that rise up against me.

Deliver me from the workers of iniquity, and save me from bloody men.

For, lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgressions, nor for my sin, O Lord.

They run and prepare themselves without my fault: awake to help me, and behold.

Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

They return at evening: they make a noise like a dog, and go round about the city.

Behold, they belch out with their mouth: swords are in their lips; for who, say they, doth hear?

But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

Because of his strength will I wait upon thee: for God is my defence.

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

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CHRIST'S EXALTATION

The substance of a Sermon preached on Lord's Day evening, May 9th, 1937

By MR. J. RAVEN

"And on His head were many crowns."—Rev. xix. 12.

The Person spoken of is no other than the Lord Jesus Christ; that real Man, that God-Man who lived and suffered here upon earth, that Jesus with whom the disciples walked and talked, with whom they continued in His temptations, and who died upon the cross—that same Jesus is exalted upon the throne. What a sight it is for a poor needy sinner, with all his woes and sins, and guilt, with all his sores, and weakness, and wretchedness, when he gets a view of that blessed Man now exalted at the right hand of the Father, and has the witness borne by the Holy Ghost in his soul that this is the true Brother born for adversity, and that He is not ashamed to say of such poor worthless wretches—"These are My brethren"!

He who is thus exalted is well worthy to be exalted. O He is well worthy of all that honour, and dominion, and power, and blessing, that the Father has bestowed upon Him. It is good when one finds in the heart a little such music as this—

"'Worthy the lamb that died,' they cry, (that is, the angels),

'To be exalted thus,'

'Worthy the Lamb,' our lips reply,

'For He was slain for us.'"

The Father saw in Him nothing but what was excellent; there was no flaw; everything in His Son, the Man Christ Jesus, was well-pleasing in His sight. The Lord Jesus Christ said: "I do always those things that please Him." Nor did He bear testimony alone, for the Father spoke from heaven and said: "This is My beloved Son in whom I am well pleased." Again, we would say, what a goodly sight it is when a sinful man, who has looked upon his own worthlessness until his heart is sickened by the sight,—is then enabled to look off to the worthiness of the Christ of God. I am worthy of the curse, I am unworthy of death—how painfully one has been made to feel it!—worthy of everlasting condemnation, worthy to be cast into hell where devils are, and where reprobate men and women are; woefully worthy of all that, more worthy than tongue can express. But the dear Christ of God is worthy of all that exaltation that is granted Him by the Father. O you read in this Book of Revelation, as well as in other places, of all that glory and those honours and blessings that crown His sacred Head!

Now the point is this—this Person is the Man Christ Jesus. He is the God-Man, the Son of God "who for us men and our salvation, came

down from heaven, . . . and was made Man". He came so near to His people in taking their very nature, that He became "bone of their bone and flesh of their flesh" (Gen. ii. 24; Eph. v. 30), "yet without sin" (II Cor. v. 21; Heb. iv. 15). And all that He is as the God-Man, the Mediator now in heaven, He is as the covenant Head of the Church. He is to His people,—worthiness— if I may so express it; all their unworthiness He took, and made an end of it when He died on the cross, in order that His worthiness might be theirs, and that according to His infinite worthiness they might be blessed.

He is exalted to sit with His Father in His throne; and worthy is He to be adored and worshipped, worthy to be loved, and to be trusted; worthy that poor sinners "sold under sin", sinners who feel the law's curse in their consciences, and who put their mouths in the dust—O He is worthy that they should confide in Him who redeemed them with His own blood! All the weight that such poor sinners must needs put upon Him, He is able to bear. You cannot bring a case too bad, you cannot bring guilt too weighty, you cannot bring sins too numerous, and too black, but He is able to bear the load. He is equal to it all. "He is able to save them to the uttermost that come unto God by Him." O He is worthy to be believed! The Lord help poor sinners to confide in Him, to "venture on Him, venture wholly; let no other trust intrude".

This throne to which He is exalted is called the Mercy-Seat. He fills the Mercy-Seat. He is seated on the

Throne of grace. It is because of His enthronement there, it is because of all that He is in His Person and in the perfection and sufficiency of His finished work, it is because of all that, that grace reigns. I do like that word of Paul's: "Where sin abounded, grace did much more abound; that as sin hath reigned unto death";—can you imagine anything worse than sin reigning unto death?—"that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20). Grace — efficacious grace reigns. He who is on the throne of grace is the God of grace, "God over all, blessed for evermore" (Rom. ix. 5). And His grace reigns through righteousness. Does not that put a sweetness into it? does not that—if I may so express it—put a suitability into it? Grace reigns through righteousness. There is nothing unrighteous in the salvation of God; there is nothing unrighteous in the act whereby He justifies a sinner. When He says: "Thy sins which are many are all forgiven thee," there is no unrighteousness in that word, that act.

"Grace reigns through righteousness unto eternal life." It does not stop short of that. No, it is unto eternal life. What use to poor sinners, such as we are, would be a salvation that stopped short of eternal life? It is such a salvation as only the Christ of God to accomplish: "unto eternal life by Jesus Christ our Lord". He is then upon the throne of grace; He is crowned the King of grace. How it attracts a poor sinner who gets just an ink-

ling of this, that the Christ of God is thus exalted upon the throne of grace! O it means this, that all the grace, and His reign is a reign of favours that He bestows are not for works of righteousness that we have done, but according to His own mercy. It means this—"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness". It means this too: "Take away his filthy garments from him, and clothe him with a change of raiment." O how this suits a sensibly ruined and guilty wretch—grace! I remember hearing a little exposition on grace which I hope I may not forget. A minister said that the Lord looked upon the harlot—you know, the Church, the poor ruined Church of Christ, ruined as she is in herself, is likened in Scripture to an unclean woman—the Lord looked upon a harlot covered with all the ashes of her burned-out life, burned out with her sin, reduced to shameful ashes; the Lord looked upon her, and according to the riches of His own grace, He gave her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness". The man put it like this—"The Lord put a royal robe upon that woman, and made her His bride." "And," he added, "that is grace." And O how this meets us in the Scriptures again and again — at least some of us find it so in reading—the unsearchable riches of His grace, the amazing wonders of His grace, grace bestowed upon poor sinners who have done no good, but have done evil; whose days upon earth have been few and evil.

"To him that worketh not," but to such a one as the dying thief who had not done a thing that was good in all his life, a life of violence and crime; and he was suffering the due reward of his deeds when the God of all grace gave that man repentance and faith, and did it very speedily too; so that he turned to the Lord and said "Lord, remember me when Thou comest into Thy kingdom;"—the answer came "to him that worketh not"; "Today thou shalt be with Me in paradise." Grace reigns! O what a striking, blessed example of the reign of grace we have when we look at Cavalry! and when we listen to those words that there passed between that wretch, the dying sinner, and the sinner's dying Friend!

Then the Lord Jesus is exalted by His Father above all things. He is the Head over all things to the Church! all thrones, all principalities and powers are subject unto Him. "The Father hath put all things under His feet." The Book of Divine Providence is committed into His hands, for Him to loose the seals thereof; so that all circumstances, all things in heaven and in earth and in hell, are under His supreme absolute control, for Him (as Mediator) to rule and command for the benefit of His people. So the apostle could say: "If God be for us, who can be against us? . . . Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? . . . All things work together for good to them that love God, to them who are called according to His purpose" (Rom viii). So it is perfectly true what we read

in Psalm xci.: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." To a child of God, nothing really evil can come; the evil that He blesses becomes our good. Crosses, losses, temptations, a fearful sense of shameful sinfulness and guilt—all these things the Lord overrules and sanctifies for the good of His people. We are lost in the contemplation of it. Some of us may look upon things in our own individual lives that are very shameful; the remembrance is a very guilty remembrance. As we look upon them we say: "How can that thing work for good?" Well, the matter would be hopeless of solution, if it were not that infinite wisdom and infinite power belong to the God of all grace. The Scriptures are full of instances of man's ill-doing, and the ill-doing of people of God, which the Lord in His wisdom and holiness has brought into subservience unto His holy, and sovereign, and gracious purposes. A right view of that will not make us think lightly of any evil thing; it will not make us regard our guilt as something insignificant; but it will make us bow our heads and worship. We shall wonder and adore at the goodness of God, that He should so turn that in us which has called for strokes and has brought strokes upon us—that He should turn it to our profit, as only God can do; and in a way so holy and gracious. But one feels that in speaking upon such a theme, to be upon very holy ground, and it becomes us to tread with reverence. But there the truth is, and for the people of God, as the Spirit opens it up to them, it is full of comfort.

O it helps believers sometimes, when things in their circumstances and things in the earth are stormy and dark, and seem quite contrary to their interests, and altogether swallow up their wisdom—O it does bring rest into their hearts respecting these things, when they are enabled to reflect who it is that is on the throne, who it is that wears the crown of government.

"He holds all nature in His hand;
That gracious hand on which I live
Does life, and time and death command,

And has immortal joys to give."

I said that one must needs touch the matter very tenderly; but what would you and I do—I speak to those who fear God—what should we do if it were not perfectly true that the Lord is able to bring the worst things in our lives into subservience to His own holy purpose for our profit? Suppose there was one thing that God could not so control and use; had there been one thing in David's life that God could not so control and overrule and bring into subservience to His holy purpose, what would have become of David? The Lord gave us such a view of it as will tend to fill us with awe before His Majesty, and make us so tender of heart and conscience, as to tremble at the approach of sin.

Then again, think of the victories that the Lord Jesus has gained. In Psalm xlv. the Lord Jesus is set before us as a warrior going forth, and his arrows were—still are—sharp in the hearts of His enemies; whereby the people fall under Him. And in this Book of Revelations we see Him set forth as One going forth

"conquering and to conquer"; Jesus Christ in His gospel going forth conquering and to conquer, to subdue poor sinners unto Himself; that His people may be made wililing in the day of His power. So we find recorded in the Book of the Acts, and other places, how the Lord went forth in those early days of the ministry of the apostles, conquering and to conquer. O the victories He gained over sinners' hearts. In Ephesus, and in Corinth, and in Jerusalem, and in many other places more than we can name, the victories He gained! O what conquests did Jesus get over hard-hearted sinners, rebels against God and holiness, against Christ and the gospel! What a notable victory was that when Saul of Tarsus was struck down, and it was said to Ananias in vision: "Behold, he prayeth"; when one who once persecuted and wasted the Church of God was made so eminent and so fruitful a minister of the gospel of Christ. And so onward down to our own day, the Lord Jesus has gone forth conquering and to conquer. I hope that in this congregation there are some poor sinners who are witnesses of the gracious overcoming power of the Lord Jesus in the gospel. Some of you, it may be, were unbelieving, you were worldly, you were rebellious, and your heart was saying: "We will not have this Man to reign over us"; and you were determined, perhaps, in your youth, to put as much distance as you could between yourself and the things of God. And then, O miracle of grace! the blessed Spirit of God came to your poor heart, and He showed Himself the stronger,

stronger than the strong man armed (Luke xi. 21).

And now subduer by sovereign grace,

Your spirit longs for His embrace."

You have been brought into that state of mind that Bunyan portrays so well in his "Holy War", where he describes the entry of Immanuel into Mansoul. He says that the Mansouliaus, when they saw Immanuel their conqueror entering their city—and as yet they had not their pardon proclaimed, they had no certainty how matters were going to fall—but as they saw Him, they were so taken with the majesty and beauty of His Person, and the graciousness of His every look and movement, that they said one to another: "O that Immanuel were our Prince! O that Immanuel reigned in Mansoul!" Has the Lord Jesus Christ caused His victorious grace so to triumph in your heart as to bring you to that, that you long for Him to come and take the throne of your heart? long for Him to be your King, to rule over you? that His Word of grace might "prove a peaceful sceptre in His hands to rule your heart by love"? Have you sometimes fallen before Him in your spirit and said to Him; "Lord Jesus, dwell in me, and reign over me with Thy Spirit. O let Thy sceptre of righteousness be in my poor heart; cause me to bow to it"? "Reign o'er me as King, accomplish thy will,

And powerfully bring me forth from all ill."

O the victories Christ has gained! And is it not a matter of wonder to a poor sinner that ever this King of grace should condescend to come

and get such a victory in his poor heart!

"O why did Jesus show to me the blessings of His grace?"

Why to my soul did He convey the blessings of His grace?"

Thus the poet expresses the sweet wonder that filled his heart as he was helped to think upon the mercy and grace that the Lord bestowed upon him; and then he traces it all up to this—he could give no other answer to the question but

"It was because He loved my soul,

Because He died for me;

Because that nothing could control His great, His firm decree."

And you know, when He comes and sweetly purges the conscience by His blood, when He so manifests His forgiving love as that all your sins are purged—lost in an ocean—when He comes and does that, does not your soul honour Him? do you not worship Him? Do you not desire to glorify Him? would you not have all your powers engaged in His service, and for His glory? These members wherewith you have served sin, would you not with them serve only the Lord Christ? Have you not sometimes begged Him to give you more grace that you might serve Him better, and love Him more? And thus you honour Him, thus you crown Him; you give Him all the glory of your salvation. You delight when so favoured, to sing: "Immortal honours rest on Jesus head."

And then when those who through His grace get to heaven, and are made to sit with Him in His throne, and receive from Him their crowns, each one casts his crown at His feet saying: "Not unto us,

not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake." A poor believer finds it a happy moment when he is enabled to do that in a little measure here. What will it be to be among this sacred throng who everlastingly give Him all the glory of their salvation, and declare Him to be worthy of the highest honours and the highest praises, casting down their crowns at His feet? As our hymnwriter puts it, they will "crown Him Lord of all".

Here I must leave it. The Lord forgive what has been amiss, and bless what has been His own.

THE PASTORATE

Brief Notes of an Address by an aged Pastor on a Young Minister accepting a Pastorate, and vacating the Deaconship.

With regard to the office you have been called to, as pastor, it is as I know from yourself, a very solemn business with you; you have felt that which is proper Scripture order,—a desire to be a pastor.

The Holy Ghost by Paul says: "This is a true saying, If any man desire the office of a bishop, he desireth a good work." You will not forget that. It is a work; not just simply a sinecure, but a WORK. "Bishop" here is what in other passages is an elder, a presbyter. The word "desire" in this verse means a strong desire, a stretching forth, as it were, after that which God has made an honourable position. God has given you this desire, and as far as we know from your exercises and the three month's probation, there has been the approbation of

God. When the invitation came to you, I was not at all satisfied and said: If it had come to me with that lack of unanimity, I should have greatly hesitated. But the Lord overruled, and He has brought it to a good issue, and the members who did not at first vote for you have now done so.

Now this is what is said to you: "A bishop—an elder—must be blameless" in his conduct: "the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." And you will need to do what Solomon taught: "The preacher sought to find out acceptable words." "Not given to wine, no striker, not greedy of filthy lucre; but patient, no brawler, not covetous. . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil" (I Tim. iii.). These words may cause you an exercise, and many a prayer may go out of your heart that God will help you to fulfill the office and walk as you are commanded to walk according to His holy word.

One word of the ministry is this: "He is a steward of the mysteries of God." A steward has a solemn responsibility. Much is given him to manage. You, as a steward of the mysteries of the gospel, have those mysteries committed to you that you may be able to commit them in your pastoral office to the people to whom you will go. All this will be very solemn. In one sense, if I may refer to myself, I may say I am glad not to be beginning. Rather, I

am ending. You are beginning. You are older than I was when I became a pastor. I have fallen O grievously short in my ministry! but I hope God will not let you come as short as I have done!

The Scripture bids you do this: "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth." You have retired from business; you will have the time to walk in that word, and I hope that you will have the grace to do so—to study; not to be indifferent to your work. Study to show yourself approved, first to God. God give you grace always to put Him first. His smile on your conscience will be a wonderful strength, give you great boldness to rule in the Church of God. "A workman that needeth not to be ashamed, rightly dividing the Word of truth." As the sacrifice must be properly divided by the priest and laid on the altar, so may you study to rightly divide the Word of truth. The truth is wonderful, and has many parts. Doctrine—never forget that; may that have a good place in your ministry. "Take heed" says Paul to Timothy: "watch in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Watch yourself, be careful of that; but doctrines, attend to them: "for in so doing thou shalt both save thyself and them that hear thee."

You are going to rule. One part of your office is that. Indeed that includes all. You are to rule over the Church. The Lord help you. Rule over the Church. What will it be? Feed the flock of slaughter. A

great mercy it will be for you to be enabled to do that—feed the flock of slaughter, that dwelleth solitarily in the wood (Mic. vii. 14). Take heed to these things, and may the Lord bless you. I speak to you in the name of this little church. The Lord bless you and take care of you, and go with you to Clapham, and with your dear wife grant that you two together may have the comfort of God's presence. Trouble you must have and you may have it in the Church. Some who now say "Come" may be ready to say "Go". That was my experience. I received a unanimous invitation to the Church here, but I had not been three months here before men who would have given almost their eyes to get me here, turned against me; and very bitter it was to me.

Hold fast; keep God in view. Keep the defence of the truth in view; keep your conscience in view. Study always to keep a good conscience in the sight of men and before God, and before your friends, particularly the Church at Clapham. I believe I can say this for the Church here: That we do give you the best we have of good wishes, that we pray for you that God will go with you. We shall miss you. I hope it will be a pleasure to you and even a comfort to know that as a Church we shall miss you. But we do wish you well; that God by you would comfort the saints, enlarge them in their understanding, enrich them in their experience, and exhort them as to their practice. Thus may the Lord bless you, and be very gracious to you.

The reason that I have spoken thus this evening, is that lately

more than ever in my life has the office of pastor been present with me, and the order of the Word of God. The Scriptures do not recognize the supply system; it has no place in the Word of God. The Churches, our Churches, have, I fear, slipped sadly into—not only a kind of acceptance of the system, but into a disregard of the order of the New Testament. The Scripture which I just now read to you (Eph. iv.) is very solemn. Christ's gift is the gift of pastors. There were extraordinary offices in the early days of the Church, but when the Churches multiplied and were organized by apostolic authority and the leading of the Holy Spirit, then it came to pass that two offices remained, and officers are to occupy them. The first is that of pastor; the second that of deacon. These are the two offices that Christ has in the Church. The history of the Church since apostolic days has been very varied, very perplexed. Episcopacy came into being, that is to say, bishops, and vicars, and incumbents, priests, and all that, came into the Church only as the Church declined. These bishops that we have in our Anglican Church and others, are just remains of the old degeneracy, not recognized by the Word of God. No. They wear an apron as if they were fishermen, but they are not. They are masters, and Christ said: "Call no man master." There is an equality in the office of the ministry. And there is also in the office of deacon. There is no head. Every pastor is the leader of the Church over which he presides. The pulpit is his. That is his position. When I

came here as pastor, the deacons said to me: "The pulpit is yours." They have never differed from that first statement, never interfered with that office. I have occupied it. I think, if it were necessary, I could appeal to the Church from the very first meeting that I presided over here, that I have never tried to lord it over you as a people. But we have seen God working marvellously for us.

Now our brother will remain a member with us. You may say: "Why?" because he does not go to Clapham after three months' probation and the acceptance of his preaching by that Church a long time before he went on probation—he does not go to ask them, by relating his experience, if they think him suitable for a sheep. He is the pastor, the shepherd. I have never joined this Church by relating my experience. He goes to Clapham, and what do they do? They give themselves to him. Paul said of the Church at Corinth, they did more than was anticipated: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." The Church at Clapham, if it rightly enters into this matter, will realise that. They will give themselves to our brother and say to him: We will obey you, listen to your teaching, follow your experience, and endeavor to walk in the practice of the Scripture as you set it before us. Therefore our brother will not go and say: "Will you receive me as a Christian, and think me suitable for a sheep to be in this fold?" No; they have said: Come and be our undershepherd. The Lord give us

understanding in this; think upon us in this.

So we shall hold him. I believe my membership at Lutterworth continues to this day. They never would take my name off the book. The Church there is almost dead now. When I had no great understanding, if any at all, in these things, when I became pastor at Liverpool they asked me to join them, and I did so. So, as a matter of real true order, I am a member of the Church at Liverpool. I am a member here in a sense, a true sense. Do not think I am wishing to say I am not one of you, for I am. And I think you would believe me if you could hear my sighs, and groans, and prayers for you. Night and day you are with me. Paul says: "Ye are in our hearts to die and live with you" (II Cor. vii. 3). I really am yours you are mine. You have given yourselves to me as sheep, saying: Take care of us under shepherd, look after us, watch over us. And in a small measure, by the help of God, I do it.

Now, dear brethern, the Lord be with us. I wish we had some younger people brought in by the power of God; but we have not. He knows my grief about this lack of unction and power in the ministry. I know there are young people in the congregation who fear His great name, and I ask God to bring them forth, but He does not. We must go on as well as we can. Remember what I have said to you, and when I am removed may God give you power to prevail upon Him to give you another pastor, and keep you from slipping unexercisedly into the suppling system. Pray that He will send

you another pastor; and I can add this—a better pastor than you have had in me these 52 years and more.

—The Late J. K. POTHAM, 1935

THE NEW CART

“And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.”—I Chr. xiii. 7.

This act of David in conjunction with his people was a copy of the manner in which the Philistines sent back the ark of God from their own country because of the plagues inflicted upon them for their retention of the ark which God has sanctified to His own glory (I Sam. v., vi.). Israel did not observe the order which God had given to Moses. Disobedience to God in such matters is little better than idolatry. How necessary, therefore, to mark well God's order and not man's inventions!

Is there not in this judgement upon Israel a message to us in our own day? as says the apostle: “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come” (I Cor. x. 11). What then is the lesson we ought to gather from this incident? For the matter was in conjunction with the service of God's house.

The order appointed by God was for the Levites to bear the ark upon their shoulders by the staves specially fitted into the rings for this purpose. This divine order was disregarded, and a new cart or a new order of man's invention set up in contradistinction to God's commandment, with sad results. For

how can prosperity attend disobedience, and the smile of God be bestowed apart from the things He delights in?

There are many complaints in this our day about the low state of Zion. Many are crying “Lo here! and Lo there!” in an endeavor to put things right. The ministry is blamed by some, the church by others. Some would guarantee speedy improvement if only we would follow this advice. Would it not therefore be most fitting to pause and consider, while with the prophet Jeremiah we take up our lamentation: “How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!” (Lam. iv. 1, 2).

The root cause of our sad condition is disobedience to God and His commands; principally, perhaps, the indulgence of a sin similar to Israel's. Are we carrying the ark of God in a new cart? The ark, which typifies Christ Jesus our Lord, is being carried about by men unskilled in the work of the ministry, and the churches in general appear to care little about the sad and disastrous results which ensue. May it please God to awaken His church to the solemn responsibility and sacred privileges entrusted to her, by thrusting out men into the ministry who know the plague of their own hearts and the healing virtue of the blood of Jesus Christ, the one offering for sin! At the same time let all true Christians give no encouragement to any whose vain

imaginations have persuaded them that they are sufficiently skilled to blow upon the silver trumpet the varied yet delicate strains of the gospel of the grace of God, when there is not sufficient evidence to prove that God has ordained them for the work. The churches that foster this sad state of affairs cannot repudiate their responsibility to avoid the chastening hand of God for their neglect of His holy precepts. As Uzza was slain for his error in putting forth his hand to steady the ark (carried contrary to divine command), so spiritual death has laid low some churches which once flourished like the palm tree for fruitfulness and virtue.

Uzza would certainly not have steadied the ark had not the oxen stumbled and shaken the cart. It is evident that these oxen were not accustomed to treading where the debris accumulated from threshing corn. It is not without importance that the place where the oxen stumbled is mentioned in Scripture. The threshing-floor is the place where the wheat is separated from the chaff. It is a true figure of a faithful ministry, dividing between flesh and spirit, taking forth the precious from the vile (Jer. xv. 19). How can this be done by men unacquainted with the disquieting exercises of the Spirit of bondage, who have never felt the bitter pangs occasioned by conviction of sin, or the sacred repentance and holy joy of deliverance therefrom by an experience of the atonement of Christ? Not being emptied from vessel to vessel (Jer. xlvi. 11.), such persons are bound to stumble, like the oxen which drew the cart, whenever they at-

tempt to expound fundamental doctrines or teach experimental truths. The church in consequence must suffer loss.

It is necessary for a man to have in his own experience a clear insight into the nature of God's separating grace, before he can instruct others or lead them instrumentally to the cross of Jesus. Though there are exceptions doubtless, yet it may be asked: Where are those God-appointed servants whose eyes are open to discern, whose lips are touched with the knowledge of the Holy One, and whose shoulders have been prepared and fitted to bear the ark of God? that is, experimentally to expound the gospel of the grace of God in its truth and fulness? The ancient prophets spoke of the "burden of the Word of the Lord" (Zech. ix. 1). What burden can be felt by shoulders who do not bear the ark but simply place it upon wheels! True, it is a more speedy mode of transit, but God has determined that His servants shall know the burden of His message to mankind, and not pursue their work with inappropriate haste, for: "He that believeth shall not make haste" (Isa. xxviii. 16). The ark must therefore be carried upon the shoulders of God's messengers

The pastors of old watched over their flocks, nursed them as a father does a child, discerned the grace given them and their qualifications for the various offices of the church, as the apostle did with Timothy, Titus and others, encouraging them to hold fast the form of sound words which he had taught them with all diligence, supplica-

tion, and prayer. Where are those pastors now? Doubtless there are still some to be found, yet as the sad signs of decay surround us, have we not ground to cry with the prophet: "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out." (Jer. vi 4).

What then, may be asked, is the remedy? Is there no healing balm for our wounds, no consolation to cheer us as we pass through these shadows of the night? Our remedy is to follow the advice and example of holy David. When he perceived his error he confessed his and the people's sin (I Chron. xv. 13.), and got rid of the cart in which they intended to convey the ark to Jerusalem. We hear no more of this speedy mode of transport, for David realized that obedience was more acceptable to God than unbidden haste in the work of the Lord. Following this repentance and obedience to God's command, came the blessing of God upon David, his household, and his kingdom: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever . . . for Thou O Lord God, hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, Lord, art become their God." (II Sam. vii. 16-24).

It is still a privilege of the church of God to humbly and reverently beseech Him to return and manifest His ancient power. The urgent plea of the psalmist will furnish us with language suitable to our exigency: "Help, Lord; for the godly man ceaseth; for the faithful fail from

among the children of men" (Ps. xii.1). "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" (Ps. lxxxv. 6).

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious Name for ever: and let the whole earth be filled with His glory. Amen, and amen."

F. Y.

**BEAR YE ONE ANOTHER'S
BURDENS AND SO FULFILL
THE LAW OF CHRIST**

They are now building a church house in Asheville, North Carolina. The membership is small and poor in this world's goods, but rich in faith. They have worshiped in the home for 21 years.

Anyone sending me a contribution for said church, I will send them free (while they last) a 52 page pamphlet of the History of The Wilson Primitive Church, for 190 years, with a sketch of the lives of the ten pastors including the Homecoming Address of the late Hon. Josephus Daniel, Raleigh, North Carolina.

May God enable the members and friends to contribute to this worthy cause as "It is more blessed to give than to receive."

S. B. DENNY
P. O. Box 899
Wilson, N. C.

ENJOYS THE LANDMARK

Kenly, N. C.

November 19, 1948

Dear Mr. Gold:

I am sending \$2.00 to renew my subscription to the Landmark. I am sorry I did not send it earlier. I

don't want to miss a copy for I enjoy reading it so much. It is such a comfort to me in my lonely hours. I wish I could write as some of the brothers and sisters, but without God's help I can do nothing.

I have loved the Old Baptist doctrine since I was a child. Many nights I would listen to my father and mother sing the good old hymns, and I would cry. I don't know why, they were sweet to me yet the tears came. I joined the church at Old Beulah thirty-eight years ago. I felt like I could not live any longer without being baptized. A few years later my husband, John W. Cockrell, united with the same church. He was called away ten years ago. He loved the church and was faithful as long as he lived. I feel that he is resting. His hope was the grace of God completely. My father and mother too, who were Old Baptist, have both departed to a better world. The good Lord has seen fit to let me live on. I have ten children, who are all married except two. One son served in the past war. I still thank God for his safe return. I am expecting the draft to get my baby boy. I pray that by the grace of God that I might be strengthened to go through. God's ever loving care has helped me through many trying hours.

In the August 1st issue, I read of the experience of Elder Z. Stallings of Milan, Tenn. My daughter also read this. We have watched every issue since as he promised to tell about this great sermon (with the editor's consent). We hope he will find a mind to do so.

If you don't see fit to print these

few remarks, throw it into the waste basket.

I hope God will be with you and help you to carry on your blessed work. A sister, I hope, if not deceived.

MATTIE COCKRELL
Kenly, N. C., Rt. 2

TRESPASSES AND OFFENSES

Somehow I keep thinking about some things I have heard and also read in a little book recently. Some one or ones said or wrote that there is a difference between adultery and fornication when it comes to church membership; that one guilty of adultery could not be retained in fellowship, but a fornicator could be retained, if, after the act and each repetition of it, he repents and asks forgiveness—that the church is duty bound to forgive “not until seven times, but until seventy times seven”! I wonder! In such a case as that I can see no repentance whatever, but continued gross immorality tolerated by any church that would so forgive such an immoral, gross offender. Fornication most certainly is not the trespass (nor one of them) which Jesus told Peter to forgive his brother “until seventy times seven”, but it is an offence against the whole body or church, and to keep the body out of hell fire (timely—not eternal) the offender must be cut off, withdrawn from as we are told to do in Matthew 18. “If thy brother shall trespass against thee go and tell him his fault between thee and him alone.” If this is done as directed the church need not know and should not know anything about it. Tell him his fault alone, not take

Satan along to help you out. If both are "alone" in the right spirit then confession and forgiveness will no doubt be the result in most cases and the church not troubled. Trespasses or faults are not grossly immoral and do not offend the whole body or church as do either adultery or fornication. Any "right eye" or "right hand", any member whether preacher, deacon, important or unimportant, if guilty, must be the body. All such "offend thee", put out for the sake of health in the church, and His positive command is, "Cut them off and cast them out." To offend is to displease, to affront, to mortify, to annoy, to shock, to pain, to sin against. Paul, by inspiration of God, is strictly against such offenders. He said not to company with them nor eat with them but put them away from among you. So here we have both Jesus and Paul against retaining fornicators in the church—not a word said about hearing their acknowledgements and forgiving them "until seventy times seven" nor until "seven times seven" nor even one time forgive that or any other public offense against the body, the church of God. Read especially carefully and study I Cor. 5th and 6th chapters, Gal. 5, and Eph. 5. Know ye not that such public offenders shall not inherit the kingdom or church of God? "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God." Some then in the church were once guilty, living in such things, but now they

are washed with the washing of regeneration (Titus 3:5) and must not any more disgrace themselves and the church by indulging in such wickedness; for as Paul goes on to say, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." So now since God has by His grace and power so washed and cleaned up His children and given them a home in His church kingdom, if they again do such wicked deeds, His law says "to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Adultery is defined as violation of the marriage bed. All manner of lewdness or unchastity. Fornication—the incontinence or lewdness of unmarried persons, male or female. So now again I will ask, why exclude an adulterer and retain a fornicator in our fellowship? It is the same immoral act, only called by different names. If committed by married persons it is adultery, if by unmarried persons it is fornication. By both names alike it is strictly forbidden and severely condemned in the Scriptures. I do wonder how long before Old Baptist churches will remember that the Scriptures are by inspiration of God, a thorough furnisher unto every good work, discipline as well as all other, and study to rightly divide or apply them in righteous execution of God's holy laws?

A good member of another order of people said to me, "You Primitive Baptists don't allow you members to do just any way. You turn

them out for wrong doings. Our members can do just anything or any way and there is nothing said about it. It is not noticed." Now if every Old Baptist church in the world would be sure that she measured up to that high standard, what a different world ours would be! We would not read from any Old Baptist that a gross offender could be forgiven month after month if he only "repented" and asked for it, and be retained in full fellowship of the church. If fornicators can be forgiven and retained even after oft repeated acts, if they will only "be sorry" they did it and "repent" and ask forgiveness, then let's suppose there is a church of fifty or any number of members, none of whom are married and all willing to hear "acknowledgements" and forgive each other as often as they might be guilty of fornication! Imagine such a "law" and depraved human nature working together in a "church"! (A house of ill fame might be a better name for it.) No wonder we hear of divisions and subdivisions in countries where Old Baptists have overlooked and forgotten Bible discipline following after and holding on to some man or men. We are living in perilous times and it is high time that all of us were reading, thinking, and studying for ourselves instead of just sloshing along with the crowd, or blindly following some would-be leader whose zeal and pretended devotion to the cause may be only to cover up or keep hid some of his own immoral

or heretical doings. No church body is too ignorant and poor to read and learn and know God's perfect law for the government of His church. So we have no lawful reason nor excuse for not knowing how and when to deal with offenders or to do anything else that He tells us to do. We could know how to behave ourselves in the house of God. We could know how to keep His house in order, then if we practiced what we knew, disorder could not enter there. If one should become an heretic or bring in damnable heresies we would know to admonish him the first and second time and then reject or exclude him from our fellowship if he refused to heed our admonitions. We would not hear again the question put to me by a business man not long since. His question was, "The Primitive Baptists have about quit excluding their members for not paying their debts, haven't they?" My answer was, "If you don't think my home church will exclude in short order just let one of us try refusing to pay; so will any other Primitive Baptist church that rather keep her good name than lose it." Sad to think about one not doing so. Now I would offer this suggestion: during the coming long nights and winter days let's read and study the Bible more and by springtime we will know more than we do now. God help us to try it.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

DECEMBER 15, 1948

NO. 3

PSALM 59

The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak.

Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

And at evening let them return, and let them make a noise like a dog, and go round about the city.

Let them wander up and down for meat, and grudge if they be not satisfied.

But I will sing of thy power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

RECEIVING CHRIST

Notes of a sermon preached at "Providence" Chapel, West Street, Croydon, on the afternoon of 12th March, 1948, on the occasion of the Centenary Services.

By MR. J. RAVEN (Smallfields)

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Colossians ii.6.

As the Lord often directed His ancient Israel to look back to their origin and to the early dealings of God with them, ("Look unto Abraham your father, and unto Sarah that bare you,) they would remember the things that He did in Egypt, and in the Red Sea, and remember their wonderful beginnings; and the remembrance of what God had done for them in their beginnings was of great service to them. It was an ill thing for them to forget those beginnings, for when Israel declined from their God there was a forgetfulness of what God had done for them, they were unmindful of their God, and they wandered further and further from Him and deeper into the awful shame and sin of idolatry. Then in the New Testament we find that the churches that were planted by the instrumentality of the apostles were often reminded of their beginnings. The apostle Paul referred in his epistles again and again to the beginning of this or that particular church which he was address-

ing, and it was for their good that they were reminded how the Word of God had come to them as we noticed in our reading lesson this afternoon: "Our gospel came not in word only, but in power, and in the Holy Ghost, and in much assurance."

And the apostles referred to their work of faith and labour of love. Oh! there is something very beautiful in the first bloom of a church. Look at those Philippian believers, and the church of the Thessalonians, there was something very beautiful in the fresh bloom of their beginnings. "I remember thee," said the Lord to Israel of old, "the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown, Israel was holiness unto the Lord, and the first fruits of His increase"; and so the apostle says: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

I have thought in connection with this subject on the importance of a right beginning. The importance to a church of a right beginning, a sound commencement. Sometimes churches (so-called) are commenced, but not rightly, there is not a sound beginning; there are jealousies and contentions and other wrong things that have a great deal too much to do with the formation of some so-called churches. It is well when the church has a

sound beginning. And so we may say with regard to the ministry, it is good when a man's ministry has a right beginning. It seems to me that it would always be a weakness, to say the least of it, in a man's ministry, if there was something not orderly in its beginning, and so we may well look to it, that the beginning is such as will bear reflecting upon afterwards. There are some who might well say: "When I reflect upon it, I do not know what to do or say about it."

And then another very important thing that occurred to my mind is this, the importance of a right beginning to one's own personal religion. Oh, what vast importance is this, to have a good foundation to our religion! For the foundation work to be right, it must be of the Holy Ghost. Samuel Rutherford writing words of counsel to some young persons of a certain parish in Scotland, exhorted them to look well to it while they were in their foundations. So often young people in their beginnings, meet with flatterers, people who will puff them up with flattering speeches instead of dealing with them faithfully, solemnly, searchingly. I have admired the way that the late James Bourne and some other ministers of Jesus Christ dealt with young people with whom they had to do when in their beginnings. Oh! the faithful warnings; warning against the subtleness of error, against the swellings of pride, against thinking too highly of themselves. May the Lord lead us to a right concern as to the beginning of our religion.

Well, there also needs to be a

concern (may the Lord give it to us!) about the soundness of the superstructure. We cannot, or ought not to go to sleep on the ground of a sound beginning and say: "Oh! my beginning was good; Mr. So-and-So said it was good, therefore I am all right, I have no need to fear." That is not the right way of regarding it. If there is a right beginning, the superstructure will be one raised in humble and absolute dependence upon the Lord Himself.

"So poor, and blind, and lame I am, My all is bound up in the Lamb

"I cannot walk without His might I cannot see without His light.

"I cannot keep Thee in my sight, Nor can I think one thought aright, Unless Thy Spirit guide."—Berridge.

The apostle says: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." To begin with, we are faced with this question: Have we indeed received Christ Jesus the Lord? We may have professed His Name, but have we received Him? And how have we received Him. There are some people who receive the Lord Jesus as the Pharisee received Him, who gave Him no water for His feet, did not anoint His head with oil, gave Him no kiss. Oh, the cool reception the Lord got in that Pharisee's house! and it is a cool reception He gets at the hand of many people who profess His Name. Now have we received Him?

I think I never read or think of this text without a comment of my late Pastor, Mr. Hazelrigg, coming to mind. I remember him saying one day: "How did you receive

Christ?" And he gave the answer—"As a poor sinner." "Then so walk ye in Him." "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." And in order to receive the Lord Jesus aright there must be room for Him made in the Heart by the Holy Ghost: apart from the gracious work of the Holy Spirit in the heart there would be no right receiving of the Lord Jesus Christ. What a great deal of rubbish has to be cast out, and everything that is opposed to Christ, to His grace, to gospel principles, has to be laid low in the sinner's heart before there is a receiving of Christ Jesus the Lord. The proud Pharisee does not receive Him, as we noticed, neither does a man who is diligently pursuing after the things of this world, and seeks his pleasure only here below; the man who is satisfied with the streams of worldly pleasure has no room for Christ in his heart. What room is there in the heart of a miser for Christ? What room in the heart of an idolator for Christ? What room in the heart of a man that is full of self for Christ? It is the Holy Spirit's work to prepare our hearts to receive the Lord Jesus Christ, and if we experience that gracious work of the Holy Spirit we shall be brought down very low indeed. Oh, the stripping, the emptying work, there will be! the sense of sin, or inward defilement; what awful blemishes the poor sinner will be faced with in his daily life, that will not bear looking upon; and as he is brought to that point and realizes the righteous demands of God's holy law, he receives its just sentence into his conscience. It seems

impossible that one with such a heart as he feels to have within him can ever be a child of God, can ever be a true believer. The more he is faced with his own condition the more he sinks into self despair until the blessed Spirit of God brings in to his poor heart and conscience some inkling of what Jesus Christ really is.

"Christ is the friend of sinners." Oh! what good news that is from a far country; welcome as a draught of cold water to a thirsty soul, when the truth and reality of it is brought home. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into this world to save sinners, of whom I am chief." This suits one who feels himself to be lost and realizes how incapable he is of doing anything at all to relieve his own case. "There is forgiveness with God that He may be feared." "With the Lord there is mercy, and with Him is plenteous redemption." You may receive Christ in your heart sometimes by means of a line of a hymn, or a sentence of Scripture brought home to your heart and conscience in which the Lord Jesus Christ is set before you in His gracious suitability and sufficiency. It is a wonderful thing to be enabled to give entertainment in your heart to some thought of Christ, some thought in which Christ is exalted. "As ye have therefore received Christ Jesus the Lord." Notice here, He is first of all spoken of as Christ, the Anointed of the Father, the Son whom the Father sent into the world. You remember how the apostle's heart was, by a miracle of grace, so wonderfully opened.

What did he then receive? Why he received Christ Jesus as the Son of God. "It pleased God who separated me from my mother's womb to reveal His Son in me." And that wonderful point of truth the apostle held to all his days, by the grace of God bestowed upon him, and he could say truly in writing to the Galatians: "The life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me." Oh, do we know what it is to believe on the Son of God? It must be the Son of God and the Son of God alone, who can accomplish salvation for such a ruined soul as mine. Do you know what it is thus to receive Him?

"So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God."

—Newton

Oh! what a foundation this is, that the Father Himself laid in Zion: a tried stone, elect, precious, a Son so dear to the Father and so high in the Father's esteem.—"As ye therefore have received Christ." Wonderful mercy it is, thus to receive Him, and to feel that there is salvation in no other. It must be the Christ of God, it must be the Incarnate Son of God, who redeems my soul, who accomplishes salvation for my soul, and it must be the grace of God that bringeth salvation.

"None less than God's Almighty
Son,

Can move such loads of sin;
The water from His side must run,
To wash this dungeon clean."

—Hart

And now to pass on, the apostle says: "Christ Jesus the Lord." Jesus. His name Jesus brings before us the child born—Jesus of Nazareth; the Son of Man; the Son of God having taken human nature into union with Himself in the womb of Mary. Jesus—there is something very attractive for some of us in the thought of "the Man Christ Jesus". Sometimes I have felt my heart a little warmed by such Scriptures as these: "Through this Man is preached unto you the forgiveness of sins."

"A Man there is, a real Man
With wounds still gaping wide,
From which rich streams of blood
once ran,

In hand, and feet and side."—Hart.

Oh! there is a Man in the heavens, a real Man who once was here upon the earth, where He lived and laboured, and suffered, and died, and offered Himself on the cross, a perfect, suitable, sufficient sacrifice for sin. Have we received Him? Has the humanity of the Christ of God been made a precious thing to us? Do we know in any measure what it is to eat His flesh and to drink His blood and to say with the poet: "I love the Incarnate mystery and there is all my trust"? It is wonderful to have the affections flowing out to the Man Christ Jesus. I was recently with a man who apparently in dying circumstances, and I do not think I shall very soon forget the expression on his face as he used the words: "My Jesus! My Jesus!" Oh! that Name of Jesus was. on his lips, a great Name; a Name full of grace, and as he uttered it, his face revealed the pleasure he felt in his soul.

"As ye have therefore received Christ Jesus the Lord." And it brings before us the Lord Jesus Christ especially in that great work which He came upon the earth to accomplish. Oh! it was this Man Christ Jesus, this God Man who magnified the law and made it honourable, it was this God-Man who was made a curse, who bore the condemnation, who died the death. "Christ Jesus the Lord." If we rightly receive the Lord Jesus we receive Him as Lord, that is to say, there is a willingness in our hearts to be ruled by His sceptre; His Word of grace shall prove a peaceful sceptre in His hand to rule His saints by love. Many people like to think of being saved from hell by Christ. Oh! they like to think of having Him as their Saviour, but they do not want Him to be their Lord, they do not want to be under His authority in their daily walk, they want nothing to do with His preceptive word. But when the Holy Spirit brings Christ into the heart, He reveals Him as the rightful Lord of the heart. And it makes Him attractive too. Oh, do you not, some of you, say to Him as He reveals Himself to you in some measure, shows you something of His love, and something of His wondrous grace, do you not say to Him: O Lord! I do want to love Thee, to serve Thee, and be near to Thee. I have said it to Him very simply sometimes. On one occasion particularly, it was the very feeling of my heart: O! Lord! do let me love Thee, and serve Thee, and be near to Thee. His service is very attractive, to be enabled to walk in His fear; to have godly fear reigning in

the heart, to have a tender conscience, the will to live godly in Christ Jesus, and for the Spirit of God so to shine upon the word as that the precepts and promises afford a sanctifying light. I have found this in the course of years of having to do with people, that there are professors who manifest a real aversion to the preceptive word of the gospel. They want nothing to do with it. They say: "We do not want legality. The minister has set us something to do, he has told us to do something." Such people entirely misconceive the true nature of the gospel precepts. Yet in speaking of these things one is often solemnly reminded of our Lord's word: "Ye know these things, happy are ye if ye do them." The precepts of the gospel of Christ are very blessed, every precept is linked up with the promises of the everlasting covenant. There is a very fine saying that one is glad to remember at times (I forget who said it:) "The grace of God turns every precept into a promise, and the Spirit of grace turns every promise into a prayer." If we are rightly exercised about these precepts of the gospel of the Lord Jesus Christ, we have much to pray about. We shall feel our short-comings continually. In all we do we fall short of what and feel we ought to be. "God be merciful to me a sinner," will be the frequent prayer of our hearts, but oh, there is something very attractive in the thought of being under the gracious government of the Lord Jesus. "I will instruct thee, and teach thee in the way which thou shalt go, I will guide thee with Mine eye. Be ye not as

the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." Oh! would you welcome the Lord Jesus Christ to take the throne in your heart? Can you say:

"O dwell in me, fill all my soul,
And all my powers by thine control" ?

"As ye have therefore received Christ Jesus the Lord — received Him as a sin-atonement priest, received Him as Jehovah-Tsidkenu, the Lord our Righteousness, received Him as the one whom the Lord has set forth to be a propitiation through faith in His blood, received Him as the Saviour of poor, lost, helpless sinners, and received Him as Zion's King. Oh! that we may give Him real entertainment in our hearts: "Let my beloved come into His garden and eat His pleasant fruits." "I am come into My garden, My sister, My spouse." Oh, would we not receive Him? He brings His own furniture, and His own entertainment with Him. That is the beauty and blessedness of it, the Lord Jesus Christ brings His own furniture and provision, and His own entertainment. His honey, His milk, and His wine; all the provision is His. "As ye have therefore received Christ Jesus the Lord."

Well, if we have rightly received Him, if He has been made all in all to you—"so walk ye in Him." Oh! how we need to have this exhortation written on our hearts by the Holy Ghost, that we may be rightly exercised about it—"So walk ye in Him." When we walk we go step by step. What a wonderful mercy it is if we are enabled to go step by

step in humble dependence upon the Lord Jesus Christ. "So walk ye in Him."

"Thy whole dependence on Me fix
Nor entertain a thought

Thy worthless schemes with Mine
to mix,

But venture to be naught."—Hart.
The sinner is nothing at all. Trust not in yourself, think of yourself as having no strength, no righteousness, no wisdom, nothing at all of any worth; but look to Christ for everything.

When you first received the Lord if so be you have received Him, possibly many years ago, what was the Scripture in which He manifested Himself to your heart? "So walk ye in Him." I like to think how some poor sinners when they have come to the end of their journey, have to return to the first Scripture, upon which God caused them to hope. That Scripture, that revelation of the Lord Jesus Christ in which He appeared so precious, so powerful, so able and sufficient as a Saviour to the poor, needy, lost soul, they have come back to it, their need has not left them. "Him that cometh to Me I will in no wise cast out." It is not a bad thing for a dying saint to come back to that, and cast himself upon the Lord in that word: "Him that cometh to Me I will in no wise cast out," and to feel on a dying bed that his salvation then is just as much a miracle of grace as ever. "So walk ye in Him."

"To keep our eyes on Jesus fixed,
And there our hopes to stay,
The Lord will make His goodness
pass
Before us in he way."

May we turn that into a prayer and entreat the Lord that He will do that —“Make His goodness pass before us in the way,” in keeping our eyes fixed upon the Lord Jesus Christ, “looking off unto Jesus”. “Consider Him.” “So walk ye in Him.”

That is a precious Scripture in Malachi concerning those that thought upon His Name in those days. Some people will say; I cannot speak much, I am no talker, but I hope I think upon His Name. We often think of Him as coming down in this word to take in the lowliest and the weakest. What occurs in my mind is this: that to think upon His Name is not only a mark of the weakest child in grace, but it is a mark of one who has the ripest experience, because after all there can be no right speaking if there is not a right thinking. Many people may speak and their words will sound very fair; they may seem to speak well, but there is a lack of right thinking. There are too many talkatives about. What a mercy to be kept humble and tender, walking in the Lord Jesus Christ in a way of thinking upon His Name, and drawing sweetness out of His Name, getting some encouragement for our poor souls by reflecting upon His precious Name. “As we have therefore received Christ Jesus the Lord, so walk ye in Him.”

Now our friends here at West Street may look back to the early days of this church when a few people were banded together in church fellowship, giving themselves to the Lord and to one another, giving one another the right hand of fellowship. I have spoken

of the need of a good beginning. Well, may you be helped to look back to those beginnings and to the manner of the founding and building of this Cause, and then think of this exhortation: “So walk ye in Him.” The Lord enable you to follow in the footsteps of those who have gone before us as they walked in the truth, as they had by grace the will to live godly in Christ Jesus, as they kept themselves separate from the world, separated unto the Lord. “So walk ye in Him.”

Oh! it is good to have the example of the saints before our eyes, and as we ponder their good example, to seek for grace that we may be enabled as they did, “to contend earnestly for the faith once delivered to the saints.” “Rooted,” said the apostle, “and built up in Him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving.”

Here I must leave it with you, may the Lord command His blessing.

PEOPLE WERE ASTONISHED AT HIS DOCTRINE. MATT. 7: 28

It is by reason of special request from one of the Editors that I am attempting to write again for publication. I had decided to leave the space for others who have a desire to do so and who are talented for such. However, if I am to attempt such a task, then my prayer is most assuredly to God and not to man. If my chief purpose in speaking or writing is to please the worldly mind or to gain the applause of men, then may God have mercy on my poor soul. I am convinced that

we, speaking in general terms, have already done far too much of that.

If there was ever a time in the history of this world when writers and speakers should be led by Divine guidance, it is now, it is today. The great lesson that is brought out so clearly from the above Scripture, which is taken from that great Sermon on the Mount, is so far contrary to what we as church folk put into practice that it is certainly not a popular subject. Hence, if I were writing to gain popularity, I would certainly choose some other thought, rather than the one here-in chosen.

The child of God who has been regenerated and born again and who will take the time to study, stop, look, and listen to what is going on in this old world today, and who does not have a chill, is a very warm brother indeed. I am quite sure that you nor I will ever be able to reform the world. But that does not prevent the true-born child of God from having the desire in his heart to do all within his power to make the world a better place in which to live. I cannot help but feel that one of the great causes of the turmoil we are in today is that the churches of the land have refrained from proclaiming the whole gospel as was taught by our Lord and His disciples.

Try to visualize, if you can, just what a grand world we would have, if only the church folk would put in practice what the Lord taught His disciples. Oh, we would see the beginning of a new day! Some tell us that those things are not practical in this age, that they would not work. But, breathern, pray tell me

when it was ever given a test? Not even the churches have tried it out to any extensive degree, And we as church members shrink at the our daily living. It appears that our thought of putting it in practice in desire is to use a little religion at the church, but that it would not do to use any in dealing with our fellowman. So when you suggest preaching what our Saviour taught and what the apostles taught, the people will be astonished at your doctrine.

After the disciples Jesus took them with Him and met a great multitude on one of the hills in that far-away country, and there from that lofty pulpit he delivered that great mountain sermon that has gone resounding through the ages, and after nearly nineteen hundred years those words have lost none of their sweetness and saving power. But the people at that time did not like it, and neither do they like it today. We still do not want to put in practice the teachings of the Sermon on the Mount. We like the first word, "Blessed," but we do not like the second, "poor". Christ says, Blessed are the poor in spirit, for theirs is the kingdom of heaven." The theory of the world was and is that the blessed are rich. But Jesus declared that blessedness has its roots in a sense of lack. Hence, the poor in spirit are those who realize their poverty of soul without righteousness and God.

Christ moves on a little further in thought—"Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and trodden

under foot of men. Ye are the light of the world. A city is set on an hill cannot be hid. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me Lord shall enter into the kingdom; but he that doeth the will of my Father which is in heaven."

Many times have we all heard inspiring sermons on the life of Paul. Certainly no greater doctrine has or ever will be preached than that which could be preached on his experience and what he taught. But I have been made to wonder if we do not too often present only one side of the life of this wonderful character. Hear what he says to the Colossian church: "If ye then be risen with Christ, seek those things which are above. Set your affection on things above. Put off anger, wrath, malice, filthy communication out of your mouth. Lie not one to another." Let me please comment a moment on this—Watch the people with whom you come in contact and see how many of them begin almost immediately to relate some filthy so-called joke. See how many minutes pass before they begin to curse and swear. And in regard to telling the truth that Paul refers to here, that trait has about passed out of existence; it has become too old-fashioned for this modern age. Even business men who are supposed to set the example, as well as church folk, have long ago forgotten the word truth. But when you preach or teach these things the people become astonished.

So, my Christian friends, when God takes us low enough to behold

the kind of person we really are, then it is that we begin to behold Him in His true light. Yes, we begin to seek those higher things of life, things that really mean something worth while. So, please don't tell me that the principles of true religion and the things that the Bible teaches will not work. At least, don't tell me so until we have tested them, for we certainly have not tried them out as of this date.

We are not living any nearer the Cross of Christ than they were back yonder when He gave His life for His church. But, thanks unto Him, there are still a few saints left on earth who are being led by the Spirit of God and see Christ as He is. Hence, my greatest hope and sincere prayer is that God will inspire each and every one of us to cry out to Him, as the poet did, when he said:

"O, For a closer walk with God;

A calm and heavenly frame;

A light to shine upon the road

That leads me to the Lamb."

A. C. OWENS

Wilson, N. C.

UNABLE TO GO TO CHURCH

Reidsville, N. C.

1719 S. Sealer Street

November 5, 1948

Dear Bro. and Sister Denny,

I have been trying to write to you ever since third Sunday, to tell you how much I hated to miss hearing you preach last meeting day. I have been extremely nervous for some time, and I was afraid to try to go. Nobody but myself knows how much I suffer because of not being able to attend my church meetings, and mingling

with the people I love. That is my chief joy, and it is indeed a cross to me not to be able to go. I wish we had the opportunity to see you all more often. We all enjoy hearing you talk so much. It was such a comfort to us to hear you talk so assuringly as you did the day you were here.

Since last Sunday concluded thirty-five years of your serving Reidsville church as pastor, I want to acknowledge to you again, how much we appreciate the fact that you have thought enough of us to continue to come through heat and cold to preach that glorious doctrine that I believe our dear Saviour taught and preached when He was here on earth. And although I'm not always able to attend my church meetings, I want you to continue to preach for us as long as you are able to come.

I have dreamed of seeing you a number of times. Sometimes you were preaching to us in your Christ-like, fatherly way, and at other times you would just shake my hand, or say something comforting, but always you would exhibit that blessed spirit of God, if I know anything about it. Most of my time I find myself longing to feel the blessed presence of my dear Saviour or to touch the hem of His garment, as did that poor woman of old, but I can perhaps count on the fingers of one hand the number of times that I have felt surely this longing had become a reality. It is only as we are possessed of God's blessed spirit that our fears are all gone, and we are enabled to say, "My cup runneth over."

I fear that I'm too presumptuous

to be writing about these things. After all, what am I to be writing about such sacred things. I didn't mean to write this much when I started. I just want you all to know how much I hate to miss my meetings, and to re-assure you of our sincere appreciation for serving us so faithfully for thirty-five years. Hope to see you all next third Saturday or Sunday.

Much love to you both
MAMIE P. ALDRIDGE
 Reidsville, N. C.

A good letter from one who is deprived of going to church much of the time. To such our papers are a real comfort. O. J. D.

GRACE DOCTRINE

Dear Mr. Gold:

We have just read your October issue of the Landmark and notice our figures are "Dec. 48" which means our time is up. We enjoy the reading so much we felt like we still wanted the fine paper to come on to our address for a few more months at least; so I am here enclosing \$1.00 post office money order. So move my figures up or as long as you may send it to same address as long as the \$1.00 will allow.

You may deem me a little pesky and I really am; just an old worn sinner but love the grace doctrine the Landmark so ably advocates.

W. F. STAFFORD

P. S. We certainly enjoyed reading the fine timely article in the late issue by F. A. Collins. Well worth the price of a whole year of the Landmark. Thanks, Brother Collins.

W. F. S.

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Zion's Landmark

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

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VOL. LXXXII

NO. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. DEC. 15, 1948

MEDITATIONS ON THE 23RD PSALM OF DAVID

For many years I have read the above mentioned chapter, but with little interest, until some time ago, I visited a sick Brother, and before leaving, his wife asked me to say a few words and offer prayer. I accordingly turned to the twenty-third psalm, and much to my surprise I began to read my own experience.

In this connection I will mention again some of the things which took place in David's early life. He was a direct descendent of the notable family of Boaz and Ruth. His father's name was Jesse. He was the youngest of eight sons, and the keeper of his father's sheep. When he was only a lad, the Philistines were threatening the Israelites and defying the armies of the living God. King Saul and his army were afraid of them. This great Goliath

'drew near morning and evening and presented himself forty days'. 1 Sam. 17 Ch. 16 verse. "David said unto Saul, let no man's heart fail because of him, thy servant will go and fight with this Philistine." Verse 32.

Saul armed David with his armor but David "assayed to go for he had not proved it." He put them off, and took a staff in his hand and chose him five smooth stones out of the brook, and with his sling and stone killed this great Goliath. "Therefore David ran and stood upon the Philistine and slew him with Goliath's own sword." I am reminded here of the precious words of Jesus to Peter, when he, Peter, drew his sword and struck a servant of the high priest and smote off his ear. "Then said Jesus unto him, put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26: 52. And in as much as Goliath took his sword to kill David, his head was taken off with the same sword. And in as much as Goliath was the great enemy of Israel and David stood upon him, it seems to me that he is a beautiful type of our Lord and Master who is Lord of Lords and King of Kings. For the Apostle Paul said, "For He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15: 25-26.

David said to King Saul before he went to battle with the Philistines, that he kept his father's sheep and that there "came a lion and a bear and took a lamb out of the flock and I went after him and delivered it out of his mouth: And

when he arose against me, I caught him by his beard, and smote him and slew him." I Sam. 17: 34-35.

It will be noticed, that David did not take credit for this great victory for he said that the Lord delivered him out of the paw of the lion and out of the paw of the bear. This is what every child of God will do when he is clothed in his right mind. As we travel through this uneven journey of life and are blessed to look back and see the great delivering hand of God, then it is that we ascribe all honor, praise and glory to him, and join with Paul who said, "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." 2 Cor. 1: 10. When these sweet experiences are ours to enjoy we are given an eye single to the glory of God, for Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." Matt. 6: 22.

It will be observed that David manifested great patience. King Saul was his greatest enemy and pursued him many times, but he kept out of the way, and always conducted himself wisely, for he was aware of the wonderful truth of our God, who said, "Vengeance is mine and I will repay." In as much as David was a keeper of his father's sheep, and has now been brought to this heaven of rest. He begins this twenty-third Psalm by saying, "The Lord is my shepherd, I shall not want." Can we witness with David? When Jesus delivered us from this burden of sin and condemnation we soared high into the heavens and were made to feel that

we should never want. I am here reminded that after eating a good breakfast, my wife sometimes says to me, "Father, what do you want for dinner?" To which I have replied, "Mother, if I always feel as I do now I shall not want any dinner." The same is true when our God lifts us up and we are given wings to soar high into the heavens, we are made to feel in these sweet experiences that we shall never want.

"He maketh me to lie down in green pastures." When sheep are lying down they are not grazing. They are usually chewing the cud or rather rehashing and enjoying the food which they ate while grazing. Often when hungry and while grazing, they eat little sticks and chips along with the grass, but when they lie down and chew the cud they flip out the sticks and chips. This is also a peculiar characteristic of the redeemed family of God, they swallow many things while grazing under the law that they flip out in the gospel. When they are established in the doctrine of God our Saviour and made to declare that "in me, that is in my flesh, dwells no good thing" and that all our righteousnesses are as filthy rags. "He leadeth me beside the still water." These waters are the same that David mentioned in the forty-second Psalm, seventh verse. "All thy waves and billows are gone over me." The difference is this, "He maketh the storm a calm, so that the waves thereof are still." Psalm 107: 29.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name sake." When our soul

is delivered from the consequences of sin and we feel that the shed blood of Jesus cleanseth us from all sin, we mount up high and for the first time we are enabled to see that we are now led in the paths of righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." When David recorded the above words, I do not doubt but that he was full of this great love of God, for "Perfect love casteth out fear." May I repeat his words—"Though I walk through the valley of the shadow of death, I will fear no evil." The poet must have had the same experience as David when he penned these words:

"Through floods and flames if Jesus leads,

I'll follow where he goes,

Hinder me not, shall be my cry,

Though earth and hell oppose.

I thought when I began writing my meditations on this Psalm, that I would refrain from writing any of my own personal experience, but since it looms up before me I will write a little and little it will be, for the fullness can never be told. One morning last February I woke up and while lying on my bed, I was filled with the greatest love that I ever felt in my life. My wife was up preparing breakfast, she came to the bed and I said, "Mother, I am in a place where there is nothing but love." Since that time I have often tried to tell it, but I am unable to find words to express it. I took my concordance and searched the word love from Genesis to Revelations in an effort to see how the Patriarch's prophets and apostles de-

finied it and the nearest comparison I found were the words of Peter when he said, "Ye rejoice with joy unspeakable and full of glory." 1st Peter 1: 8. This love is unspeakable.

When I was filled with this great love of God I had a clearer view as to how the Hebrew children could go into the firey furnace, how Daniel could go into a den of lions, how the apostles could take up serpents, and how Stephen could say when he was stoned by his enemies, "Lord lay not this sin to their charge." Acts 7: 60. If this great love is what Paul had under consideration when he said that we receive the "earnest of the spirit", which is a pledge or foretaste of the fullness to come, I have often wondered what must the fountain be. It is any wonder that David could say, "Though I walk through the valley of the shadow of death I will fear no evil"?

"Thy rod and thy staff they comfort me." There are many definitions to the word 'rod'. One definition is to measure with. John said "And there was given me a reed like unto a rod: and the angel stood, saying, arise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11: 1. Paul said, "Know ye not that ye are the temple of God: and that the spirit of God dwelleth in you?" 1 Cor. 3: 16. This rod measures accurately in the experience of all the children of God. If you are sorely oppressed by the hand of Pharoah, down in bondage, in sorrow and grief, the rod measures you accurately for He (Jesus) was "a man of sorrow and acquainted with grief." If you have

journeyed through the Red Sea, and delivered from the Egyptians and were enabled to sing, "The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea." Ex. 15: 1. The children of Israel sang the same song. It may be that this is as far as you have come, but regardless of the distance that you have traveled the rod measures the temple accurately as far as you have gone in the straight and narrow way which leads to life everlasting. It may be that you often feel to be far off from God. If so the measuring rod is accurate, for the poor publican stood afar off, but he went down justified. It may be that you have been down in the belly of hell; if so, remember that Jonah went there too. It may be that you have spent all your living in riotous living. If so, the prodigal son did the same. If you have traveled through the wilderness halt, maimed and blind and come to the end of your wits, out in the street and lane of the city, remember these were the ones that were taken to the great supper. If you are now on the cross where the poor thief was hanging and made to feel as he did and say, "And we indeed justly, for we receive the due reward of our sins." Luke 23: 41. You will surely come into the paradise of God, and sing a new song, which is by far greater than the one you sang when you went through the Red Sea. The new song in part is this, "Thou art worthy to receive glory and honor for thou hast redeemed us by thy blood." Dear reader, has your travel been through much tribulation? If so, the rod measurement is ac-

curate. For it is recorded in Acts 14: 22. "And that we must through much tribulation enter into the kingdom of God. You may have said that my experience falls far short of the apostle Paul. But let's use the rod for it was given to measure the temple, the altar and them that worship therein. Do you feel to be "less than the least of all saints". Have you been brought to the knowledge of the fact that you are "nothing, yea, less than nothing". Have you ever felt to be the "chief of sinners". If the above is your experience the measuring rod is perfect in measuring you up to be exactly the same size as the Apostle Paul, and regardless of the size of the garment the apostle wore, I am sure that it will need any alteration to fit any of the redeemed family of God. What a comfort this rod is to others as well as it was to David. The "staff" as well as the rod is a great comfort to the children of God. With this "staff" (faith) Jacob "passed over this Jordan". Gen. 32:10. With this staff we are enabled to lean upon and take hold of the precious promise of God.

(Continued next issue)

T. F. ADAMS

**IN MEMORY OF
BROTHER J. C. WOODALL**

By request of Hannah's Creek Church in conference the third Saturday in October 1948, we attempt to write in memory of our much loved and devoted member, Brother J. C. Woodall. He was born December 19, 1883 and departed this life September 21, 1948, having lived to be 64 years old. He united with Hannah's Creek church the third Sunday in October 1943 and remained a faithful member till death. He had been in declining health for about a year. All was done for him that his wife and children, together with physicians could do but could not stay

the hand of Death. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. May we all be reconciled to the One that doeth all things well, and having the assurance that our loss is his eternal gain.

May his dear wife and children be made reconciled to sorrow not as those that have no hope, for we feel sure that he has only fallen asleep to await the resurrection of these bodies, there to ever be with the Lord, where there will be no more death nor sorrow but everlasting joy, peace and happiness for ever more.

His funeral was conducted at Hannah's Creek church where he was a member and his body was laid to rest beneath a mound of flowers, showing the love and high esteem in which he was held.

Resolved, first, that we extend to his wife and children our deepest sympathy in their bereavement. May the God of all grace reconcile them.

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

ELDER LESTER LEE, Moderator
MRS. IDA KEEN
MRS. HALLIE JOHNSON
C. A. JOHNSON
Committee

JOHN E. GILBERT

It is with sadness and a heavy heart that I attempt to write the obituary of my brother, John E. Gilbert, who departed this life November 15, 1948.

John was born in Patrick County, Virginia, February 9, 1911, making his stay on earth 37 years, nine months and six days. He was the youngest son of Elder N. B. and Nannie Fulcher Gilbert. He moved with the family from Virginia to Winston-Salem about 1922, and made his home there until his death. He was married to Miss Frances Crater July 14, 1935, and to this union was born one daughter, Nancy.

He leaves to mourn his passing his father, mother, wife and daughter, together with one sister, Mrs. Beatrice Burcham, four brothers, Sam L., George R., Willie N. and Pete R. Gilbert, all of Winston-Salem.

John was sick for three years and most of the time was confined to the bed in the Sanatorium. No tongue will ever be able to express the suffering he passed through but the Lord blessed him to tell a wonderful experience. He expressed a desire to join the Primitive Baptist Church, and we feel that he was reconciled to the will of Almighty God.

He greatly rejoiced in the visits of the many brethren and sisters in the Lord. He often spoke of the mercies of a just and righteous God, and told of many wonderful visions the Lord had given him. We feel that John is resting from all his labors, and is now just waiting the sound of that Voice that shall wake up the dead in the great Resurrection Morning, and call the children home. May the heavenly Father grant us grace for the sake of Jesus, to meet on that happy shore where parting is known no more.

Written by his unworthy brother,

SAM L. GILBERT

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union is to be held with the church at Bear Grass, Martin County, N. C., fifth Sunday, Friday and Saturday before in January, 1949.

Elder E. C. Stevenson was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate. We invite you to meet with us.

E. C. HARRISON, Union Clerk

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Meadow Church, Greene County, N. C., fifth Saturday and Sunday in January, 1949. The Church is situated about four miles west of Farmville on Wilson-Farmville highway, one-half mile south. Elder W. C. Edwards of Beaufort was chosen to preach the Introductory sermon and Elder J. B. Roberts as alternate. An invitation is extended to our brethren and friends everywhere.

J. E. MEWBORN
Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JANUARY 1, 1949

NO.4

PSALM 60

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment.

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

That thy beloved may be delivered, save with thy right hand, and hear me.

God hath spoken in his holiness: I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

Who will bring me into the strong city? who will lead be into Edom?

Wilt not thou, O God, which didst cast us off? and thou, O God, which didst not go out with our armies?

Give us help from trouble: for vain is the help of man.

Through God we shall do valiantly, for he it is that shall tread down our enemies.

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SPIRITUAL BIRTH AND SPIRITUAL LIFE

Anna, Illinois
210 Douglas St.

To the Editor and Readers
of Zion's Landmark:

In setting forth what we have hoped to be our call from nature to grace, our aim or intention is to give our own views on the spiritual birth and spiritual life, and the death and resurrection of the children of God. Born March 11, 1861, I was the youngest of a family of eight children. My father had died six months before. When I was born my mother had two sons and six daughters. My brother was eleven years older than I. When he was twenty-two years old he married. By this time four of my sisters had married, leaving mother, two sisters and me at home on her one-hundred-twenty acre farm. After I was old enough to go to school I went most of the time in winter months until I was fourteen. At this age, having got to where I could do farm work that was so much needed on our farm, I quit school and by so doing we were able to have as good a living as most of our neighbors. I think I can truthfully say that I was respected by those that knew me as being a moral boy. I never used profane language nor intoxicating drinks, never went to a dance in my life, though raised in the community

where it was much practiced. My mother was always able to furnish me a good horse to ride and I went where I pleased. I went to Sunday school, went to church, often to the Primitive Baptist church where my mother was a member, and when I went to church it was always my manner to go in and pay attention to the service although my main object was to meet my young friends and associates for in those days all classes of young folks went to church.

In this manner of life I lived enjoying myself to the age of nineteen years. Almost at this very time March, 1880, a trouble came over me that darkened my pathway. I could not understand why I should feel so different. I could see my unworthiness so plain it seemed I had no right to expect favor from any person in the world. It was my ambition to hide this trouble and go on hoping it would soon disappear, but instead of leaving it was much increased at times. It seemed I could go no longer without everybody seeing my ruined condition. It seemed I had more responsibility resting on me than any poor boy in the world. There was the care of my mother and sisters who looked to me to help them along, no man at home but me. Another fact had developed which greatly increased my trouble. For more than one year I had been keeping company with

the only lady I ever loved and well I knew she loved me in return. Our courtship to this time had been very pleasant to me not thinking very much of what the future might be, but now I could view myself as being unworthy of her respect or love. It seemed to me it would have been much better if we had never met, but here I learned that love is something that man cannot manage but it can manage him, and after eight months of worry and trouble I was resolved what to do. I went to her and told her she was the only one for me, that she knew what my situation was at home, and if she wanted to marry me we would marry soon. She readily consented to this and we were married on the ninth of December, 1880, and what I feared might mean trouble in our home by bringing her to live in the house with my mother and sisters proved to be the greatest blessing we could have had. It settled me down from the rounds of single life and as my wife's help was not much needed in the house she was with me helping a great deal on the farm. Her industrious ways and the kindness she manifested to all soon made her the ideal one of the family. No one was afraid to call on her for any help she could render.

About four months after we were married we went to church one day, more to take Mother than anything else. The preacher told his experience, how the Lord once brought him to see his sinful condition, how he was made to mourn and pray for deliverance, and it seemed to me that he marked out the very road I had been traveling for one year. Here is something he

said that I have never forgotten "If there is one of God's children here who is traveling this road, the time will come when they will be made to rejoice in the Saviour's love," and the thought came to me, could it be that all this trouble through which I had passed was God's dealings with me to teach me the truth and then receive me as one of his blessed children? This was something I had not been made to study before. I had been made to see myself as a poor, helpless sinner in the sight of God but it had not occurred to me that it was the Lord pointing this out to me that I might know and understand the truth. I did not know this was God's highway of holiness in which he brings all of his redeemed children into his banqueting house. With this little insight into the truth of God's grace how earnestly I would pray to him if I was one of his chosen ones. Oh, that I could feel this as a truth written in my poor heart and mind, but without this blessed assurance I was left to grovel along for three long years. During this time it was my privilege to see some of God's saints unite with the Old Baptist Church, which to my mind was the church of God. During this time I read the Bible and studied to learn the truth taught in it about the salvation of God's people. I could understand it to teach that God had an elect people saved by grace, but the trouble was it had never been given to me to feel myself in that blessed and favored number. I loved to hear the doctrine of grace taught because I believed it was the truth, and if I ever had a call to the ministry it came right along

with the call from nature to grace. Yes, I hope I was made to see the wonderful beauty of God's house, his spiritual kingdom, and it seemed if he would give me a place in it how I could rejoice to be with those good people.

The fourth Sunday in October, 1884 I went to the church where they met around the altar, partook of the emblems which represented the shed blood and broken body of their Saviour, but I cannot express the sadness of my poor heart. That day I was made to realize the truth of what Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." When I got home, feeling that I would rather be alone, I went a short distance from our house to a place where I thought no one would see me, aiming there to pray once more for mercy. When I got to this place, before I had attempted to pray, in a moment it seemed the Lord was present with me and raised me up above every wave and trouble of this world. Oh, glorious moments when we can read our title clear to mansions in the skies, and bid farewell to every fear, and wipe our weeping eyes. I felt so blessed I started to the house aiming to tell them there what I had received, but before I reached the house the Lord left me to myself and how quick my mind was changed. I thought it best not to say anything about it, my travels might come back. So I said nothing to anyone, although I was satisfied I had received the blessing I had prayed for so long, and now I thought I knew what I would do—I would unite with the church and live with the

people of God. What a blessed privilege given to me. It may seem strange to some that I lived out of the church four years, all the time wanting a home in it, but when the opportunity came for me to unite I could not go forward and express my feelings, and why this trouble and discomfort. There is one blessed truth that I believe the Lord aimed. I should learn and understand that salvation is of the Lord, that it is not in man that walketh to direct his steps, but the time did come when I felt blessed with ability to go to church and tell what I had hoped the Lord had done for me, and the truths set forth in the doctrine of the Old Primitive Baptist Church were very dear to me, and as before stated, we often felt impressed to contend for them, but the task of preaching was too great for me. It could never be that the Lord would call one so illiterate and unqualified as I was to preach. It was not given to me to tell my feelings to anyone about this, and after I had lived in the church three or four years we met one Saturday morning, it being our communion meeting, some one had been informed our pastor was sick and could not be there. We were disappointed and sad in getting this news. At this time a brother came in and after learning of the situation, he arose and made a motion that Brother John Neal serve as moderator pro tem so that we could have conference. The motion was quickly seconded and placed before the church and passed with no dissenting voice. I went forward, gave out a hymn, offered prayer and stood as moderator in the con-

ference. Although disappointed, we all enjoyed being there and before we adjourned one brother said to the church, we are in much better condition than we feared. I make a motion that we meet this evening and engage in foot washing, Brother Neal to conduct the service. We did so and it seemed they could see something in me now that they had not been given to see before. They treated me very kindly and encouraged me to try to preach, which I did. They soon liberated me and later ordained me. I hope, dear editor, in making this article so lengthy you will bear with me. Only once before in my life have I written my experience for print and that was fifty years ago. In this letter it is my desire to also give my views on the second birth and resurrection of God's people. Jesus said, "Marvel not that I said unto thee, Ye must be born again." This I understand gives the man who has been given one birth a second birth and this second birth given to God's people is that which brings them into His spiritual kingdom. Jesus said, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." In the fleshly or natural birth there is only natural life given, and God said it should be taken away and man must die. We are told in God's word the natural man cannot receive the things of the Spirit because they are spiritually discerned. So then if only natural things can exist in natural life, we must have spiritual life to understand spiritual things, and this life is given in the Spirit, not birth. It is by the first birth that we

become children of our earthly parents, and the second birth is that which makes us children of God in spirit and in truth. "Being born again, not of corruptible seed, but God, which is the seed (the Spirit) of incorruptible, by the word of God, which liveth and abideth forever." Remember, my dearly beloved, in the Lord it is the seed (the Spirit) which we are born of that has and will forever live. The man himself must and will die. It is God's sentence placed upon him for the transgression of his holy law, but there is another sentence rendered to this man, that is, the resurrection from the dead, and we must meet the first before we can meet the second. "For since by Adam all die, even so in Christ shall all be made alive." So all the spiritual life given to God's children in this life is the life of Christ. He gave his holy and perfect life that they might be brought from under the bondage of sin and death in sin into a holy life in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." So then sin was not taken from the natural, fleshly man who was born in sin, but remember it was condemned in the flesh. It can never enter into the spiritual life of God's children "for we are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them." So we are made to say like Paul, "With the mind I myself serve the law of God but with the flesh the law of sin." Sin, when it brings us to death hath no more dominion over us, and death even is made a victory for us, for in death we are brought to a peaceful rest (sleep) in Jesus until the time appointed of the Father when he "who is our life, shall appear then shall ye also appear with him in glory." Jesus said, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Submitted to all who believe that salvation comes through the merits of Jesus Christ our Lord.

ELDER JOHN NEAL
210 Douglas Street
Anna, Illinois

THE LORD'S SUPPER

To Zion's Landmark
Dear Readers,

I feel an inclination to offer a few thoughts in regard to the parable of the great supper, as recorded in Luke, 14th chapter. Prior to the relation of the parable, Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day. They watched him, and behold, there was a certain man before him which had the dropsy. Jesus spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?", and they held their peace. Jesus took the man, healed him and let him go, and then said unto them

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" and they could not answer him again to these things. So that closed that matter.

Then it was that Jesus put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, and said unto them, "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, 'Give this man thy place', and thou begin with shame to take the lowest room. There is a splendid moral taught here, and a beautiful spiritual significance in regard to Jesus himself. The opposite to the above as taught by Jesus is, when thou are bidden go and sit down in the lowest room, then he who bade thee when he cometh, may say unto thee, Friend, come up higher: then shalt thou have worship in the presence of them that sit at meat with thee. Here I think Jesus is drawing the line between humbleness and exaltedness. Hear Jesus, "For whosoever exalthe himself shall be abased, and he that humbleth himself shall be exalted." The lesson is beautifully portrayed in the Pharisee and publican that went up to pray.

Jesus leaves no stones unturned, for now he turns upon him who bade him, and to him he says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethern, neither thy kinsmen, nor thy rich neighbors." I must say this sounds so strange to the usual cus-

tom of good Americans of today. But we must remember the official work of Jesus in a great measure was to abolish custom and traditions of men, and establish instead principles more noble, more high and sublime, and principles that were in direct keeping with the sovereignty of the will of God, of whom Jesus was the sole executor.

To me, Jesus here is showing the custom followed by men obligates those bidden to do some bidding, therefore the custom of rank and kind prevails among men, lest the rank is lowered or the kind depreciated. In order, then, that the high standards prevail among men in all their standards of functional society and organizations political or religious, moral or social, they adhere their customs to keep their biddings among certain classes, lest the bidder loose to those bidden, in that of those bidden not being able to do some bidding at some future date. It seems foolish to an arminian world that the people of God praise God continually, honor and glorify God, and at the same time aver they are not looking for nor expecting anything in return in that of reverence to themselves, but more foolish it seems to an arminian world that this same people who praise, reverence and honor God, are themselves content to be classed as vile sinners, condemned and justly so before God.

Now Jesus lays down the only legal and legitimate rule in regard to a feast. Hear him, "But when thou makest a feast, call the poor, the maimed, the lame, the blind." Some men prescribe, and then refuse to take their own medicine.

Jesus came in contact with some folks like that and of them he said, "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Then too, Jesus said they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. Jesus says those kind of people are blind, and love the uppermost room at feasts, and the chief seats in the synagogues. Far be it for me to say the above is not true for Jesus says it is. So then of the feasts of Jesus we should not, and could not reasonably expect any except the poor, the maimed, the lame, the blind, these only the feast giver gets all and may I add the helpless and dependent ones. From these and the praise, for Jesus knows better than they (and they know well enough) that they cannot recompense, but these know, or hope at least, the recompense will not be lost, for when the just spirits of these are resurrected all things level out then. Thank God for the feast days and the leveling out, in praise and admiration to the blessed name of Jesus.

Now we come to the main theme, it being the great supper. Apparently one of those heard those things taught by Jesus and profited much by what he heard. I am judging by what he said, which was this "Blessed is he that shall eat bread in the Kingdom of God."

This man seemed to understand the fact that the subject, "eat bread in the kingdom of God", evidenced within itself the blessing, and that

it was not for neither in order to, but because of, which of course is recipient with all the blessings of God. So Jesus said to this man: A certain man made a great supper and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And then all with one consent began to make excuse. It is peculiarly strange that they all consented to make excuse, and stranger still their excuses all differed. The first said, as his excuse, he had bought a piece of ground and he must needs go and see it. Says he, "I pray thee, have me excused." I know not what kind of a guest this man would have made at this great supper, but one thing I do know, he was a very poor business man to buy a piece of ground sight unseen, his excuse was not so comely for the fact his purchased possession would have remained even after this great supper, though over night, should his possession have depreciated in value, he was not planning to sell nor using that as an excuse. The facts are his money was involved and he was eager to see if he had value received. There is quite a bit of uneasiness to be felt when a man feels that after all he might have paid more for a thing than it was actually worth, be it religion or land. In this case his plot of ground portrays his religion, in view of this fact Jesus says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and

where thieves do not break through and steal; for where your treasure is there will your heart be also."

Another said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." This man evidently had no experience at all with oxen for had he, he certainly would have proved them before the purchase, or that is, he would have put them on the test but men without an experience of grace are liable to invest in almost anything for life and salvation and prove their investment later. Sad it is to find the invalidity of the investment, no reimbursement other than the investor suffer the loss, and that is not encouraging at all, but law religion has that to offer against the surety of grace, where experience, the great teacher, qualifies a man to make a sane investment. A man who has the experience is not negligent to invest all, for time and eternity in grace and grace alone, and is not interested to see whether it will work or not, he knows it works both to will and do the good pleasure of God.

There are five books in the Bible called the law of Moses, or in other words, the writings of Moses, in which is embodied laws, tenants, types and shadows, but the substance of these types and shadows are far away, it being impossible to draw substance from a shadow, the most to be expected therefrom would be the keeping in the shadow and finally reaching the substance. The rigidness of the laws and strictness of the tenants, in view of the fact that we are human

and not divine, makes it impossible for us as a people, to comply with the same. In these laws out of which are born these tenants, might is right and mercy is unknown. In this parable with which I am dealing, the ten yoke^m of oxen in some mysterious way, portrays the ten commandments. In the five yoke of oxen, there are ten head of cattle, and the poor fellow that has the ten c o m m a n d m e n t s on his hands, and them to prove out one by one, is bound to find one if not all of those oxen need swapping. What a life.

And another said, "I have married a wife, and therefore I cannot come." Or for this reason, on account of my having married a wife, I cannot come. The other two were really nice in regard to the bidding, admitting their excuses did show bad business judgement, they at least did ask the servant to have them excused, whereas, the third one, who by reason of the fact he had married a wife, did not ask to be excused but flatly states, "I cannot come." It seems he felt that was a just reason and needed no excuse. For the time being, at least, I believe I will agree with him, evidencing his whole attention had to be given to his wife, not so bad after all but rather a fine moral trait, and there was no evidence to show that the man was even bid to bring his wife with him to the great supper. So should he have gone it would have meant the leaving his wife, or violated good etiquette by taking her with him, neither of which he could afford to do, therefore, hear him, "I cannot come." Evidently, when a man annexes

himself to a denomination he does in a great measure feel obligated and duty bound lest his denomination feel lonely and destitute without his presence, evidently feels he means so much to his denomination they could hardly carry out all the programs without him. The feelings of a child of grace is so different to that in regard to the church, which is not a denomination. IT IS THE CHURCH. It is so easy to see how the church could carry on without one, but it would seem so hard for a child of grace to carry on without the church and the sweet fellowship and the ties that bind there. Blest be the ties that bind.

These all missed the good things at this great supper. So that servant came and showed his Lord these things. Please note he showed his Lord, after the showing of his Lord these things, then the master of the house being angry, said to his servant, (there is probably distinctiveness here between his Lord and the master of the house) "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind." Quite a contrast between those two commissions. One was to bid, whereas the other was to bring, equally as much contrast between those bidden and those brought. Those bidden all seem to be men of high circumstantial standing, and men, so to speak, who knew their way around, whereas those brought were poor, maimed, halt, and blind, and there did not seem to be so many of them, for when they were all brought, and the servant reported, "It is done as thou hast

commanded," the servant then added, "And yet there is room." So another commission was issued. Here it is: "Go out into the highways and hedges and compel them to come in, that my house may be filled." Thus we have before us three commissions, one under the order of bidding, one under the order of bringing, and one under the order of compelling. I have often thought that Peter made three steps on the water at the bidding of Jesus, one in the name of the Father, one in the name of the Son, and one in the name of the Holy Ghost, and in his attempt to make the fourth step in his own name, then it was that Peter saw the wind boisterous, he was afraid and beginning to sink. He cried, saying, "Lord, save me." It is a fact that the people of God, the heirs of promise, his children, are the only people who see the wind, and feel the darkness. That is because of their keenness of sight, and sensitiveness to touch and always when they see the wind and feel the darkness they cry, "Lord save me."

The first two commissions are self explanatory, although I have enlarged upon them somewhat, I trust not hurtful, but merely for the sake of clarity, but this third and last commission notes our attention fully. We shall first notice at this great supper there is room yet. Under this commission the servant was to go out into the highways and hedges and compel them to come in. I am reasoning those in the highways and hedges could not be compelled. If an effort were made to tell them how horrible hell was, and how eager the devil

was to get hold on them, I think that such news as that would have the tendency to get them further down the highway and deeper into the hedge.

There is, however, gospel tactics to use here but gospel tactics are not the tactics of fright. Listen, the poor highwayman is a sojourner, he has no home, he has on his last stitch of clothes, he has eaten his last bran from the barrel, the oil in his crews is burning low and night is coming on; no home, no place to lay his weary head. The hedgeman is no better off, though he does feel fairly well secure bedded in the hedge. The gospel tactics here is to block the highway with the promulgation of the pure love of God, and cut the hedge with the eternal promises of God by combining the eternal promises with the love of God and assuring the sojourner and hedgeman there is room in the house and all the good things to eat and drink are waiting, and waiting for subjects like them, and when the sojourner and hedgeman reflect over these good things that their hearts so much desire, and are reassured there will be none but their kind at this great supper, I am constrained to believe and urgent irresistibility will arise out of the very depths of their hearts with its compelling power, to go to this great supper where there is room and plenty of shelter from the stormy winds that blow. Of course, their associates at this great supper, as they already understand, will consist of the poor, the maimed, halt and the blind, the best and safest company on earth today. Jesus says, "None

of those men which were bidden shall taste of my supper." A perfect feast of good things, all the soul which thirsteth could desire, is found in the Church of the first born, the pillow and ground of truth, of which this great supper in its mysterious way, is emblematic.

Peace be unto all of you,

And may sweet fellowship abide.

ELDER F. A. COLLINS

Hartford, Ala., Route 1

EXPERIENCE

To Readers of the Landmark:

Elder Pullman has asked me to write my experience. I am a poor writer, but I have a great desire to write although I am very nervous most of the time. I want to tell my experience to all the dear brothers and sisters that I can before I die. Sometimes I feel like that time is not so very far away. I pray that God will enable me to write so you can read it. I enjoy reading the experiences of others, and I hope some other poor afflicted Brother or Sister will get a little comfort from mine.

I am a new member of the Old Baptists. I joined the first Sunday of last October and was baptized the first Sunday in November. That day in the Old Baptist Church was the happiest day of my life. I had been baptized before by a minister of another persuasion about twenty three years ago, but I was not happy on that day. Now I know why. It was because I did not have Jesus in my heart like I did when the Baptist baptized me. Where Jesus is there is happiness. I thought I was all right when I joined the other church. I gave my hand to the

preacher and was baptized but I went on living just like I did before — just going to preaching because they expected me to go or just to have somewhere to go. I never got any real enjoyment out of the preaching.

My husband joined the Old Baptist Church about the same time I joined the other church. I thought I would live my life so good that I would show him we could live just as good as we wanted to. Of course, he didn't think so. It wasn't long before I found out I was not so good for my temper would get the best of me. My husband loved the Baptists and would bring them to our home. I really hated them and I have told him many times that I would die and go to hell before I would believe like he did. Now, I feel like I really went through a living hell. However, I was made to believe and I thank the dear God above that He did make me believe for I was one of the stubborn people and I know that no one on earth changed me. God and God alone did it. Some people think I went to the Old Baptists because my husband was a Baptist and a preacher. That did not influence me at all. I went because Jesus led me there and made me believe and made me love what I had once hated.

I am sorry to say that I once hated more than all the other Baptists the dear Elder who baptized me. He and my husband would go to preaching a lot together and I thought if he would stay away and let my husband alone he would stay home more. I dreaded for him to be gone away so much. Then I did not know that he had to go or suffer

for not going. Of course, he told me that, but I did not believe it. I pray that he will forgive me. I wish I could always have believed in the true light of Jesus. I feel like I wasted most of my life living in the dark, but I know now that was God's will too. I can only praise him for the great hope he has given me.

I am forty-three year old and I am afflicted, but I truly thank God now for my afflictions. Through them I have been brought to God who showed me His wonderful power. Four years ago this last November I was working in the mills and one morning I fell with a stroke. I thought I was going to die and so did every one else, even the doctors. I was completely paralyzed on my left side. I stayed in the hospital a while and then in bed six months after they took me home. I really thought I was going to die and I dreaded it so much. I knew I was not prepared to die. Until then I had never thought very much about dying and when I did the time seemed very far away. When I felt it was near I was afraid and then I began to try to pray. I prayed for real religion. I thought that there were some good people on earth who did not dread death. I wanted their kind of religion. I had been baptized, that was true, but I soon found out that was not enough to carry me to heaven and I kept on praying. God gave me a little of my strength back, but I am far from well. I am still afflicted and am forced to hop when I walk and have the use of only one hand. There are times when I feel like I would be better off dead but God is keeping me here for something, I don't

know what. I feel like I am just a trouble to my husband and children. They are very loving to me and bear with me mighty well, better than I deserve.

In my four years of afflictions I had come to enjoy talking with the Old Baptists and some of them would visit me often. As I have said before I once hated Elder Pullum, in fact, I didn't like any of the Old Baptists. When the doors of the church were opened I found myself asking Brother Wingfield and Brother Pullum to baptize me and telling them how I once hated them. Thank God, they seemed to forgive me and received me in the church. I was so happy I felt that if they refused me I would surely die. They preached just what God had made me believe and where else could I go. Then I loved the Baptists with all my heart. They said I would be baptized the first Sunday in November. I thought the time would never come. When it did it was really the happiest day of my life. After the baptizing I went to Good Will Church to preaching and my husband got me a seat up near the front with the members. I felt I had no business there with all those good people. I felt like an impostor. Long before I was afflicted I went with my husband to his church and I always felt like I was at the wrong place, I felt like they all knew how mean I was. After I joined I thought that that feeling would leave be but I found it was as strong as ever but they all seem to feel the same as I do even if I do feel unworthy. I enjoy going to preaching and rejoice in the wonderful preaching I hear. I have a

great desire to hear preaching and I hope the Lord will enable me to go to church regularly the rest of my life. There are many of the Baptist preachers I have never heard and I hope to hear them sometime. I rejoice so much in hearing the preaching. I wonder if there are any more like me. When I am at preaching I enjoy it so I get so full that I just can't help shouting and I cry a lot. I don't know whether the Baptists believe in shouting or not, I am asking you. But whether they do or not, I just can't help it and I am not ashamed of it. If I were I would be ashamed of God and I am not ashamed to own my God. He has done so much for me.

I have prayed to God to give me grace and I want just as much as He will give me. I feel that He has answered my prayers for I don't fear death any longer. I believe when I do die that Jesus will be with me through the dark valley of death. I want to hear Him say, "Fear not, I am with thee" then I can shout and praise him all I want to and nobody can complain. This last Christmas was the only really happy Christmas I have ever experienced for I feel like I celebrated His birthday right for one time in my life by praising Him. Some of the people of the world would say, "I don't understand how she could say she was happy being afflicted and crippled and having to stay at home." Yes, I stayed at home, but my God sent some wonderful preachers there to preach for me—Elder Pullum, Elder Wingfield, Elder Frasher and others.

I was rejoicing in the preaching

one day when God gave me a wonderful vision of heaven. I was carried to heaven and saw the Holy Angels of God going up and down a gold stairway. There were many of them and they all looked alike and like pure gold. Even the house that I was in was like gold. An angel took my hand and led me up the gold stairway to the roof of the house. We were passing angels all the way, some going up and some going down. The angel and I were not up there long before three Old Baptist preachers joined us, Elder Pullum, Elder Wingfield and my husband, Elder Hall. When they joined us the angel said, "Behold, the promised land." Then the angel showed us the most beautiful place I have ever seen, a perfect flower garden with the most beautiful flowers. As we were looking Brother Pullum said, "I don't care for that, I want to see Jesus." The angel said, "Behold the Lamb of God." I looked and Jesus was coming toward us carrying a little lamb in his left arm. When He was near us He shook hands with the preachers and called them by name. I wanted to shake hands with Him but didn't. Just seeing Him in all His glory was plenty for a sinner like me. I felt like I was not worthy of even seeing Him. After they shook hands we all stood there together awhile on the gold roof. Brother Wingfield pressed the heel of his shoe against the gold roof as if to see how solid it was and said, "How firm a foundation". Jesus said, "You must go back and finish your work. When you come again you may stay. I wanted to stay but Jesus said I must go back. Then

He went back down the gold steps and the rest of us followed Him down and that was the end of my dream.

I wonder if I am following Jesus today. I hope I am. I once said I didn't believe in dreams but God made me believe. I think He will bring all His children home. I am not saying that I know I am saved, I don't know it. I only have a sweet hope. If I knew I was a child of God and was saved I would be too happy to live. This wonderful hope God has given me is worth more than the world to me.

May the God of all grace bless each and every one of you dear brothers and sisters. I wish I could meet every one of you in this world but can not. I can only live in hope of meeting you all some day in heaven where we can all be together with Jesus and where all of our troubles will be over. I don't expect my troubles to be over as long as I am here. I can only pray for grace to meet them with a smile. By grace ye are saved through faith. Oh! How true.

I will close asking all the brothers and sisters to visit me if it is ever so they can for I love them all. I am poor, but you will be welcome to the best I have in this world. I would enjoy letters from any of you. Write to me if you cannot come.

MRS. E. G. HALL
Spray, N. C.

THE LORD'S GOODNESS

Dear Brothers and Sisters:

I will pen a few lines as I am here alone and thinking about the Lord's goodness and mercies to His child-

ren. The Bible says that to know God is life eternal and to believe is to be saved and that if God has begun a good work in us He will perform it to the day of Jesus Christ and again it says till Christ be found in you the hope of glory. So it is by Him that we are made to see our lost condition and it is by Him that we are made to hope in His pardoning love and to hope in His salvation for He says that it is not by works of righteousness that we have done but according to His purpose in grace given us in Christ Jesus before the world began. So it is by grace through faith that not of us but a gift of God.

The Bible says that no man can say that Jesus is the Christ but by the Holy Ghost, so it must be revealed to us by the Holy Spirit and taught to us in the low grounds of sorrow for we must see the need of a Saviour before we can know the joys of His pardoning love. Oh! what joy it is to a poor condemned sinner when his burdens are taken away and he is given a hope. No tongue can express the agonies of a sin sick soul, neither can we express the joy that is ours when He has made us to hope that our sins are forgiven us and we can hope in Him as our Saviour. He alone can save us and He is due all the praise and honor for His arms alone have brought salvation. May He ever guide and keep us in that straight and narrow way that leads to God's right hand.

Written in Christian love, a poor sinner in hope of salvation.

MRS. M. J. DAIL
Durham N. C.
P. O. Box 2084

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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VOL. LXXXII

NO. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JAN. 1, 1949

MEDITATION ON 23RD PSALM

(Continued From Last Issue)

"Thou preparest a table before me in the presence of mine enemies." In writing upon these precious experiences of David, we are often led back to those Bethel Spots in our own lives and find the answer to those deep and mysterious words which were dictated by the Holy Ghost. Who are those enemies? Micah, the prophet, said, "A man's enemies are the men of his own house." 7-6 and Solomon said, "When a man's ways please the Lord he maketh even his enemies to be at piece with him." Prov. 16:7. My understanding of this "table" that David spoke of is the Lord's table where his children are blessed to sit and eat the good things which the Lord has prepared for them. As we travel through this uneven journey of life, the flesh rises up and is arrayed against the

spirit. The battle is fierce, we become tired, faint and hungry. Then suddenly the table is prepared and we are blessed to eat the good things which the Lord has prepared, and strange as it may seem we have no knowledge of this table being prepared for us until we are brought to it.

"Thou anointest my head with oil; my cup runneth over." Oil was used very extensively under the law. In the cleansing of the leper, the Priest put oil on the tip of his right ear, upon the thumb of his right foot and upon the great toe of his right foot. Read the 14th chapter of Leviticus. The prophet Elisha, called one of the children of the phophets and sent him with a box of oil to anoint the head of Jehu, who was now to become king over Israel. What can this "oil" represent but the oil of joy, which is poured out so abundantly upon a poor unworthy sinner. "And washed us in his own blood, and hath made us kings and priests unto God and His Father," Rev. chapter 1, 5-6. The prophet Isaiah prophesied of the coming of this meek and lowly Lamb of God. "The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for the garment of praise for the spirit of hea-

vine, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61:1, 2, 3.

All of the above was fulfilled under the law, by the son of God, who came down from heaven, not to do his own will, but the will of him that sent him, that He should give eternal life to as many as the Father hath given him; and the truth of this is revealed in the gospel day by all the redeemed family of God. When such sweet experiences become ours to enjoy, can we not sing with David and say, "Thou anointest my head with oil (joy) my cup runneth over"?

We are then made to feel, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

T. F. ADAMS

IN MEMORY OF

Our dear Sister Dorcas Burette Coburn Laster, whom we truly loved. She was born December 15, 1868 near Williams-ton, N. C., and died October 15, 1948, making her stay on earth 79 years and 10 months. She was first married to James D. Coburn who was a widower with five children, one son, Harry and four daughters, Katie, who lived with her for some-time before she died, Lula, Veronica, and Ella. There were two girls born to her and Coburn, Mrs. Mayo Leggett of Hopewell, Virginia and Mrs. Gilbert Rawls of Robersonville. She joined the Primitive Baptist church at Spring Green in 1910 on Saturday before the fourth Sunday in July and was baptized Sunday by Elder George D. Roberson. She was a loving and faithful member, to know her was to love her. It was heavenly to visit in her humble home. She was afflicted for 35 years before she died. Only a few times was she able to do much work and she couldn't go to church very often but to go in her home was so pleasant. She could smile and make you so welcome. Only a short while before she died a few of us with Elder W. E. Grimes met there to hold prayer and song services. It was

wonderful to be there with such people. She has a blind brother in her home who talks interestingly of the mercy of our God and Saviour. I would to God I had the patience and cheerful disposition they have. I'll say God alone can make them so. I have no doubt that she has gone on to her reward. Her funeral was preached by Elder A. B. Ayers in Spring Green Church and her body layed away in the church yard in the presence of a large crowd of relatives and friends. The large and beautiful floral offering was evidence of her many friends. I trust the dear Lord who is alone able will comfort and bless the two daughters and step daughters who are left to mourn and her many friends who will miss her. May they follow in her footsteps for I feel a true child of God has gone on.

Done by order of Conference.

ALTON WHITE, Moderator
W. A. Ross, Clerk
NORA D. GRIMES
Committee

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 January, 1949. Elder Lester Lee is appointed to preach te introductory sermon and Elder T. F. Adams is alternate. Hannah Creek Church is located about three (3) miles north of Benson on State Highway 301. Anyone desiring further information may communicate with Brother C. A. Johnston, church clerk, Benson, N. C., Route 1.

A special invitation is extended to all, especially the ministering brethren.

W. F. YOUNG, Union Clerk
Angier, North Carolina

APPOINTMENTS FOR EIDER STAPLE AND ELDER KEATON

Old Beulah, Saturday, January 15, 1949; Contentnea, Sunday, January 16, 1949; Healthy Plains, Monday, January 17, 1949; Sandy Grove, Tuesday, January 18, 1949; Sappony, Wednesday, January 19, 1949; Mill Branch, Thursday, January 20, 1949; Upper Town Creek, Friday, January 21, 1949; Moores, Saturday, January 22, 1949; Aycocks, Sunday, January 23, 1949; White Oak, Monday, January 24, 1949; Autreys Creek, Tuesday, January 25, 1949; Lower Black Creek, Wednesday, January 26, 1949; Hannahs Creek, Thursday, January 27, 1949; Fellowship, Friday, January 28, 1949; Angier Union, Saturday, January 29, 1949; Black Creek Union, Sunday, January 30, 1949.

J. T. BOYETTE
W. E. TURNER

286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JANUARY 15, 1949

NO. 5

PSALM 61

Hear my cry, O God; attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

For thou hast been a shelter for me, and a strong tower from the enemy.

I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah.

For thou, O God, hast heard my vows; thou hast given me the heritage of those that fear thy name.

Thou wilt prolong the king's life and his years as many generations.

He shall abide before God for ever. O prepare mercy and truth, which may preserve him.

So will I sing praise unto thy name for ever, that I may daily perform my vows.

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

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\$2.00 PER YEAR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REGENERATION, OR THE NEW BIRTH

CHAPTER I

The subject of regeneration, or the new birth, is one over which there has been much controversy. Not only has it been a subject of controversy between the Old School Baptists and other denominations, but it has been a subject of much and bitter controversy even among the Old School Baptists. I shall not dwell very much in these pages on the points of difference that exist between us Old School Baptists and other orders, for if there is any meaning to language, all those who teach that man has anything to do to be regenerated or born again, are evidently wrong. Every expression used in the New Testament relative to this work, is such as show conclusively that man does not and cannot do any thing to bring it about. The expressions used to set forth this work are, Quickened, Begotten, Born, Created, Regeneration and Resurrection. These expressions all set forth a work in which the subject operated upon is wholly passive and cannot do anything either to assist or hinder the work, and they cover the full work of regeneration, from the beginning, when the quickening power of God's Spirit first touches the sinner, to its completion, when he is brought forth from the grave in the fullness of the image of the

glorified body of our risen Redeemer. The first definition of the word, "Quickened" is "To make alive." The first definition of the word "Beget" is "To procreate". The second meaning of the word, "Born" is "Brought into life". In theology it means, "Regenerated, renewed, having received spiritual life." The first definition of the word, "Create" is; "To bring into being". The first definition of the word, "Regeneration" is "To generate or produce anew". The word, "Resurrection" means, "The rising again from the dead". As I said before, these expressions cover all the work of regeneration from its beginning to its completion and no one who has any regard for the meaning of language will agree for one moment, that any of them will admit of the idea that the subject of the work set forth by these expressions, can, in any way assist in the performance of this work. To argue that they can is to betray either ignorance or insincerity. We must either admit that man can do nothing, either mentally or physically, in this work, or affirm that the language used in the scriptures to convey the idea of it, is absolutely meaningless and misleading. The average American Negro could learn as much from a Chinese Almanac as any man can learn on the subject of regeneration from the New Testament, if the thing dead

can assist in its own quickening, or the thing unbegotten assist in its own begetting or the thing unborn assist in its own birth, or the thing uncreated assist in its own creation, or the thing unregenerated assist in its own regeneration, or the dead assist in their own resurrection; yet all of these absurdities must be true, if the arminian theory of regeneration is true.

But it is not this part of the subject of regeneration that I wish to deal with in this pamphlet, but it is points over which our own dear brethern differ. I will say for the benefit of those who do not know me, that I have a tender love and am in sweet fellowship with many who differ from me on this subject, and I would not say one word to hurt their feelings or alienate them from me. If I know my own heart, the truth is all I want on this or any other subject. And honestly believing that I have the truth on this subject, I earnestly desire that my dearly beloved brethern may see and understand the same, and that there be no contentions among us, but that we be perfectly joined together, of the same mind and of the same judgement. I am fully aware that this is a mysterious subject, nor do I expect to remove its real mysteries from it by these pages. If I can, by the grace of God, bring to light the real scriptural teaching on this subject; and remove the mist that has been thrown around it by speculative theories, then I shall be satisfied.

The points at issue, between our brethern, on this subject are as to whether or not man is changed any in his real nature, while in this life,

by what is done for him in this work which is begun in him while here; and if so, in what part and to what extent is he changed. That this work is begun in God's elect while in this life is evident, for Paul said: "Being confident of this very thing, that He which has begun a good work in you will perform it until the day of Jesus Christ." This text not only proves that God begins this work in His people while here in this life, and that it was not yet completed in those to whom Paul spoke; nor will be until that day here called the day of Jesus Christ; but it also proves this work to be one from its beginning to its completion, for He which has begun a good work, (in the singular) will perform it (the work begun) until the day of Jesus Christ. Now to begin this investigation I will quote the language of Christ. He said: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." John V; 21. The points I wish to call attention to in this text are the expressions: "Raiseth up the dead", and "Quickeneth them". "Raiseth up the dead", is the exact meaning of "Resurrection" and "quickeneth them" means "Bringeth them in to life". Now, dear brethern, if these expressions here used by the blessed Son of God, does not signify a change when used to express the first quickening or the beginning of the work of the Spirit in God's people, what right have we to claim that they signify a change when used to express the last quickening or work of the Spirit in the resurrection of our bodies?

If it be a fact that these expres-

sions do signify a change of the man from natural to spiritual, when used in connection with the work of the Father in the Resurrection of our bodies; then why is it not also a fact that they signify a change of the man from natural to spiritual, when used in connection with the work of the Son in the beginning of this recreation? Now if the work here mentioned as what the Father does, means the final completion of that good work which He has already begun in His people, which good work is to transform them from the image of the earthly Adam, and conform them to the image of the heavenly, to which glorious image they were predestinated, and the completion of this work will completely change the man in whom it is performed, from natural to spiritual; then why is it not a fact that the beginning of this work does begin to change the man in whom it is begun, from natural to spiritual?

To prove that Jesus is here speaking of both the beginning and completion of this work, He goes on to say: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This evidently means the work that is now going on in the quickening of the dead sinners into spiritual life, for the hour in which it is done is not only future and coming, but it is also present now. It is coming and now is, and is evidently the beginning of that good work which shall be completed in the day of Jesus Christ, when He shall descend from heaven with a shout and shall raise and

change our vile bodies and fashion them like unto His own glorious body.

To further prove that this is exactly what He meant. He goes on to say: "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 of life; and they that have done evil, unto the resurrection of damnation." This hour is not now, but it is coming, while the other hour referred to, is not only coming, but is here now. Evidently and beyond all reasonable doubt, he is speaking of both the beginning and the completion of the work of regeneration, and shows that its beginning and completion are performed in exactly the same way. In each case the work is done by the voice of the Son of God. The words that he speaks unto them are spirit and they are life. His word quickens them in the present hour and in the coming hour. In the first quickening, they receive the earnest of the inheritance, and in the second they receive the fulness of it. The first is performed in their spirits, and the second in their bodies. If the fulness of this life will completely change our image and our nature, then the earnest or beginning of this life would begin to change our image and our nature.

To this the Apostle Paul is fully agreed, when he said: "And you hath He quickened, who were dead in trespasses and sins." Mark you, there is something alive that was dead. Not merely a living spirit come into a dead something and that was dead still remains dead,

but that which was dead is now alive. This quickening brought them into life. As pertained to their natural state and nature, they are not now what they were before they were quickened. The language certainly proves this point beyond doubt.

He then, after commenting on their former state, condition and practice in contrast to what they are now, says: "And were by nature the children of wrath, even as others. This language proves to an absolute certainty, that they are not now, by nature, what they were before. But if they still retain in every part the same nature that they possessed before, and that nature has not, in any degree, been either changed or destroyed, then it follows logically and irresistably, they were still as much, by nature, the children of wrath as they were before being quickened; and were then even as much the children of wrath as the others referred to in the text.

If it be argued that they have now received a new nature in addition to their old nature, but the old is not in the least changed or destroyed by or in the reception of the new, then I must insist that they are still by nature the children of wrath just to the same extent that they were before receiving the new nature; since they are not changed in the least by it. And the language of Paul, "were by nature the children of wrath," falls to the ground as an empty, meaningless sound, since they are still by nature just what they were before. But if this language of Paul's means, as it evidently does, that they are not the

same by nature now as they were before they were quickened, then it follows as an irresistible conclusion that they have not only received a new nature, but their old nature has been either changed or destroyed to some extent at least. Let it be borne in mind that the words, "By nature," in the text, means their old carnal, sinful nature; hence, if that nature remains exactly the same in them as it was before they were quickened, then they are yet by nature the children of wrath as much as they were before, or as the others referred to in the text. After Paul has shown them the condition they were in by nature in times past and what they were by practice by reason of that nature, he then says: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together," etc. Here we have exactly the same in substance as is contained in the language of Christ, i. e., "as the Father raiseth up the dead and quickeneth them." This language of Paul, however, undoubtedly refers to the first quickening; the quickening of the dead in sin. Now if this first work performed on or in them is called a quickening and raising up, and the last work, which will not be performed until the resurrection of the bodies, is called a quickening and raising up, then may we not reasonably conclude, that one is the beginning and the other the completion of the work of regeneration? And if this be true, then may we not just reasonably conclude, that

one is the beginning and the other the completion of the change from natural to spiritual?

(To be Continued)

ELDER JONAS SIKES
Sulphur Springs, Texas

THE MYSTERY OF REDEMPTION

The mystery of redemption is beyond our comprehension as also the beings or intelligences of the world of spirits; beings which have to do with us rather than we with them; beings which are outside our comprehension and intelligence except so far as they are revealed in His word and experienced to be working powers within us and as in the manner that word declares. One great power was Satan, or the devil. He, by transgression even in the very presence of God, lost his first estate, and the Lord Jesus saw him, blasted with an eternal curse, "like lightening fall from heaven." Enmity against God and everything of His creation from henceforth filled his mind, and he, as we read, set his devilish malice and ingenuity to work to spoil it in its highest perfection, and beyond all else, where God's image and likeness was stamped—man. How he succeeded we can all read, and some of us feel, "The devil sinneth from the beginning," and in getting man to break God's command he got him involved in his own state and under his own curse and power, man became "evil, only evil, and that continually" from the first disobedient act. Thus are we all. All sinned in Adam as their head, and

"Each sin-infected sire, alas,
Begets a sin-infected child!"

Man cannot do other than to beget "in his own likeness." That is the state in which we are all born, "enemies to God by wicked works", first by the work of our first parent and federal head — Adam; and then by our own works. And as the fall was total and entire in every part and principle of soul and body, so it of necessity follows that everything, whether in thought or deed, proceeding from the person partakes of the nature of that or him from whom or whence it proceeds, so all the thoughts of man are vain and unholy, and if we would sum up our whole life, being and state, it is—sin! Inconceivably solemn and incontrovertibly true! And for every act and thought we are, as in our created state, to give account to God, and each act and thought must receive its just reward of punishment. Then, as the "whole and every" part of our being is directed against an infinite being, so each act is of infinite demerit also, and so also is the reward or punishment due thereto. Where then can hope find a sure ground for its feet? Vain hope will find it anywhere, like the raven from the ark; but real or "good hope" will find it nowhere but "through grace", and from a source outside itself and all creatures.

Where, then, and in whom or what, may "good hope" be found? and who found it and made it known; who provided its possibility of being, perfected its grounds and provisions, and made it known and makes it over to sinning man? He against whom we have sinned. The same "US" who first created man, and in man us and me. And who is

the great US? God—Father, and Son and Spirit, in his and their eternal, inseparable, uncreated, co-equal trinity of persons. And when we mention his name let it be with reverence and fear, for he is incomprehensible to our understanding, though blessedly revealing himself in his word to his people's faith; so that poor sinful creatures may some of them sometimes say in truth, "We know him!" Here we remember the injunction, "God is in heaven, and thou upon earth; therefore, let thy words be few." (Eccles. v. 2). Still, we hope not to be "rash" or "hasty" in what we may "utter" or express about or before him; may he keep us from a fool's voice in doing so. One said, "I fly from God to God; from thy wrath to thy mercy in Jesus."

Think of the foreknowledge, for-ordination, etc., of "US". We cannot conceive of a new thought or purpose in an eternal mind.

"To Him there's nothing old appears—

Great God! there's nothing new!"

Read through that beautiful hymn of Watts' (1, Gadsby's); it is a volume of divinity; see how he unfolds everything of time and eternity, nature and heaven, into the movement of one "eternal thought". Every movement of nature, every leaf and blade, every thought and act of himself, angels, or men, were all comprehended in that creating, controlling, man-redeeming and glorifying "thought". Solemn! Grand! Unutterably great! "I AM" is "the same yesterday, and today, and forever." "I AM" or "US" is the Father, Son and Spirit,

existing from everlasting in his and their own blessedness and glory, and from everlasting fixing upon a particular way in which that glory should be glorified in its own way and by his own act upon those in whom he would be glorified. "US" chose a vast number of beings in whom their glory should manifest itself. The Father gave them to the Son by eternal choice and in eternal covenant union; the Son so accepted them, and undertakes for them and for the Father that in the state in which they would become involved through sin, and from it, he would redeem them and bring them back; and seeing it could only be done by a payment commensurate with the offense, as against an infinite being, he would bear their "sins in his own body on the tree", and by his own infinite offering forever put all their guilt away; more the offering, by virtue of the greatness of the offerer, being so far exceeding in merit the offense and the offender, he would add a glory to it and to her by the imputation of his infinite merit, that she should possess it so as that she never should or could lose it. Being God the value of his blood not only atoned for sin but secured for her every spiritual blessing, freely given by the Father in him, even to eternal glory, and man is often long in receiving, perhaps chiefly on two grounds—the greatness of truth and the contemptibleness, as felt before God, of man in general and of conscience-and-law convicted ones in particular. We well have in mind the time when day by day our thought was, "It might perhaps be that some might be elected, but me,

impossible!" Everything, no matter what view we took, appeared against it; hence the door of hope seemed closed to us. Let us take one solemn chain of consideration here. We will assume the anxious one is well convinced that salvation can only be by the blood and righteousness of Jesus, the forgiveness and purging away of sins by the one and the meekness for and title to eternal glory by the other, yet without any real division between the two. Then must it not follow it salvation is complete, every sin which Christ bore by imputation must have been laid upon him (see Isa. liii. 5, 6, marg. "made the iniquity of us all to meet on him"), and that only such exact iniquity and punishment could have in justice been laid upon him? Were it not for God's foreknowledge of every sin the elect would commit in time, whether by omission or commission, how should that punishment have been measured out? The justice of God could exact neither more nor less than the sin should demand; if less, the offering and atonement would not be complete; if more, some might perish for whom Christ either partially or entirely died. Where would infinite justice be there? It is impossible that it should be so. Justice calls alike for Jesus and the sinner, for exactitude in every particular. All for whom Jesus died and whose sins he bore were everlastingly his by triune choice and gift, and were virtually in him, and hence partook of the merit and glory of every act of his vicarious life and death. All and each were in him when he rose from the dead and ascended into glory. See

how this is treated upon in the Ephesian epistle especially. O, the wonders of the riches of God's grace! Let our readers ponder this and consider if it must not certainly be as we state. Then if that be admitted, how much that is advanced falls short of the truth. A firm belief in these and kindred great and "deep things of God" would prevent much confusing and "mangling" work on the part of many who profess to be teachers "sent from God", but whose fruits and works give little evidence of God-ambassadorship. If we have written "according to the scriptures", is not it a necessary consequence that all the great truths of election, predestination, final perseverance, etc., etc., are as sure and steadfast as the throne of God? These truths may stagger us by their greatness, yet they, properly received, are no real bar to our hope, rather there is no ground for real hope apart from them. The immutability of God's purpose and counsel is a blessed stay for a sinner's hope.

The great question with a convinced sinner should not properly, perhaps, so much be "Am I elected?" but, "Am I called out of darkness into God's marvelous light?"—have I true light to see and feel my darkness; and do I long after God for salvation, and the forgiveness of my sins? If you have such feelings as these, the promises of God are favorable to your case and may be pleaded before him: "Not the righteousness; sinners Jesus came to call." "True election's known by calling," sang the same poet; and this is the special work and office of God the Holy Ghost,

and ever has been, although not of old so fully discovered or realized until taught by the Lord Jesus himself in clearer revelation.

As mentioned, the Holy Spirit is as much concerned in the salvation of the church as is the Father and the Son. No spiritual conviction ever takes place but is effected by him: no real prayer, repentance, hope, humiliation, sorrow for sin or hope of heaven, loathing of self and loving of and aspiring after God but what he truly effect in the soul, although, like the mainspring of a watch, the motive power is mostly concealed from us, and the graciousness of the feeling is accepted by God as ours and is so received and answered by him. "Although we seem to move; his spirit all the motion gives," etc. "Blessed condescending Spirit, For us work, and in us too, and guide us right, and bring us through;" such is, more or less the continual prayer of the spirit-taught sinners. Here again, many scriptures and hymns come to mind to substantiate our statements. Unspeakably blessed is Paul's treatment of these great truths in Romans viii. May our readers be led of the Holy Spirit into that, and read themselves therein, not only as in the flesh but also "in the spirit;" and may we be favored to realize that, even in ever so small a measure, there is a work of conformity to Christ's image being carried on in us. Without it, we must utterly perish. There must be a conformity to, as well as a salvation from, effected in us, or we shall be "found wanting."

Having, then, laid down a few brief propositions concerning God,

our creation and being, our eternal duration in infinite bliss or infinite misery, and the provision made by Jehovah for "the salvation of that which was lost", which can alone and entirely be but his own kind work in and upon the soul, let us now bring forward a few evidences which accompany and feelings which are caused by this his "strange work" upon the soul of a sinner.

God not only created man and the world, which he placed under him, his righteousness, being infinitely beyond the demerit of her sin and shame, should be imputed to her, and so imputed that it should be hers entirely even as it was his own. And by that same righteousness and in virtue of her eternal union with him, she is "justified freely" and forever not only as though she had never sinned but as though she had ever been a glorious being; for she ever was "one with Jesus, by eternal union one." Hymns and passages crowd upon our mind to establish this blessed truth, but our readers, we hope, are as familiar with them as ourself, so on account of space we will only refer to hymns 10 and 405, magnificent compositions of Kent's and to Psalm xxxii. 1, 2, just suggesting to our readers that they turn to the various marginal texts on this great subject, and then perhaps on again to further references. And the Lord Jesus stood as head, He is Lord of all, and as having in himself every quality of divine perfection and human relationship on her behalf; she ever was in him. By virtue of that oneness with and in him, every act or thought of guilty stain be-

came really and truly his by God the Father's imputing, and every act, thought and meritorious quality of his became hers by his life, death, resurrection and ascension, she is not only as free from sin as though she had never sinned, but is virtually as full of perfection of eternal glory as though she had ever been clothed in God! "The Lord our righteousness," written in large capitals, is his name and it is also hers. (Jer. xxiii. 6, xxxiii.16.) In "this same Jesus every blessing of the covenant was secured, treasured" and given to her, her spiritual life and everything pertaining to it and to eternal glory; so that she can never fail of them and never lose them. Adam in his first state had his life, as created, in his own hand and lost it; yet by that act of disobedience, which made a way for death and hell to enter, and by which he involved his whole race in irrecoverable ruin, as far as man was concerned, he also made a way by which the free salvation, grace, love and mercy of God could now flow forth from, in and through the person of Jesus. O, have we a part, an interest there? If so, nothing can touch it; but it may be revealed to us. Who earnestly longs to know it? We must pass on, though it is a field we are loath to leave. There is something heavenly in the consideration of how it became possible for God to smile upon man. The Son of God, in assuming humanity, was two natures in one person—God, man and so also do "the sons of God" possess two natures—they are godly men, we know no better description of them; men with God-begotten nature of the principles of

eternal life in them. Even Paul seemed almost at a loss for a correct real and comprehensive term by which to distinguish the Christian in his two natures; in Romans (viii) he does it by the terms of "flesh" and "spirit", "carnal" and "spiritual", "death" and "life"; and so on—extreme opposites in the one person.

Which thought bring us to that sacred and gracious person by whom all of salvation work is effected in us—the eternal spirit; he "through whom," as we read, Jesus "offered himself without spot to God," and whose office it has ever been to "convince of sin," etc.; to quicken, new-beget, or "born from above" every elect vessel of mercy foreordained and "afore prepared unto glory." This new life is not merely the life lost in Adam restored. To have been redeemed even to that would have been unspeakably merciful, but it would still have left us where Adam stood at first, peccable and liable to fall again from our first created state; but that did not suit for the boundless love of "Us"; no, he would secure for her, added thereto, another, a nobler, a spiritual, an eternal, God-like life and nature, impeccable and unlosable; it being held and secured in the person of the Lord Jesus as his very own. The Lord Jesus, by John's mouth, alike in the gospel and epistles, also Paul and the other writers, most blessedly and emphatically declares it to be so. Have we this life? Have we thus been made "partakers of the divine nature"? Wonderful words to belong to man! Not to be engrafted into the Godhead, but to

be made members of Christ's mystical body, a "joint heir" of his glory. One is lost in the greatness of the truths of it. May we be swallowed up in that greatness at length.

This leads us to another thought of God in his trinity of persons. "US" did not become a trinity for the purpose of this redemption. He ever was so. Then think, in what other conceivable way could that trinity, in each person, manifest forth their and his glory other than in the way chosen, where each person is equally engaged in the wonderful work and each equally glorified and everlastingly satisfied in the issue? We remember how we first felt the greatness of that truth and the feeling of almost awe which stole over us as we felt it at the bedside of a dying saint. O salvation and salvation truth is a theme glorious in every part and particle of it. Again let us ask, "What think ye of it?"

This leads us to still another great truth — the completeness of the atonement for and the application of it to every one for whom it was offered and made—the election of grace and none other. That is a great truth, and that which even the regenerate mind of the Lord's people cannot comprehend.

SELECTED

NO PERFECTION IN THE FLESH

Dear Elder Adams,

Your kind and welcome letter received; contents noted, it came as a surprise but it also brought comfort to learn that you hold me in mind as a brethern in the Lord. A humble place for poor unworthy

me.

Please remember that I am now an old man, nearly 88 years old. I feel thankful at this age to be able to correspond with the dear saints of God in a poor and feeble way.

Brother Adams, you tell me you are a poor sinner subject to sin and error. In this you have told me nothing that I did not know. I have quit hunting for perfect men in the flesh and if I want to see one that I know is not perfect I do not have to leave home to see him. I have to live with him every day. In this poor mortal sinful man I find another life which grace alone bestows. It is this life of God himself that is given to his sons. This holy life knows no sin because it is of God. To God's children this life is given to cheer them on the way, it makes them unite in love and to praise their God in heaven. To God's own elect, chosen in his son, is this blessed promise given. "They shall all know me from the least to the greatest of them and I will be merciful to their unrighteousness and their sins and their iniquities will remember against them no more forever." So with this assurance Paul could say there is therefore no c o n d e m n a t i o n to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life, in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, so that the righteousness of the law might be fulfilled in us who walk not af-

ter the flesh but after the spirit. For they that are after the flesh do mind the things of the flesh and they that are after the spirit, mind things of the spirit.

Brother Adams, it seems foolish for me to quote scriptures to you, one that is much my superior in spiritual knowledge, but please let us notice one more text. "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." Rom. 8:10. The word IF points to one sure fact—"If Christ be in you, the body is dead because of sin." Now I ask the question, what is this Body? I know of but one body given to poor Adam sinners, that is a body of sin and corruption. When Christ enters into this body (or man of sin) He first reveals the truth to him that he is a poor sinner. This revelation makes him a poor mourner in Zion. This I think is abundantly taught in God's word, but this never would have benefitted me had it not been written in my own poor heart and mind. Paul said, "I was alive without the law once but when the commandment came sin revived and I died." This that represents Paul, also represents every child of God that has ever been born of his holy spirit. "They are brought to a death in sin." This quotation has caused many tears to be shed and many hours of mourning. But let us remember that our blessed Redeemer was also a man of sorrow and grief. He also learned obedience by the things that He suffered but Christ's sufferings as **well as ours** were necessary to prepare us for the heavenly places in which we are made to

sit together in Christ.

This leaves my wife and me in fair health for our age. The ninth of this month brings us (wife and me) to our sixty-eighth wedding anniversary.

I hope the Lord may bless the editors of Zion's Landmark to keep a sound Old Zaptist paper. Elder Denny's editorial in the last issue is good enough for me.

In love, farewell in the Lord,
ELDER JOHN NEAL
Anna, Illionis

HOPE YOU WILL WRITE

Elder O. J. Denny
Winston-Saiem, N. C.
Dear Brother Denny:

Please find enclosed check for my renewal subscription to the Zion's Landmark.

I have enjoyed the reading of the Zion's Landmark the past twelve months very much. There has been a large number of good articles in the different issues. October 15th seems excellent.

I haven't had much time to write of my appreciation for the paper, but if I am any judge of such matters it is very edifying to God's children.

It may be that I will send some writing for your consideration for publishing soon.

Wishing you well in ever way, I am I hope your unworthy brother and fellowservant in Christ.

J. L. SANDERS
2509-11th Street East
Tuscaloosa, Alabama

We will be glad to have Brother Sanders write for the Landmark.

O. J. DENNY, Ed.

Zion's Landmark

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

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VOL. LXXXII

NO. 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JAN. 15, 1949

MEDITATION UPON THE SUFFERINGS OF CHRIST

"For even Christ pleased not himself: but as it is written the reproaches of them that reproached thee fell on me." Rom. 15-3.

The above words were penned by the Apostle Paul, which were dictated by the Holy Ghost. No doubt but he had reference to the prophecy which is recorded in the 69th Psalm of David, the 9th verse, which reads as follows: "For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me."

The above Scripture is a wonderful declaration setting forth the great love of Jesus, which He had for his people even when they were dead in trespasses and in sin. He said that "Greater love hath no man than this, that a man lay down his life for his friends," John 15:13.

This great love was the moving cause of this covenant which was made between the Father and the Son before the world began that the Son should come into the world and shed his precious blood for those which the Father gave him out of the world. He said, "I came from heaven not to do mine own will but the will of Him that sent me." John 6:38. He further said, "And this is the will of Him that sent me, that every one that seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day." John 6:40.

This people is set forth in the scriptures as a stiff necked and rebellious people, as will be seen by reading the 33rd chapter of Exodus, verse 3. But back to my subject. "The reproaches of them that reproached thee fell on me." When we attempt to worship God by pleading our own righteousness, this is an offense to the Father, for "God is a spirit and they that worship him must worship him in spirit and in truth." John 5:24.

For all of "our righteousness are as filthy rags". The only righteousness which is accepted by God is the righteousness of His Son, who of God, is made unto us wisdom, righteousness sanctification and redemption. "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." Our sins were imputed to him and his righteousness was imputed to us. Therefore, we have access or communion with the Father, through the Son, who was delivered for our offenses and raised for our justification.

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

We are so often brought low and made to feel that we need him every moment, every hour, and every day to keep us from pleading our righteousness, that we may worship him in spirit, and ascribe all honor, praise and glory to his great and holy name for giving us grace to see that we are the chief of sinners and granting us a free pardon for all of our transgressions, and enabling us to sing a new song. "Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." Rev. 5:9.

This meek and lowly lamb of God suffered all of our reproaches and took all of our shame and disgrace upon himself. How beautiful is the type of Joseph, whom I feel is a type of the Son of God.

He suffered all the reproaches of his brethren. He was cast into a pit. He was later taken out and sold to the Ishmaelites for twenty pieces of silver, then he was accused by Potiphar's wife of an offense which he did not commit or even attempt. For this accusation he was put into prison, "place where the king's prisoners were bound". Gen. 39:20. When his brothers were forced through necessity to come down to Egypt to get corn, he fed them out of the great store houses of Egypt, without any charge or reward, nor any expectation of any reward from the hands of his brothers. Af-

ter he revealed himself to them he gave them changes of raiment, and sent wagons and provisions to bring their wives, their father and their little ones down to Egypt, and settled them in the goodly land of Goshen and fed them through the famine.

After their father died, they became fearful and uneasy. They said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." Gen. 50:15. Joseph said, "But as for you, ye thought evil against me: but God meant it unto good, to bring to pass as it is this day to save much people alive. Now therefore, fear ye not; I will nourish you and your little ones. And he comforted them and spake kindly unto them." Gen. 50:21-22. Inasmuch as such love was manifested to his brothers after he had borne all of their reproaches, which was only a shadow of the reality, how much greater is the love of God? "He that spareth not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

When Jesus was born in Bethlehem in Judea, King Herod tried in vain to kill him. When he grew up to manhood, he was accused of teaching contrary to the law of Moses. He was accused by the Chief Priests and elders. "They stripped him and put on him a scarlet robe, and when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before Him, and mocked him, saying, Hail, King of the Jews, and they spit upon him and took the reed and smote him

on the head." Matt. 27: 28, 28, 30. Before he was crucified, "And being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22:24. And when they were come to the place which is called Calvary, there they crucified him. In all of this agony, grief and sorrow, He prayed to the Father, and said "Then said Jesus, Father, forgive them, for they know not what they do." Luke 23:34.

The above is only a hint of the fullness of the text "For even Christ pleased not himself: but as it is written the reproaches of them that reproached thee fell on me." Such love as was manifested then for his people, and is still being manifested to poor sinners, can never be described by mortal tongue. Peter said, "Ye rejoice with joy unspeakable and full of glory." As the type, so is the reality. Joseph gave his brothers changes of raiment after he made himself known to them. So it is when Jesus manifested this great love to us, we received changes of raiment. That is, our righteousness that are as filthy rags are now changed for this robe of righteousness, or the righteousness of Jesus with which he clothes his redeemed family.

Long before the crucifixion of Jesus, the prophets of old foretold of the suffering and sorrow of this lowly Lamb of God. May I ask the readers to read the whole 54th chapter of the prophet Isaiah. In part he said, "He is despised and rejected of men, a man of sorrows

and acquainted with grief. He was wounded for our transgressions, He was bruised for our iniquities." "He was oppressed, He was afflicted, yet He opened not his mouth. He was taken from prison and from judgement. He made his grave with the wicked and with the rich in his death. And he was numbered with the transgressors, he bore the sins of many and made intercession for the transgressors." Now all the above was fulfilled at the appointed time of our God, and remember that this suffering and sorrow was not for any crime that he ever committed. One of the thieves on the cross said, "But this man hath done nothing amiss." Pilate said, "I find no fault in this man." But the righteous indignation against the children of God was fulfilled in Jesus, for poor mortal and sinful man was unable to fulfill even one commandment of God's just and holy law. But the "cure" was found by the poor and undone sinner in Jesus Christ. I have sometimes said that He is the "remedy" for sin but this is a poor way of expressing it, for there are many remedies prescribed that never "cure". But John said, "And the blood of Jesus Christ, His Son, cleanseth (or cure) us from all sin." I John 1:7.

In my concluding remarks, I again say, "For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me."

Humbly submitted,
T. F. ADAMS

IN MEMORY

of our dear and faithful sister, Molly Hollis Lee. She was born near Spring Green Church in 1880, the daughter of Brother John Hollis. In the year 1895, the fourth Saturday in November she offered herself to the church conference at Spring Green, was received and baptized Sunday by our pastor, dear Elder George D. Roberson. She was a dear member, always quiet and simple, never seemed to have much of the material things in life but her faith was strong and unflinching, filling her seat at church in her kind and humble way. She never asked for anything but gladly received whatsoever the Lord provided. I feel she was a good example to the children of God. There are so few who can walk this life out in the humble way she did. She was married in 1910 to Mr. Joseph Lee. To them were born two children, Mrs. Coy Morris of Williamston and Mr. Robert Lee of near Williamston. She leaves five grandchildren. Her funeral was preached in Spring Green Church by our pastor, Elder W. E. Grimes. She was buried by the side of her husband in the family cemetery. May the Lord who is able bless the dear ones and comfort them for surely a good woman has gone to her eternal home.

Done by order of conference in November, 1948.

ALTON WHITE, Moderator
W. S. ROSS, Clerk
NORA D. GRIMES,
Committee

OBITUARY NOTICE

In memory of our dear sister, Betty Salsbury. We are confronted with the duty of submitting the following remarks: Sister Betty Davis Salsbury died at her home in Hamilton, N. C., September 27, 1948, age 77 years old, following a long period of declining health. The daughter of the late John A. and Jenny Worsley Davis in Edgecombe county, she was married to to Walter Salsburg on November 19, 1902. She made her home in Hamilton thereafter. She joined the church at Spring Green in 1921, always taking an active part in the church. She bore her afflictions with much patience. She loved the truth and was faithful until the end. She said often, Thy will be done. We take comfort in knowing that her labor has ceased and her sufferings are over. The funeral

was conducted by our pastor, Elder W. E. Grimes, assisted by Elder J. B. Roberts of Farmville, Elder A. B. Denson of Rocky Mount, and Elder A. B. Ayers of Bear Grass. The burial was in Hamilton cemetery.

Resolved, First, the church at Spring Green has lost a faithful member, her companion a loving wife.

Second, 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 to Zion's Landmark for publication and one to Old Faith Contender. Done by order of the church in conference, fourth Saturday in November, 1948.

ELDER W. E. GRIMES, Mod.
W. A. ROSS, Clerk
MRS. H. L. EVERETT, Committee

LOWER COUNTRY LINE MEETING

Lower Country Line Union meets with Eno Church beginning Saturday before the fifth Sunday in January, 1949. Elder N. D. Teasley was appointed to preach the introductory sermon with Elder J. A. Herndon alternate.

CLYDE SATTERFIELD,
Union Clerk

BLACK KRIVER UNION MEETING

The next session of the Black River Union will be held, the Lord-willing, with the church at Seven Miles on the fifth Sunday and Saturday before, in January, 1949. The church is located about three miles from Newton Grove. All lovers of the truth are invited to attend. Many thanks for publishing same.

Yours truly,
ELDER L. A. JOHNSON, Mod.
BRO. W. V. BLACKMAN, Hon-
orary Clerk
ALONZA BAREFOOT, Clerk

ADDRESS CHANGED

Please serve notice through the Landmark that my address has been changed from Angier, Route 2 to Coats, N. C., Route 1.

Thank you.

ELDER J. T. LEWIS
Coats, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

FEBRUARY 1, 1949

NO. 6

PSALM 62

Truly my soul waiteth upon God: from him cometh my salvation.

He is my rock and my salvation; he is my defence: I shall not be greatly moved.

How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and a tottering fence.

They only consult to cast him down from his excellency; they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

My soul, wait thou only upon God: for my expectation is from him.

He only is my rock and my salvation: he is my defence: I shall not be moved.

In God is my salvation, and my glory: the rock of my strength, and my refuge, is in God.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

God hath spoken once; twice have I heard this, that power belongeth unto God.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REGENERATION OR THE NEW BIRTH CHAPTER II

Now, at this point, I wish to ask some questions for the earnest and candid consideration of the reader.

1st. Can that which has been quickened and raised up by the operation of the Spirit of God, and is thus made to partake of his life and nature, ever cease to possess that life and die and go to corruption?

2nd. If those who possess the life and nature of God can die, cease to live that life and go to corruption, then what assurance have we, that after the resurrection we will be secure against death and corruption? Yea, more:

3rd. What assurance have we that the eternal God may not also die, seeing his children, who possess His life and nature, die?

Again, on what other ground can we meet and refute the doctrine of final apostacy, only on the grounds that their life and nature is such that they cannot die? But if we admit that a thing that possesses the life and nature and God cannot die, then we are forced to admit that the bodies of the saints or children of God have not yet been quickened or born of God, for we know they die, which proves that they do not possess His life and nature. This being true, we are forced to accept the position that this first

work of quickening or being born again, is in the souls or spirits of men and not in their bodies; and at the death of the body, this renewed soul or spirit, departs out of the body and goes to Christ.

I will next notice the word BEGOTTEN, and as this means PRO-CREATED, I will notice it and the word CREATED, under the same head. One of the definitions of the word BEGET, is to GENERATE. There cannot be any such thing as begetting or generating without life. It is the power of life that begets or generates children. Begetting does not mean the mere casting or depositing of the seed or germ of life, but it means the placing or depositing of the seed of life in such a way or manner, and in contact with other and foreign substances and elements as to quicken them and cause them to partake of the nature, and form into the image and live the life of the one from whom this life came.

Begetting then, means reproduction begun. While the seed of life may come in contact with the substances and elements that are necessary for reproduction, yet unless they are quickened by it and made to partake of its nature, there is no begetting. Our natural life came from our natural fathers, but the elements of which we are composed did not come from them, it came from the earth through the vege-

table nature of the food eaten by our mothers during the formation of our bodies until we were born, then after we were born, the growth and development continued by reason of these earthen substances and elements which came through the vegetable nature into the food which we eat, and was transformed from its original image and nature, into the image and nature of the one from whom we received our life. If a food could be found that did not come from the earth, and did not possess any earthen substances or elements, and the human family was forced to live on it, all reproduction would cease and the human family would become extinct at the end of this generation.

All of the food that we eat comes from the earth, whether it be animal or vegetable, and in it lies the power of reproduction, growth and repair. Or in other words, there can be no reproduction, growth or repair without it, as in it lies all the building material. The power of life in the begetting process draws these elements of the earth together; makes them partake of itself, and forms them into the image and nature of the one; whether he be man, bird, or beast, from which this life came.

Take for instance the acorn. I am told that by the use of a microscope, you can see in its heart the form of a tiny tree. This embryo tree is but the begetting or first work of reproduction or procreation. The power of the life of the parent tree has drawn these earthen substances up from the ground; has made them partake of its na-

ture and has formed this tiny image of the parent tree, which under favorable conditions, will develop into a stalwart oak.

It is a Bible truth, that every thing brings forth after his kind. This is due to the transforming power of life, to draw from the earth those substances and elements that are necessary to build a body and transform them from their original form and nature and conform them to the image and nature who's life they have been made to partake. I must insist, that from the time this begetting, reproduction or procreation begins, or the time these earthly substances are quickened, the change in their image and nature is begun. Of course, in the things so far mentioned, I have only treated natural things, and showed the power of natural life to change these earthly substances from one nature and image to another. But can it be thought that spiritual life has less power? No; a thousand times no.

Now if this be the law of natural begetting, generating or procreating, then it follows that spiritual begetting, generating or procreating must be a similar process, else these terms, or their equivalent, would not be used in the scriptures to convey the idea of it. When the life of God is imparted to us who are earthly and who bear the image and nature of our earthly father or progenitor, the work or process of spiritual begetting, regeneration or procreation is begun. Our old nature begins to give place to the new nature of the new life which we have received. We begin to be changed from natural to spir-

itual by the power of this new and spiritual life, or from the image and nature of him from whom we received our natural life, to the image and nature of Him from whom we receive our spiritual life. The work of regeneration is not completed till the perfect image of the Father is reached; but to whatever extent the image and nature of our spiritual progenitor has been reached, to that extent the thing thus far generated, or procreated is changed from natural to spiritual.

But I must insist, that if the new or spiritual life has not begun the work of changing us from natural to spiritual, or from the image of the earthly to the image of the heavenly, then we are not, in any sense, begotten or born of God.

The fact that men are repeatedly spoken of in the scriptures as being begotten of God, proves beyond a doubt, that the change from the image of the earthly to the image of the heavenly Father is begun.

To what extent this change has been wrought, we have been begotten, procreated or regenerated. Paul says, "If any man be in Christ Jesus, he (that man) is a new creature." The power of the new or spiritual life has created him anew.

But is the entire Adamic man in Christ Jesus, and therefore a new creature? If so, where is the old man with his deeds? Where is the outer man which perisheth? Where is the "body that is dead because of sin"? Where is the "flesh" with which we "serve the law of sin"? Why "keep our bodies under subjection"? and why are we "waiting the adoption, to wit, the redemption of our body"?

Let it be borne in mind that the man that is in Christ Jesus is a new creature, and with him, "Old things have PASSED away and behold ALL THINGS have become new". Let it not once be thought that this new creature is Christ Jesus, for then it would be Christ Jesus in Christ Jesus, and it would be Christ Jesus from whom "old things have passed away" and to whom "all things have become new". Neither let it once be thought that this new creature is the entire Adamic sinner, for then where would there be any old man for them to put off? Or carnal mind? Or the flesh with which they serve the law of sin, etc? They are not in the one that is in Christ Jesus, for with him "all things have become new, and all things are of God". These scriptures evidently prove that the work of regeneration has begun but is not yet completed, and, that some part of the man has been made new, but not all of him. Now if this work has been begun, and not completed, then to what extent are we new creatures?

If we have been quickened and yet the body; the old or outer man perisheth, to what extent have we been brought into spiritual life? We will let inspiration answer. Paul says, "If Christ be in you, the body is dead BECAUSE of sin, but the spirit is life BECAUSE of righteousness." We will do well to keep in mind the fact that Paul is here describing the condition of the man whom Christ is in. If Christ is in them, they are in possession of eternal life, for John says, "This is the record, that God hath given unto us eternal life, and this life is in

His Son. He that hath the Son hath life." Of course, John means the one that hath the Son, hath the life that is in him, which is eternal life. But then, where is this eternal life located? Not in the flesh, for Paul says, "I know that in me, that is, in my flesh, there dwelleth no good thing."

Surely none will say that eternal life is not a good thing. Now if it be a good thing, we have the testimony of high heaven that it is not in our flesh. I have heard some say that we do not receive eternal life while in this life; that we only have the promise of it and will not receive it till the resurrection. But I will invite that man to come and behold himself in the Bible looking glass. The man who says this makes God a liar and himself a reprobate. John says, "He that believeth not God hath made him a liar; because he hath not believed the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, etc." Then Paul says, "Examine yourselves whether you be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ dwelleth in you, except you be reprobates." This being true, the man that says that God does not give eternal life to his people while they are in this life, not only denies the record that God gave of his Son and thus makes God a liar; but he also says that Jesus Christ is not in him and thus makes himself a reprobate. It is a Bible truth that Jesus, who is the true God and eternal life, is dwelling in his people, and yet it is equally

true that he is not dwelling in their flesh, for in it there dwelleth no good thing. Then where is he dwelling? Not in their bodies; for, "If Christ be in you the body is dead BECAUSE of sin."

There can be but one answer to this question, and that is found in the text which we are now considering. It says, "If Christ be in you the body is dead because of sin, but the spirit is life BECAUSE of righteousness." The spirit is LIFE. Keep in mind the fact that Paul is discussing the condition of the man whom Christ is in, and he gives us the state or condition of that man, both in body and in spirit. The state or condition of one is death, while the state or condition of the other is life. Sin produced or caused the state of death of the one, while righteousness produced or caused the state of life of the other. The words, "because of sin" and "because of righteousness", in the text beyond all doubt, establishes the state of each, as the "effect of a cause".

This cannot be true of God's Spirit, for His state or condition is eternal, unoriginated and uncaused. Then what must or can we conclude, but that it is the spirit of man that is life because of righteousness. "Grace reigns through righteousness unto eternal life;" not to God, but to his people, and that too, through Jesus Christ, who, if in you, "the body is dead because of sin", but the spirit is life "because of righteousness". "He that heareth my words and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from

death unto life." John 5: 24. Has their bodies passed from death unto life? Nay, verily, for they are yet dead because of sin. "He that liveth and believeth in me shall never die." Does this allude to the whole man? Nay, it cannot, because in the first place, the body of the believer is not alive in the sense here meant, but is dead because of sin; and second, because the body must yet die a corporal death. The believer in Christ is not dead BECAUSE OF SIN, but is "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" who dwells in them.

Now, it cannot be true that that which is DEAD BECAUSE OF SIN can or is at the same time DEAD INDEED UNTO SIN, but alive unto God through Jesus Christ our Lord. To take the position that they, in their entirety, were dead because of sin, and at the same time, they in their entirety were dead indeed to sin, but alive unto God through Jesus Christ, is an absurd and glaring inconsistency which cannot be reconciled. But this text gives us relief from this inconsistency, by telling us that the body is DEAD BECAUSE OF SIN, but the spirit is life or alive,, because of righteousness.

Herein, and herein only, is the reconciliation of these statements of the apostle. The body of the man whom Christ is in, is dead because of sin, but the spirit of that man is alive because of righteousness. Some may say that this cannot be true, because the text does not say the spirit is alive, but the spirit is life. While it is true that the text says life, yet it evidently means, also, that the spirit is alive. The two

words are often used to mean exactly the same thing. Life means, "That state of an animal or plant in which the organs are capable of performing their functions." See Webster. Dead means exactly the opposite to life. This text then means that the body and spirit of the man whom Christ is in, are in exactly opposite states. One is in a state of death because of sin, while the other is in a state of life because of righteousness. The sin of Adam brought this state of death, which the body is said to be in, while the righteousness of Christ brought this state of life, which the spirit is said to be in. As Christ is said to be life, so that which is changed by him and made to be one with him is also life, hence the spirit or inner man being begotten of God, or created in righteousness and true holiness, and made one with Christ, as "He that is joined to the Lord is one spirit", is also life.

But it has not always been in this state of life, but was, prior to its union with Christ, dead because of sin, but has, by grace reigning through righteousness into eternal life through Jesus Christ, been brought into this state of life, it is now life because of righteousness. If the spirit of the man whom Christ is in, is not alive because of righteousness, then no part of the man is alive because of righteousness, for it is absolutely affirmed that the body is dead because of sin. Then it follows, that if no part of the man whom Christ is in is alive because of righteousness the language of Paul to the Ephesians is absolutely untrue, for he said, "And you hath he quickened, who

were dead in trespasses and sins." To quicken is to make alive. Paul said these saints had been quickened. If they did not differ from the saints at Rome, then it was their spirits that were quickened and not their bodies; for the bodies of the saints at Rome were yet dead because of sin. One more thought right here. Why is the word body used in this text? Is it not in order to distinguish it and other parts of the man?

ELDER JONAS SIKES

Sulphur Bluff, Texas

(To be Continued)

SELECTED

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews xii, 2.

Religion is an article, and perhaps one of the common things you will find in the land in which we live. It carries with it certain advantages, and I am ready to admit that it often gives an individual a degree of respectability, and a certain position in life. But when the question is really put in the balances of the Sanctuary, will it do anything for us when we come to lay down our mortal bodies upon a dying bed? For you know we are all dying creatures, and that fact cannot be too often impressed upon our minds. For as we read in our lesson: "it is appointed unto man once to die", and you know there will be no bribing the judge of the quick and dead; there will be no false evidences. The great white

throne shall be set, the books shall be opened, then the record that is kept against us shall be revealed, "for the eye of the Lord goeth to and fro in the earth". All will be spread out, and laid open and bare, and the dead will be judged out of the things written therein. Well, now, the apostle's object in the discharge of his ministry was to show the wrong, and to show the right; and to point out that religion which will never do to die by and set forth that religion which has God for its author; and every minister of Jesus Christ who rightly divides the word of truth will do the same; and woe be to that man that keepeth back anything, crying, "Peace, peace," where God has never spoken peace. May the Lord give both speaker and hearer an insight into these things, and help us to throw as it were our whole consciences open and say, "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 cxxxix, 23).

Now, in calling your attention to the text before us I want in the first place to point out the way in which some of the learned read the former part of it. They say that it should be rendered thus; "Looking away from everything else, and looking unto Jesus absolutely." That is how they would render it. Now, does it not strike your mind that something must actually take place in an individual's experience before they can look away from everything else, and look absolutely to Jesus? Now I want to take the opening part of our subject into

consideration and view it from that standpoint. I will then notice several kinds of faith; for wherever you find persons with a profession of religion they must have a faith in it, and if they are sincere, they will tell you that they are right. But coming to a conclusion like that, unless their experience agrees with God's word, it will stand them in no stead in the time of need. There are a great many kinds of faith in the world; but after all there is only one right kind of faith. Hence, the apostle states, "One faith, one Lord, one baptism," and no more. So it is necessary here if we do anything like justice to our text, that we must separate this faith from every other kind of faith. There is only one conclusion that we can come to, and that is that the apostle's faith must be the right kind of faith; for he states that "Jesus is the author and finisher of our faith." I would like to notice in the next place what we understand by the joy that was set before him. Well, if you consider the Almighty and all his wondrous perfections, should you consider there is not anything that can add to his holiness, his purity, or to his happiness? And yet the apostle intends to express it here. Well, will you gather up the statement that immediately follows; and it will give you to understand what the apostle intends here. He goes on to say that "for the joy that was set before him, he endured the cross." Now the word cross has a great many significations; but the expression "cross" here means the Cross of Christ, And not only that material cross on which he suffered but "he was a

man of sorrow and acquainted with grief." but he endured the cross because there was a certain joy set before him; and when he had accomplished all that the Father really required at his hands, all that he had engaged in "the covenant ordered in all things and sure" to do; then we read here that he took his seat at the right hand of the throne of God.

Now let me take you back again in the first place to the opening statement. Who are those persons that are really brought to look away from everything else and to look absolutely unto Jesus? Does it not convey to your mind something like this, that if you see another person moving altogether in another order of things, that something must have taken place in that person's experience that is supernatural; something that God must have wrought there by the power of his Holy Spirit? When the Lord begins a work of grace in a sinner's heart, do not think for a moment that the sinner steps right out of the world into the gospel liberty of the children of God. You will remember reading in the gospels of the two ways, the broad way and the narrow way, and that many enter in at the one and that few enter in at the other; that the gate is so strait that it won't admit you and your righteousness, it won't admit you and your wisdom, it won't admit you and your own strength. It is then the work of the Holy Spirit to bring down the haughty looks of man, lay all his glory in the dust, and to bring him to see he is a poor, lost, sinful, and undone creature; and to cause him to put his mouth

in the dust and say, "Behold, I am vile." And to acknowledge with that blessed man of God and say "I have heard of thee by the hearing of the ear, but now mine eye seeth thee and I abhor myself, and repent in dust and ashes." Here then the individual begins to turn his eyes from the world to another object. Those associations that he once enjoyed, those common surroundings in life that once gave him pleasure he now leaves. "He leaves the world with all its store; and leaves it to return no more."

What a strange work is the work of grace upon a sinner's heart! You may depend upon this, that it will bring you sooner or later to see the things exactly as the apostle lays them down here, and you will look away from everything else; and you will have to look absolutely unto Jesus.

Let us go a little further in the experience of God's people. We are told that "God works in the hearts of his people, both to will and to do of his good pleasure;" because you know our natural will is so averse to the will of God that we are always building up something, and looking unto something, and expecting acceptance from something that is worldly, that we need God's power to operate upon our hearts, so as to turn our eyes away from beholding vanity. And here the Christian sometimes pleads at the throne of grace, that the Lord, the Spirit, would help him to look unto Jesus." Here he observes that vanity is stamped upon everything, and he wants the Lord to work in him according to his pleasure, and to keep him still looking unto Jesus.

You will remember poor Peter at a certain time walking upon the sea. But possibly his heels ran before his better judgement; and although the Redeemer had said "come" yet by and by he began to sink, and when he cried out, "Lord save, or I perish." Then the Lord said to him, "Oh, ye of little faith," so we see that it was a want of faith that caused him to begin to sink. Yes, whenever we lose faith in Jesus depend upon it Satan will come in with his hellish train and a thousand other things to upset us, and we shall sink apace in our feelings; so that you see it is not merely looking once or twice unto Jesus, but it is always looking unto him.

Now, who are you looking unto? And on what ground do you take your stand in reference to your acceptance before God? And remember this, that "Our God is a consuming fire." On what ground are you trying to find acceptance before God? It cannot be on the ground of your own merits; it is only through the mediatorial office, and merits of the Lord Jesus Christ. He takes every heartfelt prayer of a poor sinner and perfumes them in his own blood, through him alone we are accepted, and therefore He is called the mediator of the new covenant. Now you know what a mediator is. He is the middle man between two parties who are at variance. So the man Christ Jesus is the middle man; for as holy John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Now on what ground can you plead your cause? On the ground of his own sacrifice, his own blood, and his spotless

obedience and righteousness. And has this great High Priest offered himself on your behalf? And do you feel that the Father has accepted you in him who is God's beloved son; and in whom he is well pleased? There is another thing we have to look unto Jesus for, and that is a complete righteousness to cover our naked souls. Yes, you need more than the death of Christ (if I may use the expression) you need a wedding garment. And where do you look for one? Oh, yes, you need a righteousness that is spotless, and pure, in which to stand before the scrutinizing eye of the eternal God! It is in this righteousness that you alone can be accepted; it was wrought out by Christ himself, and it must be put upon you by the Holy Spirit. Yes, Christ Jesus lived a life of righteousness for his people, and then he expired upon the accursed tree, that he might redeem them from all iniquity, and save them in himself from all the demands of Justice, and with an everlasting salvation.

So we see that the Lord's people are those who have need above all others to be always "looking unto Jesus." But let me carry the point a little further; even to when we change worlds. Some people talk about looking back over a well-spent life. Well, you may have been of some good to your family, you may have conducted your business with strict integrity, which will bring respect, and make you an ornament to society, and individuals will trust you, because it is only by that open, simple, honest life that you can establish a right reputation. But as for looking back upon

a well-spent life, it is merely a stereotyped saying, without duly considering what it means. Religiously viewing it, there is no truth in it. We are sinners within and we are without, and we have to say with the Apostle Paul: "In me, that is in my flesh, there dwelleth no good thing." you will find that God's people agree with the testimony of the prophet: "We shall be saved." But when you come down to a dying pillow can you look back to certain little hills that you have been able to set up since you came out of Egypt? If so, here you are encouraged to hope and hang upon, and look to Jesus and argue thus: Would the Lord have shown me these things and afterwards mean to destroy me? (Judges xiii. 23) No, Jesus Christ is the same yesterday, and today, and forever. "When heart and flesh shall fail", where can we look but unto the Lamb of God, who taketh away the sin of the world? And so, if that foundation be destroyed, what can the righteous do? Some time ago, as I was taking a walk, I observed the sun setting in golden splendour in the far west, and then sinking behind the clouds, and afterwards lost from view. And my thoughts were carried away to that wonderful fact we read of in reference to Christ's ascension, how that while he was blessing his disciples he departed from them and the clouds received him out of their sight. When the spirit is severed from the body what a wonderful vision you will have of the crucified Lamb of God, with the scars of Calvary still upon him, "for 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." It is "looking unto Jesus" now, but it will be looking upon him then, without a veil between the blessed and those persons who know the joyful sound, the sweet sound of the everlasting gospel. When we see him we shall be like him, it will be a transforming sight, for we shall see him as he is.

Let us notice in the next place something about this faith, "Jesus is the author and finisher of our faith." Taking, then, the statement as it lies before us; the person who is the author is the producer of the thing. All real faith has, you know, God for its author. I made a remark at the commencement, that religion as an article was a very simple thing. Well, it is just the same with faith. Those persons who have a profession must have a faith in the profession they make. But how are we to judge between the real faith and a nominal faith? First of all, there may be a letter faith. But do not misunderstand me here; an individual may learn religion as far as the letter of the truth is concerned, just as you gather up any other kind of information. There are some people who can split hairs in religion, but if you were to ask them to give a reason of the hope that is in them, they could not do so with any degree of satisfaction. But there is another faith, and that is a faith that works by love, and is the faith of the Lord Jesus Christ. Those who have a profession must necessarily have a faith to correspond with that profession. Now the question arises, how are we going to

distinguish the right faith from the wrong one? I often try to put it in this form; it's a faith that will enable you to know by feeling it, and it will enable you to venture wholly upon Christ. Examining the case, and putting it carefully into the balances of the Sanctuary, I have never found in all my researches any individual that ventured entirely upon Christ, but those who belong to the church of the living God. It is as natural as it is to breathe to bring something; but when you refer to the election of grace, and everything else is left outside, and that live or die, lost or saved, sink or swim, I cast myself absolutely at the foot of the cross, and if I perish I must perish there; I have never found a faith that dare thus venture upon the Lord Jesus Christ but that which is the faith of the living children of God.

You very likely have sat under the sound of the Gospel, and by and by the truth begins to fall upon your spirit with a little power, unction, and sweetness, and it produces a little liberty, when perhaps a little time previous you were just ready to cast away your faith, but now you feel constrained to believe, and compelled to come in. Thus faith, true faith, cometh by hearing and hearing by the Word of God; but how can they hear without a preacher and how can they preach except they be sent? You will find that this faith will hold to, and believe all the work of Christ. There is not a particle of it that you can dispense with; and this faith will prevail with God in prayer, like Jacob's faith when he wrestled all night with the "angel of the cove-

nant,,' and said "I will not let thee go except thou bless me." Oh, to have a grain of this living faith, which overcometh the world, and it takes in the whole gospel and not just a part!

Let us now consider the next point, which is, "the joy set before him;" and let us take the latter statement first. "For the joy that was set before him, he endured the cross," etc. The word cross has various significations. You remember, when the Lord marked out the old beaten path, he said, "If any man will come after me, let him deny himself," etc. Do you think that means inflicting upon the body some physical pain? Persons may do that to feed their own pride, and thus endeavor to recommend themselves to God. To deny themselves in this sense of the word, they must take up their cross and follow him. You will find, if you are brought to know the truth as it is in Jesus, that there will be a daily cross for you to carry. Sometimes it will be in your family, sometimes from the surroundings of life, sometimes from inward corruptions and sometimes from the hiding of God's face; and thus it will be as Bunyan quaintly puts it:

"The godly man is seldom long
at ease,

As soon as one trouble's gone,
Another doth him seize."

Your cross and the cross of Christ are materially different things. The cross the Redeemer had to bear and to endure was a very grievous one. Go to that chamber where he gathers round him that little band; and he begins to tell them that "one of you will betray me." then they

all begin to say, "Lord, is it I." Here the Redeemer began to inform them and said, "My soul is exceedingly sorrowful even unto death." Follow him into the garden and there you will see him sweating "great drops of blood falling to the ground." By and by they enter with lanterns and torches, and lead him away to appear before their mock tribunal; they spit upon him, and place upon his head a crown of thorns, and heap reproaches upon him, which caused the prophet long before to say, "reproach hath broken my heart," etc. But, oh, more than this, the Father had hidden his face from him, and there on the cross he hung, a spectacle before men and devils! Some say that he might put man into a position to be saved if he will. I bless God that I do not preach a gospel like that, and I hope I never may. He endured the cross, and the joy that was set before him was he loved the church, but he could not possibly have her until he had redeemed her from all iniquity. He is the head, and if you belong to him, you are his mystic members, and not a hoof shall be left behind. When the stones of that mystic building shall be brought forth, the inhabitants shall sing without one discordant voice, "Grace, grace unto it." The Christian can now sing:

"'Twas grace that taught my
heart to fear,

'Twas grace my fears relieved;
How precious did that grace appear,

The hour I first believ'd."

It is easy to have profession when everybody sees as you see, and think as you think; but to have

the whole multitude crying out, "Crucify him, crucify him, for it is not fit that such a man should live", then comes the trial—to stand in that day when everything is against you. If you have a natural religion the world will approve of it; but a spiritual religion it will reproach. But time is short, and soon the voice of reproach, and the voice of applause will be silent in the tomb, and the great Judge of the world shall decide the question at the Grand Assize. May we then be looking away from everything else, and be found "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." There is a very remarkable

statement in the Acts of the Apostles, that when they were stoning Stephen he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Then shall he put one foot upon the land, and the other upon the sea, and say, "time shall be no more." If you are one of those who are brought to look unto Jesus, and away from everything else, you will stand before the world you will stand in the hour of death, and you will stand in the great day when the Lord shall speak the words of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the God of all grace direct us tonight that we may look to the Lamb of God that taketh away the sin of the world! And now I must leave the subject, and

may the God of love brighten all our prospects and make us wise in his wisdom, that we may be found on the right hand side of Christ Jesus, and at last meet him—meet him to part no more. Amen.

Reprint from Zion's Landmark
August 15, 1904.

EXPERIENCE

Dear Bro. Flye, My beloved pastor,

Ever since you preached that sweet sermon at our last meeting at Upper Black Creek church and told us in your sermon that you loved to read the experiences of your brethern and sisters it seems that I have had a mind to write to you a little of the way that I have been brought along. In the sixteenth year of my life I believed God loved men, that He had the power to do His will in heaven and on earth and that I was a vile sinner. He was the only one that could save me from my sins and unto Him I tried to pray but all that I could say was "Lord, save me, or I must perish and die," but I knew that if He sent my soul to hell His righteous law approved it well. It would be just but I did not want justice—I wanted mercy so my cry was "O Lord, have mercy on me" for there was nothing that I could do for myself as I was powerless to do anything good. I went on in this way until the spring of the next year. One night while in, it seemed, all the trouble I could bear, I slept and dreamed that I was in a room with several people one end of which was light and the other dark. The light end had a table around which sat several men. Jesus stood at the farther end from us and He was the

light there. Elder John R. Rowe and another man that I did not know were walking about among us. Elder Rowe took one man by the arm and started to the light with him. The other man pointed at me and said, "There is one, take her." Elder Rowe said, "I do not want her." I wanted to go with them to the light but they did not want me. This was despair deeper than ever but then it was that Jesus looked at them, pointed at me and said, "She is one of us, bring her in." Brother Flye, this was joy indeed. Jesus told me that I was one of His, that He shed His blood for sinners like me. Dead in trespasses and sin with not a farthing to pay. But all this was free, free grace to the weary sinner.

Now a love for the Primitive Baptists grew within me and I wanted a home with them for they preached this free grace that meant so much to me but I knew that I was not worthy to be with those good people and besides I was so young that they would not receive me. Whenever I saw anyone baptized it seemed like I just could not stay out of the water and my plea became, "O Lord, show me my duty. What shall I do?" On Wednesday night before the fourth Sunday in May, 1896 I dreamed of walking ashore from a capsized boat in the prettiest water to where a congregation of people were standing waiting for me to come up. Everything seemed to say to me to go into the water and be baptized. Now these words rang with-

in me:

"I go to Jesus though my sins
Hath like a mountain rose
I know his courts I'll enter in
Whatever may oppose.
I can but perish if I go
I am resolved to try
For if I stay away I know
I must forever die.
But if I die with mercy sought
When I the King have tried
It is to die, delightful thought,
As sinners never died."

So on Saturday, May 23, 1896 (this 17-year-old sinner offered to the Hunting Quarter Church and was received and baptized the next morning by Elder John R. Rowe. I feel just now like I could write more but I don't want to tire you but if you can fellowship with such as this, I am your little sister in gospel bonds,

MRS. JAMES R. EXUM
Kenly, N. C.

IN THE FAMILY 50 YEARS

Blairs, Virginia
January 3, 1949

Dear Mr. Gold,

Enclosed find money order for two dollars to pay for the Landmark another year. It has been in the family for more than fifty years and I like to keep it coming. We all enjoy it's contents. It has been coming in my husband's name, R. S. Williams, but he passed away last March so send it to:

MRS. R. S. WILLIAMS
Blair, Virginia
RFD 1

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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VOL. LXXXII

NO. 6

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.

FEB. 1, 1949

HAVE YOU FELT THIS WAY?

You may have said, "I wish I had a great experience like the Apostle Paul." It may be that you have and are not aware of it. Let us examine his testimony and see what the record shows. He said "Unto me who am less than the least of all saints is this grace given." Eph. 3:8. Do you feel to be less than the least of all saints? If so, you must be akin to Paul. Do you feel to be the chief of sinners? If so, your experience is in line with Paul, for he said, "This is a faithful saying and worthy of all acceptations that Christ Jesus came into the world to save sinners, of whom I am chief." Tim. 1:15. Have you been made to know that there is nothing good in you? Paul said the same about himself. "I know that in me (that is, in my flesh) there dwelleth no good thing." Rom. 7:18.

You may have said, "I wish I had

an experience like John." May I ask are you having tribulations? If so, he is your brother. "I, John, who also am your brother and companion in tribulation." Rev. 1:9.

You may have said you wished you had the experience of Job. Do you feel to be vile? If so, you must be related to him for he said, "Behold, I am vile." Job 40:4.

When we are given eyes to look within and behold the wretchedness of our own life, it is indeed a comfort to read the experiences of these great men of God.

Humbly submitted,
T. F. ADAMS

JOSEPH H. CREECH

Brother Joseph H. Creech was born June 22, 1882 in Johnston County, N. C. and died suddenly October 9, 1948. Age 66 years, three months and 17 days.

He was married to Miss Zilphia Creech, January 29, 1907. To this union were born 10 children, the oldest died in infancy. He is survived by his widow, Mrs. Zilphia Creech and the following children: Joseph A. Creech, Mrs. Estelle Brantley, and Mrs. Nadell Eason of Selma, N. C., Rodney Lee, Roy Avery, and Robert Ivey Creech of Kenly, N. C., Route 2, Willard Grover Creech of Winston-Salem, N. C., Mrs. Margaret Johnson of Norfolk, Va., and Rosa Mae Creech of the home, Kenly, N. C., Route 2, and sixteen grandchildren together with a host of relatives and friends.

Brother Creech united with the Old School Baptist Church at Creeche's of Johnston County, N. C., the first Sunday in September, 1913. He was chosen deacon August 5, 1916. This office he filled until his death.

Brother Creech was a most lovable brother in his home church and among the brethren of other churches. He was prompt to fill his seat unless he was providentially hindered. He suffered much from rheumatism for 12 or 15 years before his death and had to quit manual labor, but he was able to look after his work and visit among the churches. As a church member, there were but few if any that excelled him; as a deacon we feel that he was among the best. He was sound in the doctrine and firmly believed in salvation by grace.

He was a faithful husband, a kind and

gentle father, a good provider for his household. He was a kind neighbor and a most highly respected citizen of his community, county, and state.

It was the writer's privilege to serve his home church as pastor for about 10 years or more before his death. We learned to love him very much. We were agreed on points of scripture a church discipline.

Brother Creech was at the first Saturday and Sunday meeting in October, the next week he was somewhat feeble but able to be up most all the week. All of his children were home the weekend to visit with him. He seemed to be better than he had been in a long time. He retired about 10:30 and soon as he lay down, he had an acute attack with his heart that lasted about 30 minutes. He passed away before the doctor could reach him.

His funeral was conducted on Monday evening following at his home church by his pastor, assisted by Elder W. E. Turner of Wilson, N. C. He was laid to rest in the church cemetery beneath a beautiful mound of flowers; there to peacefully rest and wait for the second coming of his Lord to raise him in the likeness of his Saviour.

Sleep on dear brother and take thy rest
We all loved thee, but God loved thee
best.

We will miss your presence and good
advice

But your memory will guide us still.

Written by his humble pastor by request of his wife.

E. C. JONES

RESOLUTION OF RESPECT

Sister Druzella Ingram departed this life September 30, 1948. She was seventy-nine years, two months and twenty-five days of age. We have failed to get the date of when she went to the church but the best of our remembrance she has been a member for about thirty-five years. She was a faithful member as long as she was able to attend. Although we loved her, God loved her best. We feel our loss is her gain and we should not weep for her as those who have no hope. While the church misses Sister Ingram, her family misses her most. Now she is lying resting and sleeping from all her labors waiting for the coming of the Lord to take her home. Resolved, a copy of these resolutions be sent to the family, a copy be put on our church records, a copy sent to Zion's Landmark for publication. Done by the order of Bethsaida in conference on Saturday, November 6, 1948.

SISTER LIDDIE TART
SISTER HATTIE DENNING
SISTER MEALIE BYRD
Committee

RESOLUTIONS OF RESPECT

Sister Sabra Mason was born March 1, 1878 and died November 26, 1948. Her funeral was conducted by Elder S. Gray, and she was laid to rest to await the coming of the Lord and we believe she will be among that number to rise and meet the Lord in the air and be forever with Him.

She united with the Hunting Quarter Primitive Baptist Church at Atlantic, N. C. on Saturday before second Sunday in May 1907 and was baptised on Sunday morning by Elder L. H. Hardy. She remained a true and faithful member until death. Therefore, we feel we have lost one who was near and dear to us but we feel our loss is her eternal gain, and we desire to humbly bow in submission to His holy will.

Be it resolved further that we extend our heartfelt sympathies to the bereaved family and may they be enabled to follow in the footsteps of their dear departed one.

Be it also resolved that a copy of these resolutions be sent to Old Faith Contender, one to Zion's Landmark, one to the family and one spread on our church book.

Done by order of conference assembled this Saturday before third Sunday in December, 1948.

ELDER S. GRAY, Mod.
J. D. SMITH, C. C.

IN MEMORY OF OUR MOTHER EMMA BROWN

In sad and loving remembrance of our dear mother who departed this life some over a year ago. She was born July 4, 1878 and died December 21, 1947, making her stay on this earth about 69 years of age. She was a strong believer in the Primitive Baptist doctrine and was a faithful member and a good mother. She had several children and they miss her so much in their homes, and she is missed so much in her church. She always filled her seat when she could. Her health was bad the last few years that she lived. The last time she ever attended church she was so weak she could hardly get along but she went and said she was so glad to be there. But we feel satisfied that our loss is her eternal gain. How sweet it is for his children to pass from a troubled, sinful world and inherit that homes not made with hands eternal in heaven where sickness and sorrow is no more but all is peace and happiness in a heavenly home that never ends. May the Lord bless her loved ones and lead them gently through the rough places through this life and prepare them to meet and share the home she now enjoys with her loved ones that have gone on before.

Written by request of her children.

A FRIEND

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

FEBRUARY 15, 1949

NO. 7

PSALM 63

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth.

They shall fall by the sword; they shall be a portion for foxes.

But the king shall rejoice in God; everyone that sweaeth by him shall glory; but the mouth of them that speak lies shall be stopped.

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

REGENERATION OR THE NEW BIRTH

CHAPTER III

If the spirits of the saints have not been quickened, which means to make alive, when will they be quickened? We have a promise for the bodies of the saints in the last part of this text but none for their spirits. It says, "But if the spirit of him that raised up Jesus from the dead dwell in you, not in your flesh, for no good thing dwells in it,) he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you." The spirit has most certainly been quickened and is now alive, and the body shall also be, (not has been) quickened.

The language of Christ to Nicodemus is in perfect harmony with this language of Paul's to the saints at Rome. He said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." If the whole man is born of the spirit, then the whole man is spirit, and we need never make any mistake when we go to receive members into the church. We can just handle them, and if we find that they have flesh and bones, we may know that they have not been born of the spirit, for that which is born of the spirit is spirit, and Jesus said, "Handle me and see, for a spirit hath not flesh and bones as you see Me have."

Again I would here quote, "He that is joined to the Lord is one spirit." This, evidently, is of the bodies of the saints that are joined to the Lord, for their bodies have flesh and bones, which a spirit has not. Some contend, however, that the saying, "That which is born of the Spirit is spirit," does not allude to the spirit of man being born of the spirit of God, but it means that the spirit of God is born into the man. If this be the true meaning of the text, then it follows, that it is not the man nor any part of the man that is born again or born of the spirit, but it is the Spirit of God born of the spirit of God, or in other words, as God is a Spirit, it just means except God be born of Himself, he cannot see His own kingdom. For if Christ, in His final explanation to Nicodemus, informs him that He meant that God must be born of Himself, it leaves man being born again out of the question entirely. Dearly beloved, it does not, nay, it cannot mean this; and the theory that needs such an interpretation of this text to support it is radically wrong. There can be no question about this.

Jesus is talking to Nicodemus about a man being born again, and not about God being born of Himself. The whole context shows this. It is evident that if this text is applicable to the man at all while in this life, then it is to his spirit, for

that which is born of the spirit is spirit. It either means that in the spiritual birth, the thing born is converted into spirit, or it is the spirit of man born of the spirit of God. This last position is the true one if this is applicable to what is done for man while in this life; for we know that they are not yet wholly converted into spirit. The language of Nicodemus would indicate that he, like some of our dear brethern of the present day, thought that all there was of man was his fleshly body, but Jesus corrected him and gave him to understand that there is more of man than his visible tangible parts; that he has a spirit, and that spirit must be born of the Spirit of God, in order for him to see the kingdom of God. "The spirit of man is the candle of the Lord." When this candle of the Lord is lit by His own life which "is the light of men", then "in thy light we see light".

This light enables them to see the kingdom of God. But mark you, it is the spirit of man and not his body that is the candle of the Lord. It is the spirit of man then that is lit by the touch of divine life, which is said to be the light of men. For one to be born of God he must partake of His life and nature, for the thing begotten or born must, of necessity be of the same life and the same nature of the one by whom it was begotten. If the father is of a corrupt nature, then the thing begotten or born of him will also be of a corrupt nature. This is demonstrated in all of the offspring of Adam. But if the father be of an incorruptible nature, then the thing born or begotten of him must and will

also be of an incorruptible nature. "Like begets its like," is as true as gospel.

On this very evident basis of reasoning, John says, "We know that whosoever is born of God doth not commit sin, for he that is begotten of God keepeth himself and that wicked one toucheth him not." If we know this, not only from scripture testimony, but from the very nature of things, we also know something else experimentally; i. e., we know that if the whole man is born of God while in this life, then we have never yet been born of God, for those thus born do not commit sin, while we are very conscious of the fact that we sin daily. Couple together the theory that the whole man is born of God, and the scriptures which say that those who are born of God doth not commit, and they cannot sin. And make the children of God believe both to be true, and their daily experience as repenting sinners will rob them of every particle of comfort that hope holds forth to such characters. For who of us do not daily mourn over sins which we daily commit? Some argue, however, that the reason why we cannot sin is because we are not under the law, but under grace. To this I would answer, that we who are born of God, are no less under the law than the millions of God's elect who are not yet born of Him, but whom Christ redeemed from the curse of the law when he became a curse for them and hung upon the tree. All of God's elect were brought forth from under the law when Christ, by His death, paid all the law held against them, and ob-

tained eternal redemption for them. It is said of them, "He (God) hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Jacob is the name of God's elect before they are born of Him, and Israel is their name after they are born of Him. In consequence of the redemption that Christ wrought for them, they all stand justified, from all of their sins, before God. They sin, but satisfaction has been rendered by their Redeemer.

Their sins were open before hand going to judgement. They sin but the law cannot condemn them, for they are not under the law, but under grace, being of the election of grace, and redeemed from the curse of the law. This being true, it follows that if John meant that they could not sin because they were not under the law, then it meant no more for those that are born of God than it does for the elect who are not yet born of God. But it is evident that John does not mean this, for he gives entirely a different reason. He says they "can not sin because they are born of God." From this text we are forced to the position of sinless perfection, either in the whole man or in a part of the man. If it is in the whole man then the modern sanctificationists are right, but if in part only then my position is evidently correct. Paul might give up some relief just here; he says: "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter."

Now let us look for the cleanest and most obvious meaning of this text. The natural Jew is the descendant or offspring of Abraham. Abraham means the father of the faithful. The Jews, as a nation, were a wicked, hard hearted, rebellious and faithless people. Abraham as the faithful, is a figure of God. "All those that are of faith are blessed with faithful Abraham." "And if ye be Christ, then ye are Abraham's seed, and heirs according to the promise." The literal Jew is not Abraham's seed in this sense. They are his seed in a natural sense, but not in a spiritual sense. To be a Jew in a spiritual sense, it must be inwardly. Now if one is wholly born of God, outwardly in his flesh, as much so as he is inwardly in his spirit, why is he not a Jew outwardly? In other words, if the whole man is born of God, why is not the whole man a spiritual Jew? Surely he would be and there would be no room for the terms, "Old" and "New" man. The cleanest and most obvious meaning of this text, is that the one that is a Jew inwardly has, in his inner self, been born of the Spirit, born anew, or born of God, but in his outer self he is yet unchanged and is the same old man as before, hence, he is not a Jew outwardly in the flesh, but is a Jew inwardly in the spirit. Some argue, however, that the new man is not the man nor any part of the man created anew but it is Christ in you the hope of glory. Now, while it is a fact that Christ dwells in His people, yet he is not the new man but dwells in the new man.

"If any man be in Christ Jesus,

he (that man) is a new creature." He is "God's workmanship created in Christ Jesus unto good works." "God dwelleth in him and he in God. Keep in mind the text already discussed in these pages which says: "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. Christ is not in this dead body, which is the old man, but he is in this living spirit which is the new man. This new man is "created in righteousness and true holiness." It is the children of God that are said to be God's workmanship created in Christ Jesus, and not Christ himself. It is those who were sinners, dead in trespasses and sin, whom God quickened and saved by His grace, and not something that never was a sinner sent into man and called a new creature. "If any man be in Christ Jesus he is a new creature." This forever settles it that the new man is not Christ but any man that is in Christ is a new creature. Yea, every man that is in Christ is a new creature. This new man being created in righteousness and true holiness, is a fit dwelling place for Christ. That Christ is not dwelling in the flesh or outer man is evident, for Paul said: "I know that in me, that is in my flesh, there dwelleth no good thing." Now while Paul affirmed that there was no good thing dwelling in his flesh yet he affirmed just as positively to the Corinthians, that Christ was dwelling in them, except they be reprobates. From these two statements from the same writer, we find that Christ dwells in the man and yet He does not dwell in his flesh.

Dearly beloved, you who differ from me on this subject, will you be patient and lend a listening ear while I ask you in kindness yet in all candor, in what part of the man does Christ dwell, seeing that he dwells in all who are not reprobates and yet does not dwell in the flesh? Just how can he dwell in the whole man and yet not be in his flesh is a problem for those to solve who hold to that theory, and not to me.

(To Be Continued)

ELDER JONAS C. SIKES
Sulphur Bluff, Texas

LUKE 15:11 to 32

This is a parable and Jesus takes things that we are familiar with to represent a hidden meaning. This is the third parable in the 15th chapter and we notice the first one, first, just to get a foundation for the one we have in question. Verse one, "Then drew near unto him all the publicans and sinners for to hear him." Verse two, "And the Pharisees and scribes murmured" and Jesus spoke this parable unto them saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Here is a thought which the poet wrote about the ninety and nine that safely lay in the harbor of the fold, but Jesus says left in the wilderness. Here we are taught that Jesus watches over his flock, and when one strays away he goes after it himself and brings it home. Either what woman having ten pieces of silver, she lost one and searches and sweeps till she

find it, the silver belonged to the woman and she searched till she found it herself, and when she told her friends there was reason for rejoicing. Now we glean from the first two parables an answer to the third (even though the scribes and Pharisees murmur), and that is, the Lord is ruler over all his works, that he keeps watch over his elect in every place and circumstance, and when his sheep go astray he does not send his servant after them but goes himself, punishes them in different ways, brings them to his feet humbled and clothed in their right mind. As he has said to the scribes and hypocrites this parable is not for you to understand; your eyes cannot see, you have not been given understanding, you have never tasted that the Lord is gracious, he works in a way that the world by wisdom knows not God. Now to the third one. "And he said, "A certain man had two sons." He does not name the man nor the two sons, it is not necessary. Our mind goes back to Abraham, he had two sons, the elder born of a bond woman, the other, or younger by promise. Isaac had two sons, twins, Jacob and Esau, the ones that are spoken of that have done neither good nor evil. It was said unto her that Jacob have I loved and Esau have I hated that God's purpose shall stand and I will do my pleasure. Then Jacob had two sons by his beloved Rachel, Joseph and Benjamin. There is a similarity in all this that might have a bearing to the certain man that had two sons in our text. Now the older son which represents to me the dispensation, the law, and what we are by nature, sinners of the

race of Adam, striving for an existence, believing that gain is godliness, giving eye for an eye, and tooth for a tooth, satisfied with his earthly possessions, thinking he could keep the law, as he later remarks, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." The younger son was born and raised under the same environment, wished he might get rid of the servitude of the law, thinking if he had his worldly possessions he would get away from it all, so he asks his father to "give me the portion of goods that falleth to me. And he divided unto them his living." Here is a sample of all of the Lord's people. This younger son: there is an unrest within him, he desires to get far away to some strange country, and now that he has all his worldly goods in his possession he feels capable of handling his own business. Notice he did not ask for a part, he wanted it all, he is anxious to get away and feels now he will never come back. The Lord is leading him by his spirit, as Jesus was led of the spirit into the wilderness to be tempted by the devil, as Israel was led out of darkness on their trip to Canaan. Little does he know of the pitfalls the devil has laid for him in the far country. There does not seem to be any objection by the father or the elder son as he takes his departure. He finally lands in what Bunyan calls "vanity fair" and according to the elder son wastes his substance in riotous living with the harlots. How apt is one in this condition to try and show off and make the people think we are smart. Like

Peter when he found out the thought he was a follower of Jesus, he cursed and swore. When his money was gone the harlots and all his other fairweather friends forsook him and cast him out. After all was gone and his friends also he began to be in want. He then joined himself to a citizen of that country who sent him out to feed swine. Did you ever feed swine? No doubt you have and you also wished that you might fill yourself with the husks that the swine ate, but there is no nourishment for the sheep in swine food. They feed on chaff and husks. Their food is DO and WORKS.

I have never transgressed thy law at any time, I thank God I am not as other men are. The elder could say to the father, I am not like him, I am jealous of him, I will not even call him brother. But back

the subject. There is no food for him (the younger) and he perishes with hunger. O my father, I have sinned, I am an unworthy wretch, no more worthy to be called thy son, he comes to himself, a light has shined about him above the brightness of the sun, his days of feeding swine are over, he has become dead to the law, and made alive to God, he has felt the quickening power, his eyes have been opened, he sees the order of his father's house and repents in dust and ashes. I will go back to him. Plenteous grace with thee is found, says the poet. "In my father's house is plenty and to spare," says the younger son, and he says as many of us have said, "Lord, deliver me, and I will go," or as Paul, "What wilt Thou have me to do." So this younger son, like Naomi of old left

her country full, her husband and two sons down in the land of Moab, and the Lord has brought me back empty, and afterwards found there was an inheritance laid up for her in her old country. "Call me not Naomi, call me Mara for the Almighty hath dealt bitterly with me." The younger son comes back to his father saying, "I have sinned and I am no more worthy to be called thy son." Instead of being turned away as a worthless scamp, one that has wasted his substance with the harlots, fed swine, worn out his shoes and come home dirty and in rags; his father sees him coming afar off and runs to meet him, falls on his neck and kisses him. Come home, yes, the Lord has dealt bitterly with you, but he has brought you back to me. Like the brethern of Joseph when the cup was hid in Benjamin's sack, it was a means of bringing him back to Joseph. Much worry was caused by finding the cup in his sack. When Joseph made known to them I am your brother that you sold in Egypt, he said, do not feel bad about it although you through jealousy did it for evil, God ordained it for good. So the father said to the servants, put shoes on his feet, bring the best robe and put it on him, put a ring on his hand and hasten and kill the fatted calf and let us be merry for my son was dead and is now alive. The elder son who would represent the ones that Jesus is giving this parable to, scribes and Pharisees, or call it the old order of things, is very righteous in his own eyes. "All these years have I served and never transgressed thy commandments when this, thy son, has wasted thy living with har-

lots." Notice he did not call him brother, but this, thy son. I will not go in, his father entreated him to come in and make merry, but there is no rejoicing among the scribes and Pharisees when one has been brought back into the fold. It is unto them foolishness and a stumbling block but Jesus and his followers rejoice. How mysterious are the ways of God to the unregenerated, how foolish and unjust. It was so with me when the time came and I wanted to unite with the church. I wanted to join the biggest and finest, the largest building, the finest pews, the preacher with the longest coat and smoothest tongue, and I wanted them all to take notice when I came in and make room for me. Here I come, bend the knee, etc. I expected to be a great honor to them, I had never once transgressed the laws, paid tithes of all my possessions, looked with disdain on the younger that was brought in and I refused to go in and make merry. O what a difference when I hope the Lord found me in the valley of sin. Not only was I bad but less than the least of all saints. Not worthy to be among the brethren. Lord, save, or I perish.

The first two parables clearly show that the government of all things is of God, that his servants are not commanded to bring in the lost ones, but to comfort those the Lord brings in. The sheep that was lost belonged to the man, and he was the only one that could rightly redeem. He did not send some one else after them but went himself. Of course, he rejoiced when he found his sheep, and his true friends rejoiced with him. Likewise

the woman that lost the piece of money. It was hers before she lost it and she rejoiced as also did her friends.

"The Pharisees and scribes murmured." They could not understand. The world by wisdom knows not God so he speaks to them in parables. The father did not send a servant to meet his younger son. He went himself, and clothed him, and feasted him, put the best robe on him and shoes on his feet. Now we find him clothed and in his right mind. Here is a weary traveller spending what was his own and no better way could be found than with the harlots who can soon clean one out of all his worldly goods. Not until we spend all our natural, all our good works, all our Pharisaical thoughts are we made willing to enter in with the younger son and make merry with the elect of God.

GEORGE L. WEAVER

PAUL

Dear Brethern;

I have a desire to write some of the things that I see in the letter to the church at Rome. Before venturing forth into this series of articles, I would like to know something of the background of the writer that sent this letter to the Romans. We all have certain identifying oddities about our writing. Regardless of how bad we wanted to hide our identity in one of our epistles, they still give us away by the little things no one else would use. To illustrate what I mean: If we grew up on a farm and decided to study journalism, we would show our background by the reference to the little

experiences gleaned on the farm.

To begin with, I do not intend to stray away from good language. By that, I mean that, as far as I know, I will comment on what the apostle said and left on record according to the proper grammatical construction of his sentences. I have heard brethren say, in a very bombastic spirit, that they did not care anything about what words and sentences meant. This is not my attitude. I do not have a desire to charge God with being more foolish than I am. I fail to use good language and spelling because I do not have it at my command. But my God had it at his command and to say that any kind of composition would do when he (God) had the best at hand is, to me, to charge Him with foolishness.

In the beginning of the work of God in Paul he is found on the way to Damascus. It is not my intention to say that he did not have religion before being struck down. It seems that he was very zealous in the religion of the Jews (Rom. 10:12; Phil, 3:6; Acts 22:3). To go in the front of all that I write, I think that we all would like to know something about Paul becoming a servant of Jesus Christ. If there is the least vestige of credit due Paul for becoming an apostle, we all ought to know it. May the Lord bless us with meekness that we would be ready at all times to lay down anything that is false, regardless of how long we have traditionally followed it or how many of the learned have advocated it. I have heard it said that Paul remembered the evangelistic work that Stephen did as they were stoning him to death; that it bore

on his mind until he decided to turn over and accept Christ. As far as I am aware of, Old Baptists have not preached anybody to hell—do not have ability to do it—because what would be the need for Old Baptists to do it when the poor deluded Arminians preach a doctrine that damns them every one of their own crowd forever and forever. Their whole crowd say that when John declares to the churches that adding to what God says will cause him to add to them all the plagues written in the book, that it means literally what it says. If so, then I do not think right at this time any plague anymore troubling than the plague of tormenting flames (Rev. 22:18). Not a shred of Scripture to support us in believing that Paul ever remembered a word that Stephen said, much less is there a word to lead us to think it bore on his mind. As far as the Bible is concerned, Paul was not interested in the religion of Jesus Christ at the time of his being stopped. We are told in the beginning of his conversion (so called) that he was yet breathing out threats and slaughter against the disciples of the Lord (Acts 9:1). When he made application for authority to bind and persecute the saints, the little word “yet” held good. It held good up until the light shone around him. There was not a second of time between his threats and the light. It could not have been a change in Saul that made the light to shine. The time question enters into the matter. He could not have thought about accepting Christ; time settles everything, and his whole time up until the shining light, was occupied in breathing out

threats and slaughter against the saints. I will, God willing, be saying right much about this breathing "out". Could Paul have quit this meanness? Can a man quit breathing? Is it not true that life is such a natural thing with all creation, that breathing is a thing we do unconsciously? If inspiration had said that Saul had sporadic fits of threatening the church or that he occasionally killed the saints, then there might be something in between the fits that the Arminians could have worked on Saul or that he could have considered the folly of his way. But inspiration said he was breathing out these things. Now the work of God in the soul is quickly done but the little times between the breaths would not have been long enough to persuade Saul to do better things, especially since those doing the persuading had to breathe too. He had not quit breathing—to do so would have meant death.

I am not trying to be funny. The question of salvation does not belong to the humorous things of life. I am trying to remove all doubt about Saul having anything to do with being an apostle, servant, minister, prisoner of the Lord. If he got into the kingdom through his own efforts or the efforts of others I want to know it. If it comes that way, I want to get it that way. If anyone helped Saul to get it, I want to help someone get it now. And, furthermore, if he volunteered in the least degree to get into the kingdom, it must have quite a bit of bearing on what I write about his epistle to the church at Rome. But if he came into the kingdom by the

sovereign work of God, I hope to deal with the writings as coming from a man that was put into the kingdom by the grace of God. I do not have the least hesitancy in saying that Saul did not have anything at all to do with the matter. If this premise is true (and I maintain that it is), then the logical conclusion, yea, the only conclusion, is that every child of God since the coming in of Paul, has come in (not because of any condition, be that condition what it may, but) by the effectual working of a sovereign Ruler.

What about the life of Paul after he had been sovereignly brought into the kingdom? Have I got to say that he had a free will then? In order to break bread in communion with the churches calling themselves Old School Baptists, have I got to say that Paul taught that he was footloose to do as he pleases? If it takes that kind of writing to gain entrance to any building or organization, I will stay out. Paul was a servant. A servant is not the master. But if Paul could do according to his own will, then Jesus served the apostle, waiting on him at all times until he got ready to go. Moreover Paul was a prisoner of the Lord. A prisoner does not have free access to the jail much less the town or countryside. The keys are held by the one that holds the prisoners. The prisoner eats, sleeps, exercises at the option of the key holder.

Must I write that Paul lived carelessly, neglectfully, and that he told the churches that careless living was all right? If I must, in order to have fellowship, I must state once

and forever that I will never have it nor do I seek it. If I must write that sinning is all right, I'll never do it, forever. If I must write that Paul did not advise the young, rebuke the disobedient, encourage the weak, then I cannot do it.

In conclusion, brethren, I hope to write about the things that Paul wrote to the church at Rome. May the dear Saviour guide us in the way of all truth, teaching us how frail we are in all things, blessing us with a spirit of patience, forbearance, and forgiveness.

Yours in a blessed hope,

WILLIM D. GRIFFIN
Covin, Alabama

EXPERIENCE

Dear Brother Flye,

It seems tonight that I want to write a little of my experience of what I hope the Lord has done for me. I have always loved the Old Baptists but just when I began to realize this I do not know. After we moved up here to Upper Black Creek and I started going out there to church, they gave me the keys to the church to look after it. Then I felt like I couldn't miss a single meeting, but I had to miss some. When I couldn't go I would try to hear as much of the singing and preaching as I could. I couldn't hear much, but what I could hear sounded good to me. I had always felt like if I ever went to the church that it would be at Scott's because that is where I had always been. My father was a member and a deacon there, and my mother still is a member, but no, that wasn't the church that was shown to me, it was Upper Black Creek. I don't

know how many times I dreamed of going out there to church and for some reason I hadn't swept and dusted the church like I should have and the people were coming in and you had gotten there and you would help me to get through before you started services.

I had a dream one night that I had started somewhere, I do not know where and I came to a stream of water that was just as muddy as I have ever seen any. There were two bridges across this stream, a wide one and a narrow one. The wide one was high above the water, and the narrow one was down low almost to the water. I thought I came to the wide one first but I didn't try to cross it and went on to the narrow one. It seemed that there were some men at work at this bridge and I stopped and asked them if they thought I could get across, and they told me they thought I could. So I started on across, but before I got across, one wheel of the car almost ran off the bridge, but I got it straightened out and went on across. I thought that the narrow bridge was up and down and the wide one was level and I didn't see why I should have taken the narrow one instead of the wide one. After I got across I looked over at the wide one and some men were tearing it down. I did not think anything about this dream for a long time and one day not long ago it came to my mind and it has been a sweet dream to me ever since, because it makes me feel like I have been shown the strait and narrow way, and that I have passed through the broad ways of the world.

Some time after this I was sitting by the fire all alone, reading my Bible and churning and a voice spoke to me and said "Come unto me all ye that labor and are heavy laden and I will give you rest." I had to quit reading and churning and look up to see if there was any one in the room but there wasn't. I couldn't read any more for I couldn't see how. I did manage to finish churning and went to the kitchen and took up the butter, but I forgot to put any salt in it like I usually did. The Bible says He will cause you to forget what you are doing, and I believe it. I felt like after these words were spoken to me like they were that I had to write to Mama and tell her to be sure to come to church that Sunday as this was on Monday before church time up here, and I felt sure that I would join the church on Saturday. But I did not write and Saturday came and I did not join. It had all worn off then and I felt like I couldn't. I went out there several times and thought to myself, "Now if I were to have to go up how would I ever get up there," because I thought there were too many chairs in my way. I just could not see any way up there. Many were the nights that I went to bed and cried because I didn't feel like I had a friend in the world. I didn't even think that Paul cared for me any more. He would be asleep and didn't know anything about my tears. I couldn't tell him anything about my troubles, because I didn't think he would care anything about them. I went on like this till the fourth Sunday in June, 1946. After preaching the doors of the church

were opened and one went up. I couldn't sing. I tried to give my song book to some one else so they could sing but no one wanted it so I had to lay it down beside me. I had my baby in my lap and I didn't see how I could go then, but a dear sister beside me asked me if I didn't want her to take the baby. I could not answer her but I lifted him up and some one took him, I didn't know who, and I didn't think of him any-more till after church was over. But I do know the Lord opened up a way for me and there weren't any chairs in my way, and the next thing I knew I was up before those good people asking for a home, and they gave me one. Just why they wanted me I do not know but I do know that I wanted to be with them and I hope I can live die with them.

Brother Flye, as this is getting to be so long I will stop. When you are blessed to pray, remember this poor sinner and my family.

A little sister saved by grace if saved at all.

MRS. PAUL LAMM
Lucama, N. C.

SOME THOUGHTS

I have been thinking on whether in any sense there is or could be condemnation to them which are in Christ Jesus, and whether they do or could walk otherwise than after the Spirit. There is nothing to my mind more beautiful in spiritual things than the certainty of salvation of the people of God, and the correctness of the scriptures which testify of that salvation. Do the doings and sayings of this people relate to their doings and saying? Do

they do to live, or live to do? The first is legal, the second is spiritual. If we must conform our thought, words and actions to the letter of the word or scriptures to become the people of God or to manifest ourselves as such, then it would seem that arminism might be right, but if the letter of the word or scriptures is descriptive of the doings and sayings of these who are conformed to the image of Christ then is salvation according to the election of grace and their appearing or manifestation is in conformity with the setting forth of the scriptures.

It is said: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Does this mean that there is no condemnation because they walk after the spirit or does it mean that because there is no condemnation they walk after the spirit?

National Israel could not walk after the spirit because of condemnation, and as men and women the people of God cannot walk after the spirit today, because when they would do good, or walk after the Spirit, evil is present, and therefore as such they can but serve the law of sin, as with the flesh they serve this law, and thus walk after the flesh, but in the election of grace there are better things, things which accompany salvation, things to edification, spiritual things, eternal things. The election of grace is not in the flesh nor after the flesh but it is after the Spirit in Christ Jesus. There are none exempt from condemnation except those who are in Christ Jesus, and

none walk after the Spirit except those to whom there is no condemnation. In whatever sense one is in Christ Jesus he is a new creature and is perfect, wanting or lacking nothing. I cannot conceive how one in Christ Jesus could walk otherwise than He walked, nor how one in Him could be condemned. "Who shall lay anything to the charge of God's elect? It is God that justifieth who is he that condemneth, is it Christ that died?"

The apostle is setting forth the effective conclusion of the word of Christ, whereby the law is fulfilled and satisfied, and which redeemed His people from under its curse and brought them under His grace, which is a fundamental, spiritual and perfect existence, character and goings forth, wherein the gifts and callings of God, which are without repentance, are fully, perfectly and gloriously exemplified.

It seems to me that whatever may be taught with respect to other features of divine truth as it is applied or applies to the people of God, we are taught thereby that there is a sense in which they are just what he would have them be, and their manifestations and goings forth are at His instance according to His will, purpose and pleasure, and cannot otherwise, and in this sense they differ from everything else and everythings else differs from them and in this they can no more be or do like that from which they differ than that can be or do like them. **In all respects** consistent with the existence, character, citizenship, or conversation of the people of God, they are essentially so, and must be so to be consistent with

he attributes of their Creator and the purpose for which they are.

Jesus says: **My sheep** hear my voice and I know them, and they follow me. It is just as reasonable and consistent with the divine order of things to conclude that Jesus does not know his sheep as it would be to claim that they do not follow Him, or do not hear His voice. In the same sense in which he knows them they hear His voice and follow Him. It is perhaps easier to determine why they know Him than how they know Him. To know Him for eternal life, the how of which is a matter of revelation which comes to our faith, but they hear His voice and know Him and follow Him because they are his sheep, even as others fail and refuse to do so because they are not his sheep. These peculiar and infallible characteristics of the people of God are the direct and saving effects of the grace of God, and the very counterpart, so to speak, of the gospel of their salvation. When the gospel comes describing the characteristics of the people of God, they are identified to the faith which is in them, and they know the joyful sound and are blessed in and with **abounding and comforting assurances** that they are the children of God.

Christ was manifested not to make him the Christ, but because he was the Christ, and it is said, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, and as many as are led by the Spirit of God, they are the sons of God."

P. G. LESTER

Reprint from Zion's Landmark
December 1, 1906.

TAKING LANDMARK 50 YEARS

Mr. John D. Gold

Wilson, N. C.

Dear Mr. Gold,

I don't know whether you remember me or not, I think you were in college mostly when I used to visit your father. I enjoyed going there more than I can express, and would be delighted to see your sisters again.

The reason I am writing you now is about Zion's Landmark. I want to tell you why I was about to stop subscription after a regular 50 year subscription. I dearly love the paper and feel like I could hardly bear to give it up. I sent you \$1.00 on last year's subscription, hoping to be able to send more later on, but I was prostrated with a severe case of pneumonia a little more than a year ago, an especially severe case. The doctor called it double pneumonia. I don't remember a thing that occurred till late February. The doctor thought I'd die and they called my children in from six other states. I have been very feeble since then. I submitted to some operations in September. When I came from the hospital I was weak but got frightened by a cat, I think, one night in my room. I got on foot to run him out with a crutch. I began slipping, fell down hard on my back and my back was broken, so I have not been allowed to try being on my feet since. Do hope I can have a little help in trying to walk again soon. I broke the left hip and leg in October, 1941, and the right one October, 1948. Hospital, doctor, and drug bills have rendered me unable to be as punctual as I'd like to be. About time I

received notice from you about the paper I received two letters from a daughter and a great-niece, each containing \$2.00 each. I felt like the Lord had sent it to me for Landmark and Signs of Times. I am now 75 years old, not able to go to church often, so I want the papers to furnish gospel comfort. I feel like you are thoroughly disgusted with this letter but I felt like I wanted to tell you why I hadn't seemed as faithful about sending money as usual. I have become unable to make any money these past few years but if the Lord spares my life and provides a way for me to, I'll send subscription money before Christmas next year. I hope your health is better.

EMMA HINES GILBERT
General Delivery
Danville, Virginia

MEDITATION

Reidsville, N. C.
Piedmont Street
November 28, 1948

Elder O. J. Denny
Dear Brother:

We are having a very gloomy, rainy day here today, but I feel days like this are good days to meditate about God and His goodness to His children. If we are blessed to do so in a spiritual way. I do feel that the Lord has been so good to me all the days of my life, and I do want to be thankful; but this old heart of mine is so cold and indifferent that I am not always blessed to do so; but when I am, what a joy it is to be really thankful. I feel like saying, "Surely the Lord is in this

place, and it is good to be here." But I feel so often like saying, "God be merciful to me, a sinner" when I am made to see myself as a lost sinner in this world of trouble. I am so often like Paul said he was, "When I would do good, evil is present, and that I would do, I do not, and that I would not do, that I do." So I feel like saying, "Lord, teach me to pray, for without Thy help I can do nothing and with Thee all things are possible, if we believe;" then I feel like saying, "I believe, help Thou mine unbelief."

The longer I live, the more I see how helpless I am to accomplish anything without the help of our Great Redeemer, to give us wisdom to carry on. When you feel inclined to do so, pray for me and mine, and I will try to pray for you and yours. Come to see us when you can. Best wishes to you and Mrs. Denny.

Yours in hope,
TROY F. DALLAS
Reidsville, N. C.

LANDMARK A COMFORT

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

Dear Mr. Gold,

I am enclosing a check for two dollars to renew my subscription to the Landmark, as it expired November 1, 1948. I enjoy the paper very much and wouldn't like to miss a copy. Since I am unable to attend church regularly I do enjoy the Landmark very much. It means so much to me.

Yours truly,
MRS. JOHN H. ROBERSON
Stokes, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXII

NO. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. FEB. 15, 1949

Zion's Landmark

Wilson, N. C.

Please find attached letter asking for change of address of paper which is self explanatory.

PLEASE TAKE NOTICE AGAIN that all requests for changes of address should be mailed direct to, THE DAILY TIMES, WILSON, N. C., care LANDMARK DEPT., since as we have repeatedly stated, I live in WINSTON-SALEM, N. C., zone 7, 1522 Jarvis Street, care ARDMORE STATION, which is 165 miles from WILSON, N. C., the home of the publishers of the paper.

All complaints or requests for changes of address should not be mailed to me, as editor; but direct to the publishers, Wilson, N. C.

Complaints as to delay in receiving the paper should always be addressed to the publishers in Wil-

son, N. C. as I have nothing to do with mailing the paper.

As I have been ill much of the year 1948 and just now, still indoors recuperating from a rather long and quite serious illness, quite a number of complaints have reached me here that should have been mailed direct to Wilson, N. C. among quite a few post office money orders payable to me as editor, which has necessitated my cashing same in the local post office here and forwarding amount by my personal check to THE PUBLISHERS. Wilson, N. C. and though confined to a bed of illness I have tried to relay all such remittances to the publishers in Wilson, N. C.

I am improving somewhat; but still confined to my home, and at present making no outside calls, nor at present filling no regular church meeting as pastor, nor conducting any funeral services.

May the Lord be with me and all who feel the need of his presence is my prayer.

O. J. DENNY

LOVES THE LANDMARK

Zion's Landmark

Wilson, N. C.

Enclosed find two dollars to renew my subscription. My time expires January 15; this will set it up another year. I love the paper as I don't get to go to church now as there is no church near us, it is a lot of company to me. Wishing you all best of luck.

MRS. W. L. GODWIN

P. O. Box 670

Quincy, Florida

286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

MARCH 1, 1949

NO. 8

PSALM 64

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words;

That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them.

They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

But God shall shoot at them with an arrow; suddenly shall they be wounded.

So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doings.

The righteous shall be glad in the LORD, and shall trust in him; and all the upright of heart shall glory.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE ROAD OF HEAVENLY LIGHT

(Common Metre)

There is a Holy Road of Light
That leads from transient time,
To that City e'er fair and bright
In an eternal clime.

The Light of Wisdom from above,
That shines upon my way;
While I e'er wend this road in love
On to eternal day.

This Light revives my weary mind,
And drives my fears away;
This Light empowers me to e'er
find
New joys and peace each day.

The thick dark clouds this Light dis-
pels,
To light my path each day.
This Light all others e'er excels
As I wait and watch and pray.

This Light of God that brightly
shines
Is Light of bliss and love,
Leaves me not in sad repines
But cheers me from above.

And for His favored elect few,
This Light of God e'er flows.
And for those e'er faithful and true
This Light e'er sweetly grows.

Our troubles vanish in this Light
And all is peace and love
We then have glimpses fair and

bright
Of God's grace and love.

This road of Light shall lead be-
yond
The dark river of death
To where to it we'll e'er respond
With unabated breath.

To bright mansions beyond the sky
Where darkness shall not come,
Where all is golden Light,
and I
Receive eternal sight.

MOLLIE SALMONS
Woolwine, Va.

REGENERATION OR THE NEW BIRTH

CHAPTER IV

As I desire to answer every argument of the objector, I will here mention two that are some times urged at this point. One is that man in a natural state is wholly flesh, and to prove this position, they quote, "That which born of the flesh is flesh," then argue that as this alludes to the first birth, it includes the whole man as being born naturally, and he is therefore, wholly flesh. But when we quote from the same verse, "That which is born of the spirit is spirit," and argue, that if this logic is good on the first birth, then it follows that if the whole man is born of the spirit, he is wholly spirit, after being born of the spirit, seeing that

that which is born of the spirit is spirit, they demur. The other argument is that the "Flesh" means the carnal mind. Now while we read in the scriptures of the "desires of the flesh and of the mind," and of the "fleshly mind", yet these very expressions show that the carnal mind is one thing and the flesh is another. In the text which says, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh." We have the words, "outward" and "flesh", but we could not fail to see at a glance that they refer to the real body of the man and not to his carnal mind. Here the word outward is explained as meaning the flesh. The work of circumcision was performed on the natural flesh by the cutting away of the foreskin. Now if it be a fact that outward and flesh mean the real body of the man and not his carnal mind, and show that this real body or flesh is not a Jew or child of God, even of the one who is a Jew inwardly, why do they not mean the same thing in other portions of the scripture? And upon what ground can anyone argue that the whole man is born again and is the child of God when this text emphatically denies it?

Furthermore, if it is the whole man that dwells in Christ and Christ in him, then there cannot be any sin, corruption or impurity in this man, for if there is, then this sin, corruption or impurity, dwells in Christ and Christ in it. But if the man in his spirit, has been quickened, born again, begotten, regenerated, or created in righteousness and true holiness, then this renew-

ed part is called the "new man", man of the heart". The man thus the "inner man", and the "hidden renewed is a Jew inwardly, but not outwardly, because he has been renewed inwardly and not outwardly. This inner part is the new man and is a new creature, because it is created in Christ Jesus, but his body or flesh has not been thus created and is therefore the old man. Christ dwells in this new creature as its well-spring of life, and the hope of glory. This inward man is born of God and is the same nature of God. His seed (Christ) remaineth in him and he, therefore, cannot sin because he is born of God. He is born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. Bear in mind, that this seed of which they are born, and which liveth and abideth forever, is the same that John calls "God's seed", which he says remaineth in the one that is born of God. "Remaineth", in this text, and "abideth", in the one from Peter, mean the same. Now put these together and we have it, that this incorruptible seed remaineth, or abideth, in the one that is born of God, forever. The one born of this kind of a seed, must, of necessity, according to the very nature and order of things, be of the same nature and order of life as the seed of which he was born. This seed is of an incorruptible nature which cannot sin, therefore, the one that is born of it is of the same nature and cannot sin. The order of life of this seed is eternal and it therefore, cannot die. So also, the order of life of

those born of it is eternal, and they therefore, cannot die. For them to die, this seed must depart out of them, and John says it remaineth in them, and Peter says it liveth and abideth forever.

Now, let us suppose that it is the natural man, the fleshly body that is thus born of God and has this incorruptible seed in him; then let us suppose that the one born of God should die and moulder to dust; would this incorruptible seed, which is Christ, their life, still remain in them, and there live and abide forever? The thought is absurd, yet when we couple the theory that the whole man is born again with these statements of John and Peter, we get this as the logical deduction therefrom. Will Christ remain in a dead body, be buried in the grave with it, and there live and abide in it till the resurrection? This must be true if the one that is born of God can sin and die. Nor yet is this all. This theory undermines and forever destroys the very foundation principles of the final preservation of the saints, and sinks it in the sands of hopeless apostasy. For if the divine life and nature of God which those who are born of Him receive when they are begotten or born of Him, will not so preserve them, that they can neither sin nor die, then why may not those who are born of Him sin, die and be everlastingly lost? Those who are born of Him are vitally related to Him, but if they die, that life which they received from Him and which gave them this relationship to Him, has departed from them, hence they are

no longer His children, because they no longer possess that life and nature which related them to Him as such.

The reason why the children of Adam can and do sin and die, is because they were born of a corruptible seed, which from its incipency was (not corrupt) corruptible, and subject to sin and death. In other words, the life and nature of Adam, their father, was subject to these things, and as his children, they, of necessity, are subject to the same. Even so, according to the same law, the children of God are incorruptible and can neither sin nor die because God is their father and He is not subject to these things, therefore, as His children, they are of the same life and nature as He, and for this reason are not subject to these things. Destroy this truth, and the foundation of the final preservation of the saints is removed, then "what can the righteous do"? "He that liveth (now) and believeth in me, shall never die," said the blessed Son of God, and I believe it. Consoling thought is this. It is the meat and drink of my soul. Paul did not believe that he, as the child of God, would die at the death of his body, but he thought that he would be absent from his body and present with the Lord. He said: "Therefore we are always confident, knowing that, whilst I am at home in the body I am absent from the Lord; for we walk by faith and not by sight. We are confident I say, and willing rather, to be absent from the body and present with the Lord." This could not be, however,

and it is strange that an inspired apostle would talk thus, if the theory that it is not the man that is born again unless the body is included, hence he could not be absent from the body and present with the Lord. Paul said again, "For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better; nevertheless, to abide in the flesh is more needful for you. Here the word flesh is used again and evidently means the body and not the carnal mind. Paul had a desire to depart out of the flesh, or body, and be with Christ, which proves conclusively that he believed that his spirit was prepared for heaven but his body was not. That man has a spirit or soul, distinct from his body which lives after the body is dead, is evident, for Jesus said, "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." From this we see, not only that the soul or spirit of man lives after the body is dead, but we learn also that God is able, but is the only one who is able to destroy this soul or spirit in hell. None, therefore, will argue that this is the Spirit of God.

Finding, therefore, that there is a soul or spirit in man which lives after the body is dead, why not admit that this is the inner man, and when quickened or born of God is the new man and child of God, or the spirit that is now life, or alive because of righteousness, while the body that is yet dead because of sin, is the old, or outer man? We will now return to Paul. He said it

was him that was willing to be absent from the body and present with the Lord, hence, it was not Christ that desired to be absent from Paul, but present with himself which is the case if Christ is the new or inner man. It was Paul, the inner man that was willing to be absent from Paul the outer, and be with Christ. These passages prove beyond all contradiction what the inner man, the new man, the hidden man of the heart, the Jew inwardly, the man that is created in Christ Jesus, is. It was Paul and yet it was not his flesh. If it was Paul and yet not his body, then it must have been his spirit which had been born of God. It was Paul the inner man which perisheth not, but is renewed day by day and which delighteth in the law of God. The new man which is created in righteousness and true holiness. The spirit which is life because of righteousness. The man who was caught up in the third heaven and could not tell whether he was in the body or out of the body. To deny that this inner part which does not die at the death of the body, even of those who may be destroyed both soul and body in hell, may properly and scripturally be called man, is to say the least of it, a denial of all the foregoing scriptures, and to admit it, is an admission that it is the inner man and also an admission that it is the one that is renewed and made partaker of eternal life when quickened or begotten of God, hence, is the child of God. That it was Paul and not Christ who was "willing to be absent from body and present with the Lord," and for

whom it "would be far better to depart" (out of the flesh) "and be with Christ," is attested by the fact that he used the personal pronouns "I" and "me". These expressions are entirely wrong and misleading if it was not really Paul's own inner self that was under consideration.

(To be Continued)

ELDER JONAS SIKES

Sulphur Bluff, Texas

WRITES FROM SICK BED

Dear Household of Faith,

As I lie here on my bed of affliction in the State sanatorium I decided to write a letter to the good old Zion's Landmark. I have been reading the Landmark for a long time, as my brother takes it and I read his and others have been kind enough to send me several copies since I've been here. I have always enjoyed reading it but of course, I have enjoyed it better since I've felt like I had a sweet hope in Christ. I also enjoy the Old Faith Contender, and Signs of The Times. My brother, who is also a member of the Primitive Baptists, sends me The Old Faith Contender. Being so far away from my home, loved ones and my home church, you all can easily understand why I say that I get so hungry to hear the gospel preached and to assemble with the dear people of God. This is my second trip to this hospital, for cure of T. B. but what a wonderful blessing to have an institution like this, where we can stay and be ministered unto for our diseases. My health has been bad for a long time and I have also suffered much but I know that it is all just, for God never

makes a mistake as he leads us along life's way, here in this low-ground of sorrow. Christ tells us in the good book, the book of all books if we suffer with him we shall also reign with him. What a blessing and sweet privilege to feel we have been spared to suffer for Christ's sake. I hope that I have that hope of glory, that anchor of the soul. I feel more and more every day my unworthiness and weakness, as I lie here on my bed of affliction. I know that I don't deserve the many good gifts that my gracious Saviour bestows upon me but I deserve the chastisement that is being sent upon this vile body "which is no more than filthy rags", for I have been so disobedient to my parents and God. As I heard Elder Emmett Stone say in one of his sermons one day, "surely God has followed me all the days of my life with his goodness and mercy" and I too, feel the same. If in the end I am saved it will be by free grace for it is all in God that showeth mercy. We are nothing and can do nothing without his strength but we can do all things through Christ who strengthens us. These light afflictions which are but for a moment worketh for us an exceeding and far more eternal weight of glory. I have received so many nice cards and letters from brethren, sisters and friends, far and near, since I've been here this time. No one except those who have experienced the same as a shut in and afflicted one can know how much such deeds of kindness mean to the sick. I enjoy reading the writing of Elders O. J. Denny and T. Floyd Adams so much, in fact the writings of all who write for Zion's

Landmark and other Primitive Baptist papers, is good enough for me, for it is written by people who are the salt of this earth. How I wish that I were able to mingle with God's chosen few now, but God knows best, his way is the best way and how I hope and trust that I am being lead to everlasting life beyond this vale of tears. How lonely I would be here if it weren't for that inner precious feeling that I bear in my body, which if I am not deceived is the loving spirit of the one who is a friend to the firendless, the good master and best physician of all. Well, dear kindred in Christ, as I am very tired I will soon close but I could write on and on, the half can never be told here though. If I haven't written anything of comfort to you all, may God forbid that I write anything to offend you little ones. I hope some of you all can visit me sometime. I am always glad to see any of my friends and loved ones. Brother Denny, if I have not written anything fit for publication just cast it into the waste basket. My letters are like my ways, always subject to correction. With love in Christ to you all.

Your sister, I hope,

MRS. E. C. VAUGHN
McCain, N. C.

EXPERIENCE

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Mr. Gold,

For several years I have wanted to write what I hope has been my Christian experience but I have unconsciously allowed procrastination to be the thief of time, hence I am

just getting to it. I fear it will not be interesting but I am trusting your judgement for its consequence.

Ever since I was a small child I have had serious thoughts concerning my soul's salvation. I was reared in a large family and during my childhood and girlhood days I attended churches of different denominations, among which was a Primitive Baptist.

During that time I did not prefer this church and only went because I had near relatives who attended, and would always go when my time came. To me their services were not attractive and their songs were sung in such "old timey" tunes.

I believe and hope the good Lord began His good work in my heart just before my fifteenth birthday when it seemed to me a shield was removed from my eyes and I was shown the difference in light and darkness. I was made conscious of my real condition which made me feel very helpless, unworthy, dependent and insignificant by the wonderful light. Natural light shows a thing to be just what it is, much more so with spiritual light. While in this state of mind, which continued much of the time for a little over three years, I was a weeping, mercy begging human. Many times I lay awake at night and shed tear after tear in meditating over my pitiful plight.

From my natural conviction and Bible knowledge I was sure He had a chosen people but the question was ever prevalent with me, am I one? I continued to grieve over my sinful condition, my grief becoming so strong at times, that I would

have to excuse myself from company, where I might shed tears in quietness and unquestioned until finally I came to enjoy a period of calmness and satisfaction.

Having lived in a community where revival meetings were held in the churches nearest us, we sometimes attended since the other young people near us did also. During the summer after I was eighteen in the spring, I attended one of these meetings near my home. The church pastor asked for everyone in the house to shake hands with him, who loved Jesus. Since the question of religion had given me so much concern before this occurrence I could not remain in my seat. After this he had a conversation with me, in which I quoted a part of the ninth chapter of Romans. He was a fine man in character and liked by all who knew him so far as I knew. To my astonishment, he said I had made an error in quoting this scripture. I asked for a Bible and cited it to him, just as I had read and heard my father quote many time. He was embarrassed and unable to explain. By this time the meeting was closed and the congregation was out of the church. Suddenly after this discussion a voice seemed to say to me, "Show the world where you stand." I had now become satisfied that the doctrine preached by the Primitive Baptist was what I believed and it was dearer than ever after attending this meeting. I got great satisfaction from the fact that salvation by the grace of God is the only way. I continued in my daily chores and school work with this thought ever in my mind, though calmly. As I have before intimated the Primitive

Baptists had become very dear to me. Even the songs that once seemed "old timey" had become beautiful and full of meaning. The humble tunes that many are sung in were so descriptive of my feelings! I enjoyed going to Oak Grove (a Primitive Baptist church) near my home in Wake County, North Carolina. Often I would break down in tears while hearing preaching, and oh, how I longed to be one of them! I felt very keenly to be unworthy, but many times when the church door was opened, it was difficult for me to remain in my seat.

Not long before I joined the church, a traveling preacher visited our home and when he told me good bye he said "You have a hope, don't you?" I said, "Yes sir." He replied, "I could see it in your eyes." He also told mother he thought I'd soon join the church.

During the spring and summer of 1913 a desire to offer myself to the church was ever present. I had fully planned to do so on the fourth Sunday in August, but due to the illness of my brother, who had suffered almost throughout his life with a bone disease. I could not attend that day. No one from home could go as two doctors put him to sleep and operated on his aching leg. That was the most unpleasant day I have ever spent. Naturally I was very sad over the condition of my brother, over whom I had shed many sympathizing tears from childhood because he did so much suffering. As I sat across the hall from where he lay, and where the odor of ether was so strong, I was momentarily comforted with the thought that a lady who had visited

our church a few times would offer herself for membership that day. I firmly believe the good Lord revealed this to me because prior to this time I had never thought of her ever wishing to join the church, and had never heard her even discuss such matters. All during the day the song "Amazing Grace" was ringing in my ears and it seemed it had never been so beautiful! Each sentence in it just fitted my case.

On the following Sunday I offered at the pond, was received and baptized with the lady mentioned. The joy and experienced relief that I realized was tremendous. I can truthfully say I have never doubted the church, though I cannot fully agree with everything that is said in our pulpits. I have dark days but thanks to the one on high that little spark of what I hope is "celestial fire" has never gone out and there are times when I feel so thankful, I shout silently.

Yours in hope of life eternal.

MRS. W. R. OLIVE
Apex, N. C., RFD 1

TO OUR SUBSCRIBERS

Zion's Landmark is now up to date in printing, and we hope we can keep it going to you on time. If you should fail to receive your copy look at the label on your last Landmark and see if you have mailed your check for it. So far, we have not advanced the price, and we would appreciate you mailing your check promptly as soon as your time is out as we must have funds to keep the Landmark going.

A VISION OR A DREAM

Dear Mr. Langdon,

As I said I would write you, I will try to do so. I have one mind to write and another not to, and * it seems if I do, it will not be the thing to do, but I will try, anyway.

Many years ago, I do not know how many, I had a vision or a dream and in my dream, I was walking along beside a road. I could see a great crowd of people going down that road, laughing and talking, but they did not know where they were going and did not seem to care. The road seemed to have palings on both sides and it was wide. As I walked on the outside of these palings, I could see all of those people and I knew where they were going, even though they did not, and just before I got to a large entrance through which this road went, I saw our Saviour standing there and I knew we were all to be judged. But I was not worried for I seemed to know I was not going down that road (it did lead down), and as I got to Christ He was saying something to those that were down there. He did not say anything to me, however, but just stepped aside so I could pass, and there was the strait and narrow road that leads to Heaven. It was so beautiful! It shone like gold. It had golden railings on both sides and it was as if the sun were shining on glass. It was the most beautiful thing I ever saw. I went that path all by myself. I could not see anyone for a long while, then suddenly, I saw a woman in the distance and I knew she was my aunt. I never did catch up with her. The road was directed

upward and both of us kept going. I was not afraid and I did not look back, but do not remember reaching my destination.

*Again I had a dream and in this dream everyone was to be judged. I thought Christ had a board or wide plank with each end in a loop of a rope and each person had to lie down on that plank to be judged; so when my time came, I was in doubt, afraid it would not hold because everyone who was not Christ's or was not saved, was tripped off the board and fell down below into torment; but as I lay down on it, I thought surely it would be my last; but instead Christ said, "Get up", and I did, and walked that same small path that I walked before that was so beautiful and made of pure gold, and again I was so happy. How sweet to walk that path, it is so strait, no crooks or turns and as bright as pure gold. It needed no light for the God of heaven was the light and Jesus was the sun. I have seen our God the Father twice in my visions. Christ revealed His Father and Himself to me. Oh, how sweet it is to have a sweet hope in Him who is able to destroy or deliver. I pray He will ever keep me in that hope till He says "Come in, ye blessed of my Father, inherit the kingdom that was prepared for you from the foundation of the world." How many times I find myself trying to pray for my poor soul, I prayed once for Him to show me whether or not I was saved by causing my cherry tree to die if I were, and in the spring it budded out a little, but it then died. The following scripture is a great comfort

to me: "Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will to the praise of the glory of his grace, wherein He hath made us accepted in his Beloved." Eph. 1:5-6. "In whom also we have obtained an inheritance, being predestinated according to the purposes of Him who worketh all things after the counsel of His own will." Eph. 1:11. "For by grace ye are saved, through faith and that not of yourselves, it is a gift of God, not of works, lest any man should boast." Eph. 2:8, 9. "Christ who has saved us and called us with an holy calling, not according to our works but according to His own purposes and grace which was given us in Christ Jesus before the world began."

In a vision, my son and wife were home, (she is a Methodist, which is all right) but the Lord was coming in the east in a cloud, and she was so afraid and was so worried. In my dream I was on the porch, and they came around the house and I said to her, "Thelma, where is thy faith?"

My mother, who is deceased, was a member at Oak Grove, also a sister and a brother are now. Mother has visited me since she went home to be with her Saviour. She had her Bible in her hand and said she wanted to stay with me some. The room was full of my friends at the time, but no one saw her but me. Mr. Langdon, if you can, please tell me what all this means. I would be thankful to know.

I would like to have a home with you all at Oak Grove. I love everyone of you and all the church

stands for, but it seems I cannot join you, still I can witness with you in my experience. If you know what is standing in my way, please pray that it be removed. I know you will think I am crazy and so I am, but if you have a mind to answer this letter, it will be appreciated.

When in prayer, please pray for me. May God bless you.

MRS. L. H. JOHNSON
RFD 4
Raleigh, N. C.

BEST WISHES TO HOUSEHOLD OF FAITH

P. D. Gold Publishing Co.
Attention Mrs. Swindell
Wilson, N. C.

You will find check to renew subscription to the Landmark for Mr. W. E. L. Hutchins, 112 Exum Street, Durham, N. C.

May I have the privilege of extending my new year's greeting to Mr. John Gold, who has been so wonderfully blessed to carry on these many years publishing the Landmark, also may I extend my best wishes to the household of faith. You know I was 69 years old the 26th of December, one day after Christmas, and somehow I have had many meditations since the new year came in. One reason I guess was I was out of work with nothing else to do but meditate. In my thinking I went back to my first recollection of my life. How different it has been from what I thought it might be. Many things transpired in these years that was distasteful and unpleasant, I would have been glad if they could have been different but as they were I hope that I

might be thankful that they were just as they were. There was one thing sure I found out in my early life. Resolutions and promises to God were beyond the frail life I carried around each day. Now at this age I have learned I am no better than when I first started this journey, somehow I see more imperfection now than ever before.

There is one thing more to be desired now in my latter years than any thing I can think of and that is peace, love and fellowship manifested in our churches and associations. I don't believe there is one of God's humble poor that don't have that desire in their hearts, yet there seems to be misunderstandings that has caused many hearts to bleed and mourn. If a house be divided against itself, that house cannot stand. Luke 3:25 (benefits of the communion of saints.) Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm 1-133. Brethren, the church is a wonderful gift to his children, sweet abiding place while we sojourn here in this life, we know of a truth there is a sweetness, comfort and joy that can't be found elsewhere. May I say in closing this little letter of greetings to you, may we find grace in our hearts to live closer together, esteeming our brother better than our selves, living at one another's feet, forgiving, forgetting. Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our

faith. There has been many things said about peace, may I say there is but one peace. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid" —John 14:27. Without this peace that cometh down from heaven we find no peace, so may the angel from heaven find its way with this message, unto us a child is born, unto us a child is given, Christ Jesus our Lord. How unworthy at times I feel to be numbered with so great a people.

Submitted in love.

J. J. WHITLEY
525 Holloway St.
Durham, N. C.

LANDMARK IS GETTING BETTER ALL THE TIME

Dear Mr. Gold,

Enclosed find two dollars to pay for my Landmark for January 1, 1949 until January 1, 1950. My wife and I enjoy it all the way through and it seems to be getting better all the time. We do not want to miss any of them.

We hope that you will be blessed to publish it many years yet for the comfort of those who love its pages.

We are richly blessed with many good ministers that come laden with messages of love, peace and all the goodness of our God, all speaking of His love and mercy to poor sinners saved by the grace of a loving merciful God. We humbly desire to thank Him for His goodness to poor sinners of whom we feel to be chief. Wishing you and yours a merry Christmas and a

happy New Year, I remain.

Yours truly,
JAMES R. EXUM

BEST WISHES TO LANDMARK

Dear Sir,

Enclosed you will find two dollars to renew my subscription to Zion's Landmark. I want to change my address, as I have moved, from 406 Kinsey Street, Raleigh, N. C., to Knightdale, N. C.

With best wishes for the New Year.

MRS. ALICE PERRY

THANKFULNESS

As I scan the news from day to day
And learn so many loved ones are
taken away,

My heart in gratitude looks above
To the great "I Am" for his wonderful love!

Who has blessed us to rear
Our four boys so dear,
And my faithful husband so true
Hs seen all emergencies through!
Indeed it's true many times on
bended knee

I've asked our great God to enable
me to see

His wonderful care through all
these years

That today were repeated in grate-
ful tears.

Yes, Lord, I can now sing shouts to
Thee

For the wonderful things Thou hast
done for me

And dear Lord, keep me humble
and meek

Grant that I may always Thy right-
eous way seek.

MRS. W. R. OLIVE
Rt. 1, Apex, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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

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N. C.

VOL. LXXXII

NO. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MARCH 1, 1949

ONLY A WORM

I am a worm and no man; a reproach of men and despised of the people. Psalm 22:6.

This is a Psalm of David in which he pleads as one forsaken of God, and despised of the people. This Psalm is largely prophetic; he first uses the language of our Saviour on the cross: "My God, My God, why hast thou forsaken me?"

There is quite a contrast between the 22nd Psalm and the 23rd. In this he needs everything and has nothing; he is only a worm and not a man, his heart is melted in the midst of his bowels, his bones are out of joint, he has nothing, is nothing, and lacks everything. He is brought in fellowship with the sufferings of Christ while Christ had not yet appeared bodily. Yet David must feel all these things in order to be a true prophet and foretell the

sufferings of Christ. He tells us they parted his raiment among them and cast lots for his vesture; they pierced his hands and his feet, but a bone of him should not be broken. How near like the New Testament account as given us by eye witnesses, who knew these things were true, and that they were written of Him in the prophets.

The grace of God makes us search long for a word that portrays our feelings, our smallness, and our worthlessness in the sight of a pure and holy God. Grace makes the strong weak and small as a little child; it make the wise man a fool for Christ's sake. It made the wild, roving maniac to be gentle and to be clothed in his right mind; the deaf to hear, the blind to see Zion in all its beauty surrounded with the walls of salvation. It makes all things new, and to see ourselves just as we are.

The worm is one of the smallest creatures that creeps upon the earth. It eats all the time till it is fully grown, then it buries itself in the earth and when it comes out in the spring it is no more an ugly worm but a beautiful butterfly with nice powdery wings, well and beautifully colored; it no longer crawls in the dust and eats dirt but flits through the air from flower to flower and sips its sweet nectar; a beautiful type of the resurrection when the saints shall rise with the glory of their redeemer, to be like Him, see Him as He is, to ever be with Him, to walk the streets of gold, drink of the Elysian streams and live forever.

B. S. COWIN

HE LAID DOWN HIS LIFE FOR US

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. 1st John 3:16.

The greatest evidence that a person loves you is a manifestation of that love put into action. Ruth proved to Naomi that she loved her by leaving her people and going back with her to Bethlehem Judea, a further manifestation of her love was demonstrated by her going into the field of Boaz and gleaning ears of corn and beating out that which she gleaned each day and taking it back to her mother-in-law. Boaz manifested his love for Ruth by permitting her to glean in his field, giving her six measures of barley, and procuring all the rights and privileges of the nearest kinsman in the courts of Bethlehem Judah, redeeming her land and then taking her to be his wife.

The above is a manifestation of great love, but it is by no means to be compared to the love of God for his people. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friend." John 15:13. Surely love was the moving cause of this Son of God leaving the glory which he had with his father before the world began and coming down in this sin cursed world, taking all the reproaches of His people upon himself, bearing their sins in his own body. He was despised and rejected of men, spit upon, wore a crown of thorns, plaited and put upon his head, his hands and feet were nail-

ed to the cross, a spear pierced his side. He suffered all the above because of the great love which he had for his friends.

Paul, in writing about this great love of God, sets forth the difference in our pretended love and the true love of God. He said, "For when we were yet without strength, in due time, Christ died for the ungodly." Rom 5:6. Now here is the contrast, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Now in the eighth verse of this same chapter, we get a clearer picture of this perfect love. "But God commandeth His love towards us in that while we were yet sinners, CHRIST DIED FOR US." Paul brings in the "us", John brings in the "we" and "us"; the reason being that they are writing to the household of faith, the ones that have been redeemed from the earth and have this love shed abroad in our hearts.

Now John says "we ought to lay down our lives for the brethren." The great question is, how do we lay down our lives for the brethren? The church of Jesus Christ has many well defined rules of this which are recorded in the New Testament scriptures by the apostles as they were led by the spirit of God, which clearly sets forth the order of the church. The Apostle Paul has left on record the qualifications of a bishop and the qualifications of a deacon. Also John warned the Pharisees and Sadducees who came to his baptism to bring forth fruits meet for repentance. "When he saw many of the

Pharisees and Sadducees come to his baptism, he said unto them. O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore, fruits meet for repentance."

Paul tells us further, if a brother walks "disorderly, withdraw thyself." If he repents let them that are spiritual restore such an one in the spirit of meekness and fear, lest thou be tempted also.

We are further commanded to earnestly contend for the faith once delivered to the saints. This is not a duty laid upon us, but an experience we are brought into when we are made dead to self-works and self-righteousness; when we are enabled to glorify our Father in heaven and proclaim Him Lord of all. When members desire to move their membership to another church, it must be a church of the same faith and order. If, however, a group of members decide to build a house and organize themselves into a new body, they should get letters from their mother church, stating that they are in full fellowship and have the full approbation of this mother church, in organizing themselves into a new body.

The above are some of the rules and practices that have been handed down by our forefathers. Now and then some introduce new rules and ideas of doctrine, but if we contend for the order of God's house and do not deviate from the teachings of the apostles and that which has been practiced by our forefathers, in my humble judgment, we have laid down our lives for our brethern.

T. F. ADAMS

THE HEM OF HIS GARMENT

"And, behold, a woman which was diseased with an issue of blood twelve years came behind him and touched the hem of his garment; for she said within herself, if I may but touch the hem of his garment, I shall be whole. But Jesus turned himself about and when he saw her he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour." Matt. 9:20, 21, 22.

The affliction or disease which this woman had seems to be a very outstanding case, since Mark 5:25 and Luke 8:45 made mention of it and described her efforts in trying to affect a cure a little more in detail than Matthew did.

It will be noticed that this woman had an issue of blood for twelve years; she "suffered many things of many physicians and had spent all that she had and was nothing bettered, but rather grew worse." Mark 5:26. What a deplorable condition! She had spent all that she had and her disease grew worse. When one has an incurable disease and spends all his living, he then becomes an object of charity. This is the condition of every poor sinner. He must first try out all of his self works and self righteousness and learn from experience that his righteousnesses are nothing more than "filthy rags". He will also know by his own feelings that he is "nothing bettered" but is gradually growing worse. This is God's way of teaching his people. The sinner is reduced to the extremity of his wits. Then he truly feels the need of mercy and can witness with the

publican who said, "God be merciful to me a sinner." He is now prepared through this extreme to receive mercy with joy.

When the woman spent all she had, it will be noticed that a little faith has been given her, which is the substance of things hoped for and the evidence of this not seen, therefore, this hope is based on evidence. She says "If I may but touch His garment. I shall be made whole." There is no question in her mind now but that the healing virtue is in Jesus, but the question is, can I touch Him? Notice she said "If I may". These words imply both doubt and faith. She doubted or questioned that Christ would be mindful of her and that he would condescend to her low estate, yet she had implicit faith in His ability to heal her, to make her whole. "If I may but touch His garment, I shall be whole." This is wonderful faith, but is this not true in our experience when we come to the end of our strength or the law? We had faith to believe that Jesus could save us if it could be in accordance with His will. The leper said, "Lord, if thou wilt, thou canst make me clean." Matt. 8:3. "She touched the hem of his garment and immediately the issue of her blood was stanch'd" (or stopped). What a wonderful touch this was! Paul said "For we have not an High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. 4:15. When the men of Gernesaret had knowledge of him, they sent out into all that country round about and brought unto Him all that were dis-

eased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole. Matt. 14:36.

T. F. ADAMS

MRS. LOVEY MOORE

Mrs. Lovey Landonia (Brady) Moore, born October 25, 1858, died September 22, 1948, aged nearly ninety years. Funeral conducted by the writer, assisted by Rev. John Steele of the Presbyterian church, and a grandson-in-law of the deceased. Burial in Forest Lawn cemetery, Richmond, Virginia.

Surviving to mourn their loss—to really and truly mourn their loss—are a daughter and son: Mrs. Corinne Moore Green and Willis C. Moore, both of Richmond, Virginia; and four grandchildren, Sister Virginia Green and Miss Ruth Green of Richmond, Sister Katherine Green Lumpkin of Boston, Mass., and Mrs. Isabel Steele of South Carolina, and several great-grandchildren.

Sister Moore was born in Edgecombe County, N. C., the daughter of the late Josephus and Sallie Ann (Fleming) Brady. She was married to the late Brother W. R. Moore sixty-four years, he having died in 1941. She was baptized into the membership of Hopeland Primitive Baptist Church at Whitakers, N. C. by the late Elder Andrew Moore of precious memory. She died a member of Salem Church in Richmond, Virginia.

A friend of mine has gone; a sister in spirit in its fullest meaning. She was that to all who gave evidence of a change of heart. A true friend and sincere to those around her. She wielded a neighborhood influence that was astonishing. She knew her Bible as few know it, and was comforted in that knowledge. She had a philosophy of life that sustained her in her dark hours. In her twenty years of partial invalidism she became tired of suffering, though tenderly and zealously cared for by loved ones, and prayed to go on to a world where suffering and sorrow are unknown. It is thus our gracious Lord kindly and mercifully reconciles us to death in this world and makes us rejoice in that new world that was too wonderful for the Apostle Paul to tell about (2 Cor. 12:1-4). She had a comfort and reconciliation that we, who desire to stay on in this life, have not yet learned.

"Farewell, vain world, I'm going home,

My Saviour bids me come;

Sweet angels beckon from on high,

Then, O how sweet to

Written by her pastor
above many.

C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

MARCH 15, 1949

NO. 9

PSALM 65

Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causet to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Which by his strength setteth fast the mountains; being girded with power:

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou provided for it.

Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

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

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\$2.00 PER YEAR

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

TEARS

Tears, what do thy mean
While hearing preaching?
When the heart is understanding
And is receiving Divine teachings.
While like experience the preacher
explains
The believer is overjoyed and can't
refrain
From watery eyes and looking
leave
These tears, what do they mean?
They mean a spiritual "yes"
This is easy for a believer to guess.
While they travel that knowledge
road
And often in their hearts they re-
load.
A message that is instructive and
dear
From the Heavenly Father who is
ever near.
Yes, tears here show one receiving
food
That Christ has sent to his depend-
ent brood.

A few weeks ago, while enjoying
a sermon by our pastor, Elder Shep-
herd Langdon, at Oak Grove
Church, most of these lines appear-
ed to me. I hurriedly penned them
in a note book and I'm passing them
to you Landmark readers, hoping
you will get something from them.

MRS. W. B. OLIVE
Apex, N. C.
Route 1

THE GOLDEN GOSPEL BELLS ARE RINGING

The golden bells are sweetly ring-
ing
Good news for us to bring
Of Christ—hallelujah we are sing-
ing
Jesus our wondrous King.
The golden bells are ever sounding
The gospel's joyful sound,
Sweet peace and love from God
abounding—
To him let praise abound.
The gospel bells to us are bringing
Glad news of rescue free,
As to us sweet peace they are ring-
ing
As we bow on bended knee.
The golden bells to us are sounding
Good news of light and life,
Reminds us of God's trump resound-
ing
Peace to bring out of strife.
At the last day, by angels shining
Playing on their harps of gold—
We, too, shall strike without re-
pining,
As all to us shall unfold.
MOLLIEE SALMONS
Woolwine, Va.

REGENERATION OR THE NEW BIRTH CHAPTER V.

Now, dearly beloved in the Lord,
come let us reason together on
these things. Do we not believe

that Paul actually died and mouldered to dust as other men do? Do we not also believe that Paul is now actually absent from the body and present with the Lord? And do we not also believe that at the death of the body, Paul actually departed from it and went to Christ? If we really believe these things then it follows that we believe that the outer man Paul died, and the inner man Paul continued to live, and that it was really Paul in each case. If this be true, then my position is undoubtedly established. This also proves that the body of the saint is the old man and his soul or spirit, which none but God can kill or destroy, is the new man. To argue that the old man is really the carnal mind and the new man is Christ leaves the man himself entirely out. If the carnal mind is the old man, and Christ in his spiritual existence as he dwells in his people, is the new man, then the real man whom God created is a third person, neither the old nor the new man, neither the inner nor the outer man, neither the man that perisheth nor the man that is renewed day by day, and has no part nor lot in this matter. That God did not create this carnal mind in man as it is spoken of in the scriptures is evident; for to be carnally minded is death, hence, if God created man with this carnal mind, He created him in a state of "earthly, sensual, and devilish" death, for this is the meaning of the word carnal, especially in this its scriptural meaning. And that God did not create Christ in the sense that He dwells in his people is evident, for in this sense He is the true God and etern-

al life, and as such, is uncreated. As Paul was set as a pattern of all who after him should believe unto the saving of the soul, we will follow him a little further and try to present this subject according to our pattern. In one place he says, "I thank God whom I serve from my fathers with my spirit." And in another place he says, "So then with the mind, I MYSELF serve the law of God, but with the flesh the law of sin." In each case here it was Paul that served, yet it was with his spirit or inner self that he served God, and with his flesh, or outer self that he served the law of sin.

The very fact that Paul served God with his spirit, proves that his spirit had been cleansed, made alive and freed from sin, while the fact that with his flesh he served the law of sin, proves that his flesh was yet unclean, corrupt and dead because of sin. No wonder then, that he cried out, "O wretched man that I am, who shall deliver me from the body of this death," or from this dead body. Let us follow our pattern a little further. He says, "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." It has been argued by some that the spirit mentioned in this text, and which lusteth against the flesh, is the Spirit of Christ. I am free to admit that the Spirit of God has been prominently set forth in both the preceding and the succeeding contexts, yet I think that a little reasoning on this text will convince any one that it is not the Spirit of

Christ that is here presented. There are two things here mentioned as lusting or striving against each other, and these two things are called the spirit and the flesh. Now if this spirit is the spirit of Christ and this flesh is the carnal mind, then it follows that the carnal mind is the stronger of the two, for it is evident from the statement of our pattern, that the things that he would have done but did not, were good things.

Now if this lusting between the two, by reason of which it is said that ye (the children of God) cannot do the things that ye would, is between Christ and the carnal mind, it must be that Christ is lusting for you to do right, and the carnal mind is lusting for you to do wrong. Now add to this fact that the things which you would do but cannot, are the good that you would do, for the evil that you would not do, that you do if you are like the pattern, then we have the following awful result; i. e., the carnal mind has out-done both you and Christ, and caused you to do that which ye would not, and that which Christ was striving, or at least desiring, to prevent. Again, if man before being born again, is wholly carnal, corrupt and sinful, and the theory be true that in the new birth he is not changed and made spiritual in any of his parts, hence the things that he would do are carnal, sinful, and corrupt things. If he is yet carnal, sinful and corrupt in all of his parts, which is true if he is not changed in the new birth in any of his parts, then he is yet an evil tree in all of

his parts, and as such, cannot bring forth good fruit, or in other words, do that which is good. So, according to this position, if these scriptures be true, then this man could neither do good nor evil. He cannot do good, because if he is unchanged in all of his parts, he is entirely evil or carnal, and as such would do evil if he could, but cannot, because he cannot do the things that he would.

According to this theory, we cannot afford to say that it is the inner or new man which cannot do the things that he would, for this position says that the inner or new man is Christ, hence, this would be equivalent to saying that Christ could not do the things that he would. And if we say that the old man cannot do the things that he would, then we are confronted with the statement of our pattern who said, "The evil that I would not that I do." The truth of this matter is, that the man in whom this warfare is going on has been renewed in spirit, but not in the flesh, and his renewed spirit, being now a new creature, created in righteousness and true holiness, is constantly working against the lust of the flesh or unrenewed part, but cannot always keep the old man or the flesh from doing its sinful deeds hence he cannot do the things that he would. Every child of God daily feels this warfare, and knows of a truth, that it is he himself, struggling with himself, to put down and overcome this evil lust that daily burns in his flesh. In this awful struggle he is weary and heavy laden and in his awful combat is

often made to cry out in anguish of soul, "O wretched man that I am, who shall deliver me from the body of this death." He then looks up to the hills from whence cometh his help, and beholds his blessed risen and glorified Redeemer and triumphantly exclaims, "I thank God through Jesus Christ our Lord." Yea "we shall be more than conquerors through him that loved us." It is the man, the new, the inner man, the spirit that is life because of righteousness, that is striving against the old man, the outer man, the flesh, the body that is dead because of sin. This old man is so obstinate and his strivings against the new man is so strong, that he often cries out, "I am ready to halt and my sorrow is continually before me." But when Christ comes to his assistance and the old or outer man is overcome for the time being, this new or inner man shouts, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Both the flesh and the spirit are sometimes called man, sometimes one, sometimes the other. Elihu said, "If he (God) set his heart upon man, if he gathered unto himself his spirit and his breath; all flesh shall perish together, and man shall return to the dust." It is clearly evident that in this text the body, separate and distinct from the spirit, is called man, and is that flesh which perisheth and returns to the dust. There are two points gained, however, from this text: first, when this man of flesh perisheth and returns to the dust, his spirit goes to God. And second; the contention of some that the body

and spirit of man are one and the same thing, is forever refuted by this text, for it presents them as two different things. While this text calls that which perisheth and returns to dust, the man, which we all know is the body, yet we have another text which calls some other part the man. Paul said, "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven." Again he repeats it as if he would emphasize this point. "And I knew such a man (whether in the body or out of the body I cannot tell: God knoweth;) How that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter." The apostle was so particular to impress this matter that he repeats it, and as though there was one point in it that he would not have us overlook, he stops each time in the middle of his sentence, and inserts this point, that whether this man was in the body, or whether he was out of the body he could not tell. This was the important point in the matter, and the one upon which he would lay the most stress.

After he had repeated this matter, he then said, "I knew such a MAN caught up into paradise." He would have us know, that this was a man, whether his body was along with him or not. In fact, the man was one thing and the body was another. There are two points to be gained from this text; first, that there is such a thing as a man,

separate and distinct from his own body. And second; we have, by it located paradise and found it to be the third heaven. We will have a use for this point a little later. Now, taking this text and the one just cited above it together, and we have it proven beyond the shadow of a doubt, that the body is sometimes called man, separate and distinct from the spirit or soul, or that part which goes to God at the death of the body, and also, that there is some other part that is just as certainly called man, separate and distinct from the body, and also, that this later one is the inner MAN for Paul could not tell whether this one was in the body or out of the body, yet in his own experience he knew, that whilst he was at home in the body he was absent from the Lord.

ELDER JONAS SIKES
Sulphur Bluff, Texas
(To be Continued)

WONDERFULLY BLESSED

My Dear People:

For some time I have been impressed to write a few wonderful things that have been on my mind and this is the only way of relief. I have been so wonderfully blessed in the past I want to beg the good Lord to continue his blessings with me and lead me in the right way. I know without his help I can not do anything, I am made to wander way back in my early years and past experiences and see my travels on down until the present time, and without his guiding hand I can't do anything. For I know he has all power and wisdom.

We certainly must all go to him

for all we need and he has promised they shall be supplied. "But my God shall supply all you need according to his riches in glory by Christ Jesus." Phil. 4:19. I often feel like I have been blessed more than my share if he has allotted any shares for us. My afflictions have been severe. My troubles heavy and my burdens, oh! no mortal tongue can tell. But he comes to us in time of need. We still can praise his holy name. I have lived through all the rugged ways and so often I would get to the Red Sea and feel to be closed in all around, until I could not see any way out. But after awhile the way opened and I was blessed to go on my journey. I am made to wonder many times what will become of this poor unworthy soul on that final day. I am very much concerned much of my time. He tells us in Job 7: 3-4, "So I am made to possess months of vanity and wearisome nights are appointed to me. When I lye down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." Only a hope is all I have to go where Jesus is and be satisfied in that blessed kingdom. We are told in I Cor. 15-19, if in this life only we must have hope in Christ we are of all men most miserable.

I have lately recalled a dream I had many years ago. I am not able to tell why it has become such a burden on me. I dreamed of crossing a deep stream of water. Oh! what a dreadful sight to behold in front of me knowing I must go across somehow. With a prayer that the Lord would take care of me I started on. The bridge was a com-

plete wreck. It had been torn up badly. I can see now the interpretation of this dream. The rugged road I have had to travel these many years. It was narrow, rugged and long, when I saw it. There were large rocks of all kinds, poles, big logs and lumber all crossed up in the way I had to travel. But the Lord carried me safely across and when I got across I said thanks to the good Lord for bringing me safely across this narrow rugged way. When I got to the end of this road I was lifted about three feet high above the ground and sailed on down a hill across another stream of water just as clear as it could be without any difficulty. On my right was a big pond as clear as what I had sailed over. The third time I was carried over this same water in the same manner.

From Luke 3:5 he says, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. In Isaiah 40:4 he says, "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. When we are brought down in those low and desolate places we are made to cry aloud for help from one that has all power and the only one that can help in time of need. Oh, what a joy it is just to see a little glimpse of his glory in times of distress, or when the valley is exalted, then we can say with Job of old, "I know my redeemer liveth" and then it is that we can witness with David when he 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. 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. Psalms 23: 2-4.

When we are made to see all the troubled muddy water and then brought on down to see the clear, still waters we know there is a God of all power and none can hinder. He is a refuge in time of trouble and will supply all our needs. Some time after I was lifted so high above this clear stream I saw myself at Lamb's Grove Church with mother, brother and sister in the flesh. All of them fitly prepared and fully dressed to go in and sit among the brothers and sisters. I stood not fit to go in with them, no shoes on my feet, nothing on my head and my clothes were not such as I wanted to wear. My trust was in them for I was looking to them to go in and listen so they might bring back the good news to me. But as they entered the house, I crept up near the door to try to hear what I could but I could not hear or understand one word the minister was saying. The audience began breaking up and I felt so disappointed that I had gone so far to hear preaching and not a word for me. When I turned away from the door, something said—read the 9th chapter of Isaiah and you will know what he said. I'll never be able to tell or explain what a lasting impression that made on my mind. But all you dear readers who have had that still, small voice speak to you know what

he is talking about when he tells us about those heavenly places here on earth. We don't have to all be gathered in one place to enjoy those precious blessings. It is given us from above and we know the sound thereof. He tells us in Eph. 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ."

May God's richest blessings continue to shine on us all is my prayer.

A sister I hope.

MRS. EVERETTE DUPREE

RFD 3

Four Oaks, N. C.

WRITES OF VISIT

To the Household of Faith,

For some reason the desire lingers since my return home last September, to write some sketches of my pleasant visits to the churches and associations in Virginia and North Carolina during the summer months.

I hesitate, knowing my weakness and unworthiness, and it is with fear and trembling that I make this attempt.

Can such a worm as I be counted a child of Jehovah, a subject of grace, for this is all my salvation and all my desire, although he maketh it not to grow?

Isaiah says all flesh is as grass the grass withereth, the flower fadeth because the spirit of the Lord bloweth upon it; surely the people is grass. But they that wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint. Then, my dear ones, does it not behoove us who have this precious hope in

God, who is omnipotent, omniscient and omnipresent, to overlook the faults in our brethren, bear one another's burdens and spend our days in songs of sublime adoration and praise.

I left home June 16 at night and traveled by bus to Danville, Va., arriving at the home of my precious daughter and her dear little family at 7:40 in the morning, where I was greeted so lovingly and tenderly. The fourth Sunday my brother and his wife, who is a member, took me to Dan River church, where Elder Curry, King, Elder David Spangler and others, preached. The only child of almost a lifelong friend and sister joined.

Saturday before the First Sunday in July, my cousin, Sister Laila Ferguson, and her good husband took Elder Raymond Payne and me to the Lower Country Association held with Flat River church near Roxboro, N. C. Elder Teasley preached the introductory sermon from Isaiah 14:24 "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." After a delicious lunch with Sisters Gooch, Goss and Daniels, and the business meeting, Elder Payne preached from Isaiah 9:6. "For unto us a child is born; unto us a child is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Elder Spangler spoke about Joseph in Deuteronomy and others, perhaps Elder Burchett and Elder Norton.

We were sorry to have to leave this meeting but Cane Creek meeting was called off because the members did not know this association was to be held so near.

Sunday my daughter took me to Cane Creek. Elder Raymond Payne is their faithful and loving pastor. This little church is a dear spot to me. Seems I still picture in my mind my dear mother, aunts and uncles in their respective seats, although they have long since been called from the shores of time their Christian lives are ever bright in my memory. 'Twas there when my mother was led into the watery grave I screamed, being too young to know what baptism was. Friday before the second Sunday in July, my brother and his wife took me to the Staunton River association. We were late and missed the introductory sermon by Elder Payne. After lunch and business meeting Elder Floyd Adams spoke from Ruth chapter one, so interestingly about "Naomi, Ruth, and Orpha" followed by Elder E. C. Jones, Hebrews 12:1. On Saturday Elder Plybon's text was "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Elder Jimmy Jones, "Birds of the air have nests, foxes have holes, but the Son of Man hath not where to lay his head."

After lunch, Elder Gilliam's text was in Matthew, "Blessed are the meek, for they shall inherit the earth." Elder R. Lester Dodson followed from Deut. 7:6, 7, 8. To me this was a powerful sermon he described the Lord's people and pointed the reason why they were chosen. Elder Dodson was followed

by Elder Spangler, speaking from these words, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Elder Spangler and his dear wife took us from there to the magnificent home of Sister Laura Gooch, the us was Elder R. Lester Dodson and me—I had never been to her home or church before and this was a special treat. To see that memorial, the church in that pretty grove was beautiful to me. I loved Brother Gooch and esteemed him a man of God. Sister Gooch gave us a delicious dinner. We were pleased to find Mrs. Reid there, one we esteem highly for the truth's sake, although not a member, she knows and loves the truth.

Elder Dodson spoke at night from Ephesian followed by Elder Spangler. Sunday two were baptised, then we gathered in the house where Elder Dodson preached from Hebrews 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses," etc. Elder Spangler followed from Matthew, "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." After meeting we had dinner with Brother and Sister Goss in the afternoon Sister Gooch, Brother and Sister Whitley and others came in and we had a lovely time talking.

Saturday before the third Sunday in July, Elder Payne took my cousin, Sister Laila Ferguson, and me to the Upper County Line association. The introductory sermon was preached by Elder Curry King, I

Cor. 2:9-10 "But as 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. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God."

After lunch and business meeting Elder E. C. Jones spoke from Matthew. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He was followed by Elders Burchett, O'Briant and J. Jones. Elder Raymond Payne spoke from II Timothy, 1:34, "I thank God whom I serve from my forefathers with pure conscience that without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." We had supper and spent Saturday night with Brother and Sister Porterfield. I felt it was good to be in their home and a sweet privilege for unworthy me.

Sunday morning Elder Golden Harriss delivered a good sermon from Ephesians 4:8, "Wherefore he saith when he ascended up on high he led captivity captive and gave gifts unto men." Elder Everett from Arkansas spoke from these words, "I can of myself do nothing", followed by Elder W. R. Dodd from Romans 7:24 "O wretched man that I am! Who shall deliver me from the body of this death? Elder J. E. Mewborn was last to speak before closing for intermission, and he was so interesting I could have listened to him much

longer.

After lunch Elder Terry spoke from Luke, "Teach us to pray", and Elder Broom, "This is the love of God, that ye keep his commandments." Elder J. G. L. Hash started to speak from Matt. 11:25, 26, but a thunder storm caused the congregation to scatter and Elder Hash couldn't finish. I was so glad to meet Elder Hash, had been reading from his pen for many years and during the war his son, Amos, lived in my home one year. Consequently, I feel very near to the family. From here I went home with my old friend and sister, Mrs. T. W. Saunders and had a most enjoyable visit until Tuesday. We went back to the association Monday. There were so many to preach some of them just made a few remarks. Elders Dunbar, Hill, and Wingfield spoke. Last was Elder R. B. Denson, from I Cor. 15:40, 41, "There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." He likened these glories to the gifts in the church, and delivered his discourse in his quiet, unassuming manner, which was very beautiful to me.

Tuesday afternoon I returned to my daughter's home, and while in the garden alone thinking over these things, these words came as if spoken by one near me "Who maketh thee to differ?" My dear ones, the carnal mind could never feast on these things, were it not for that marvelous light that beams from the eyes of the great I Am, and melts the cold and stony heart and makes it a heart of flesh. He looked on Peter and Peter went out and

wept bitterly.

The fourth Sunday in July, Sister Mattie Williams took me with others to Dan River where we saw the one baptised that joined in June. Elder Adams was there with Elder Spangler and several other ministers. Elder Adams spoke from Isaiah, "Ho everyone that thirsteth, come ye to the waters and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price." Then to Malmaison in the afternoon, Elder Payne supplied for Elder Payne supplied for Elder Spangler.

First Sunday in August, to Cane Creek again, and the second Sunday in August to Danville Church.

Friday before the third Sunday in August I went to Durham, N. C. by bus, and had a pleasant visit with my stepson and his dear wife. Saturday they took me to the home of my nephew after a short visit with him and his wife they took me to the meeting house, and to my glad surprise, there sat dear Elder Cobb. He was feeble but acted as moderator for the business meeting, after preaching by Elder Spangler, and his love for that church just beamed. We then went home with Brother and Sister Whitley where we had another lovely visit. Sunday Elder Spangler preached so beautifully, "Look upon Zion, the city of our solemnities, a quiet habitation," etc.

Saturday afternoon before the fourth Sunday in August my son-in-law took me to Malmaison Church. Elder Spangler preached, then after the business meeting Elder Spangler and his wife took Sister

Evans and me to the lovely, Christian home of Elder Floyd Adams. There we met Elder and Mrs. Nash and others. To me this seemed the greatest privilege that has blessed my pathway. We were beautifully entertained by all the household, and on Sunday morning after breakfast Elder Adams told much of his recent wonderful experience. What a joyful sound to hear the things that have been seen and heard. John says the things 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. And these things write we unto you that your joy may be full.

Then we went to the church at Willow Springs, where we attended the yearly meeting and I met Sister Brookie Stewart, her sister and parents and many others I have seen only a few times but they are so near and dear to my heart.

The fifth Sunday in August my brother and his wife took me to Banister Springs to the Staunton River Union where I heard Elders Perdue, Ingram and others. To me this was a wonderful summer. If the Lord wills, I hope to attend these meetings again.

May we all look to him, who has promised even when the tongue shall fail, "I, the Lord, will hear them." Yet after all these comforting promises and knowing he knows no failures, we still tremble and fear and wonder can one as prone to go astray as the sparks are to fly upward, have any part in these glorious things. Surely there is none so vile as I. Tell me, is it thus

with you?

Your little sister, I hope, but if one the least of all.

MAMIE W. ROWE
Deepedeam Rd.
Baltimore 10, Md.

REPENTANCE

Dear Readers of Zion's Landmark,

When I am privileged to read the gleanings of our able writers, my hope is made stronger that I am among those for whom Christ shed his blood on Calvary's cross. Many of these writers confess they are sinners, but to them may I say Jesus came not to call the righteous but sinners, to repentance. The Pharisees know nothing of heart-felt repentance, therefore they reach a state of sinless perfection in their vain imaginations; yet they know nothing of heart-felt repentance. The apostle Paul tells us "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." This godly sorrow comes by the "Holy Ghost," to teach us the exceeding sinfulness of sin. David says, "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." We have to witness these things in our experience before we have love for each other as sinners "saved by grace". I have been feasting for some time upon the joys of salvation. "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, nay, in all these things

we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. If the apostle left anything out in the assurance, that there will be no separation between Himself and his people, I have no witness in the scriptures of it.

This love comes from God. Jeremiah, the old prophet, was positive when he said, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:1-3. "Beloved, let us love one another: for love is of God; he that loveth not knoweth not God, for God is love. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:7, 8, 10. In Genesis 6:8 "But Noah found grace in the eyes of the Lord." This is the first mention of grace we find in the scriptures. Noah, like Paul, no doubt could say, "My grace is sufficient for thee." David, inspeaking of the majesty and dominion of the kingdom of Christ, said, "Thou are fairer than the children of men: grace is

poured into thy lips; therefore God hath blessed thee forever." Psa. 45:2. In verses 6 and 7 we find, "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a righteous sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." The prophet here was pointing to the coming of Christ to set up a kingdom of righteousness. The same is mentioned by John, I John 1:7-8 when he said, "Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil." This to me, is clear. The Son of God was manifest to put away the sins of his people. "Sin is the transgression of the law." God gave man the law, man transgressed the law. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom 5:12.

It grieves me to hear of anyone trying to justify the wickedness of man as purposed of the Lord. Man is the sinner, guilty, justly condemned, totally depraved, lost, helpless and undone, without hope and dead to perish in his own sins. Jesus the Son of God was manifested to destroy the works of the devil. Then as the resurrection and the life, this blessed Lamb of God taketh away the sin of the world. The subject of grace is cleansed from all sin. Therefore, he is fit for the

master's use.

Humbly submitted,
J. G. L. HASH
Endicott, Virginia

CONTAINS SPIRITUAL FOOD

Mr. John Gold,

I am sending \$2,00 for which please renew my subscription to Zion's Landmark for this year, 1949.

Please pardon me for not sending same before now. I do enjoy its contents so much, contains real spiritual food to me. I do get so low sometimes I feel to be the worst sinner on earth, begging God to have mercy on poor me, and wondering if there is anyone like me, but I have always found the darkest hour just before day, deliverance. I eagerly devour the experiences first. Somehow they seem to renew my hope to some extent, which is what I need. I am very sorry Elder Denny is so feeble. May the Lord restore his health yet for many years. May God have mercy on all his people the world over, those in distress everywhere. A little one I hope.

MRS. W. L. FERGUSON
Danville, Virginia
Route 3

LOVES THE LANDMARK

Dear Mr. Gold,

I am enclosing a check for two dollars to renew my subscription to the Landmark which expired January 1, 1949.

I enjoy reading the Landmark very much and wouldn't be without it for any other paper.

Yours truly,
MRS. MALTBY TAYLOR
Sea Level, N. C.

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Zion's Landmark

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

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VOL. LXXXII

NO. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MARCH 15, 1949

TRUTH

Pilate said, what is truth? John
10:38.

Webster says truth is the quality of being true; conformity to fact or to rule; fidelity; veracity; honesty; virtue; reality; a verified fact; an established principle. Jesus gives a better meaning by saying "I am the way, the truth and the life." He told Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Truth sets the lawful captive free and truth sets us free. We are free indeed; nothing enters the New Jerusalem but the truth. All who have been taught of the Lord are of God and know the truth, and the Apostle John rejoices to know his children walk in the truth.

Lying vanities will crush under their own weight, while truth endures forever, nothing enters heaven but truth.

Truth crushed to earth will rise
again,

The eternal years of God are
her's;

While wounded envy writhes in
pain

And sleeps beneath her wor-
shippers.

Jesus came to bear witness to
the truth, something we can do in
part when once we come to be
taught of God, and know the truth.

Truth is never known by any
but those who have been born again
but spend their lives in hypocrisy
trying to deceive the elect, endea-
voring to make others believe they
are the salt of the earth when they
are the servants of corruption.

Truth is the last thing we will
believe; we do all in our power to
keep from believing it, finally we
find ourselves believing what we
once condemned as a falsehood.

Christianity is rooted and
grounded in truth while all lying
vanities will perish with their using.
Jesus is the embodiment of truth.
He came to preach his own ever-
lasting gospel, to be the only truth,
to live the truth, and whatever does
not coincide with the spirit of Jesus
is false, and anything we cannot
prove by the scriptures is false.
Adam and his bride acted a lie that
never can be healed until the last of
Adam's progeny are laid low in
death, for God said, "Ye shall sure-
ly die." David said he was a pilgrim
and a stranger here even as his fa-
thers were. The truth of God will
stand when everything else fades
away.

"I will pray the Father and He
shall give you another comforter,
that he may abide with you forever,

even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him but ye know him for he dwelleth with you and shall be with you." John 14:16, 17. "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he will testify of me." John 15:26.

"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew things to come." John 16:13. "Sanctify them through thy truth. Thy word is truth." John 17:17.

From the above scriptures we learn that the Holy Ghost, the Holy Spirit of God, the Spirit of Truth, are the same and proceed from or sent by God unto us, as it is in the world and unseen like the wind so the world cannot receive it; we can see the effect of the wind, and we can feel the effect of the Spirit of Truth in ourselves and see it in others who have been born again, not at a time we selected, nor at a time when we had learned to be good, but when we were as described by Ezekiel. chapter 16, when we were in our blood and pollution, he said unto us "live."

All who are born again know the truth and are free from the law of sin and death. It is the truth that makes free, the Spirit of Truth opens our ears so we hear and understand the gospel of truth, and our eyes so we can see Zion which heretofore has been hid from our eyes.

Truth is eternal; as Jesus is the

way, the truth and the life, and no one comes unto the Father but by Him who knows no end of days nor fullness of years, but abides a priest forever after the order of Melchizedek.

B. S. COWIN

IN MEMORIAM

In memory of our dear brother, Plenny Peele, who was born November 20, 1863 and died January 7, 1949, making his stay on earth 85 years, was the son of the late Colonel Noah and Millie Peele.

He was first married to Ida Corey in 1895. Unto this union was born seven sons and one daughter.

His second marriage was to Rena Jackson Hardison, unto this union three sons were born.

He united with the Primitive Baptist Church September 1897 and greatly enjoyed entertaining his brethren, sisters, and friends. He talked about the goodness and mercy of God and singing the songs of Zion.

He was faithful to his church until ill health took him. He bore his afflictions with great patience and for several years could not talk very well but was cheerful almost to the end. He did not complain but like a true soldier of the cross looking for that sweet and blessed hope given by our blessed Saviour.

He leaves to mourn his loss his dear widow and eight sons and several grandchildren and one brother.

His funeral was conducted Sunday afternoon at 2:30 o'clock in the church by Elder E. C. Stevenson, A. B. Ayers and W. E. Grimes. His body was laid to rest in the family cemetery near the home.

Done by order of conference Saturday before the fourth Sunday in January 1949.

Noah Thomas Tice, Committee

RESOLUTIONS OF RESPECT

We are called upon with sad hearts to record the death of our dear Brother Joe Creech, who was born June 22, 1882, and departed this life October 9, 1948, making his stay on earth 66 years, three months and 17 days. He united with the Primitive Baptist Church at Creeches the first Sunday in September, 1913 and was baptized by his pastor, Elder J. T. Collier. He was ordained deacon August 5, 1915. He married Zilphia Creech January 29, 1907. To this union ten children were born. Nine of them are now living, five boys and four girls. Brother Joe was faithful to his family and his church as long as he lived. He always had the expression

that he was glad to be with his brethern. He will be greatly missed by his wife and children, his brother and friends, of which he had many. Brother Joe was a true believer in salvation by the grace of God. The memory of this dear brother will linger long in the hearts and minds of all the members of Creeches Church. We feel that he was rich in faith.

Now in these lonely hours of grief all we can say or do would be no good to him. He has lived and walked his life to the public. It has been a moral, clean, spiritual life before all that knew him. He never possessed the habit of speaking evil of others and we sorrow, not as those who have no hope. We believe there is a crown of righteousness laid up for him. There is so much to be thankful for in seeing such a beautiful example of Christian life laid down before us. We should all remember to thank our Lord for His goodness and mercy shown us in blessing us with such a good leader and deacon as Brother Joe Creech was.

He had a good wife to look to. Now she is left behind, but we trust that the Lord will continue to bless her as He has in the past. Brother Joe leaves his wife and children, one brother, G. G. Creech, his brethern, and a host of friends to mourn his departure. We feel sure that our loss is his eternal gain.

The funeral service was conducted October 11, 1948 by his pastor, Elder E. C. Jones and Elder W. E. Turner of Wilson. Burial was in the church cemetery.

Resolved: first, that the church at Creeches has lost a faithful member and deacon, and his companion and children a loving husband and father, and his brother a kind and devoted brother; second, we extend our true love and sympathy to all the bereaved ones trusting that the God of all grace may comfort and sustain us in every trial; third, we bow in humble submission to God who doeth all things well; fourth, that a copy of these resolutions be recorded in our church record book, one sent to his wife, and one sent to Zion's Landmark for publication.

Done by order of the Church at Creeches in conference Saturday, January 1, 1949.

J. E. CREECH, PENINIA CREECH
and VESTER BROWN, Committee
ELDER E. C. JONES, Moderator
G. G. CREECH, Church Clerk
J. E. CREECH, Asst. Church Clerk

IN MEMORY OF MY LOVING HUSBAND G. FULTON THOMAS

He departed this life August 17, 1948. He was sixty-seven years and one month of age. He was a member of Jerusalem Primitive Baptist Church for twenty-six years. He never missed going to church as long as his health permitted. The last

time he attended church was at the association at Jerusalem Church in May.

He was a loving husband and father. He leaves to mourn a sad wife and seven children, thirteen grandchildren and three great grandchildren. I miss him so much I can hardly stand it, but the Lord knows best. He wanted to go easy and not suffer and that was the way he went, just like going to sleep.

MRS. G. F. THOMAS

IN MEMORIAM

In memory of my dear husband, Joe T. Baum, who passed away February 27, 1949. A dear one has gone and left us here to weep until we are called to follow him in the grave to sleep.

It was hard to part with my dear husband, so hard to see him die, but still I hope he is in a better home where God is always night. So husband is gone and the voice we once loved is still, a vacant place is in our hearts that never can be filled. Dear husband, it was hard to give you up, and so sad to see you go, yet we know it was the Saviour gently calling. Child, your Father calls come home, all your cares and trials are over, though we have to linger on until the dear Lord sees fit to take us to that bright and heavenly home. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Sleep on, dear husband. We loved you but God loved you best, so he has called you home with him to rest.

We could not wish you back, dear husband, in this world of sorrow, for we feel that you are safe in the arms of Jesus, free from all sorrows on earth. Some day I hope I will go and meet you on that bright and shining shore where there'll be no sad parting.

He was a member of White Oak Primitive Baptist Church and a deacon. He was 80 years and 15 days old. Now, may I say in conclusion, the Lord is righteous in his ways and holy in all his works. May we all take courage, and endeavor to live closer with and for each other. May the Lord bless us all now and forever.

Written by his sad wife.

LENA T. BAUM
Saratoga, N. C.

INSPIRED

It has been observed, undoubtedly, that some articles have been reprinted in Zion's Landmark, that were written by those who we feel were divinely taught by the Holy Spirit of God. In this connection, we appreciate the expression of Sister S. W. Martin in the October 15 issue, which was, "Such writings by inspiration of the Holy Ghost do not age."

T. F. ADAMS

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

APRIL 1, 1949

NO. 10

PSALM 66

MAKE a joyful noise unto God, all ye lands.

Sing forth the honour of his name; make his praise glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.

Come and see the works of God: he is terrible in his doings toward the children of men.

He turned the sea into dry land: thy went through the flood on foot: there did we rejoice in him.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

O bless our God, ye people, and make the voice of his praise to be heard.

Which holdeth our soul in life, and suffereth not our feet to be moved.

For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Thou brougest us into the net; thou laidest affliction upon our loins.

Thou hast caused me to ride over our heads: we went through fire and through water; but thou brougest us out into a wealthy place.

I will go into thy house with burnt offerings; I will pay thee my vows.

Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

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

THE CHURCH OF GOD MY DOVE

("How Firm A Foundation Ye
Saints of the Lord")

E'er beautiful in apparel is my dove
E'er clear as the moon, fair as the
sun above;

She ever refuses vain fame of this
world

And feeds on God's word from His
store unhurled.

A garden enclosed, a sweet spring
e'er shut up,

A fountain e'er sealed, with a gold-
en drinking cup

For whom it is given God's myst'-
ries to know,

As she drinks of His word while
she stays here below.

She's the lily of the vale, Sharon's
ever sweet rose,

Partaking of Christ's flesh as on-
ward she goes.

Drinking e'er of His blood as she
e'er wends her way,

Waiting her God to see in light of
'ternal day.

While here she partakes of the
bread and the wine,

A symbol of life God gives by faith
divine;

As His cross we remember—Praise
to His name—

With a clear view with no dark veil
e'er between.

An e'er spreading vine with foliage
so green;

A well of living water no one has

ever seen.

The gospel's sweet sound she in
love ever knows,

For it honors her Lord—All love
from Him e'er flows.

MOLLIE SALMONS
Woolwine, Va.

FRIENDSHIP

By ELVA HORSMAN

Like the rose unfolding softly

In the beauty of the dawn,

Is the glory of real friendship,

When all other hope is gone.

As the sun breaks through the
storm clouds

To give warmth and life below,

So a smile of understanding

Will dispel all gloom and woe.

To the world one may be nothing;

It will pass you coldly by.

But a handclasp strong and ready

Will the heart's great need supply

True friends last whate'er betide,

Calling forth one's very best.

In their love you may confide,

Finding peace and quiet rest.

Like the strains of sweetest music,

Drawn by bow in skillful hand,

So the hidden chords of goodness

Will through faith and love ex-
pand.

This is friendship! fairest jewel!

Joy of Heaven come to earth!

Over our affections rule.

Nothing can surpass thy worth!

—Christian Monitor

**REGENERATION
OR THE NEW BIRTH
CHAPTER VI**

We will now come to the thief on the cross. Jesus said to him, "To-day shalt thou be with me in paradise." The body of the thief and the body of Jesus both died that day; but did they go to paradise? Remember that we have just located paradise, and it is the third heaven. Did their bodies go to paradise that day? Surely not, for the body of Jesus was taken down and laid in Joseph's new tomb and lay there till the third morning, and after it rose from the dead, said, "Touch me not, for I have not yet ascended to my Father." In spirit he had not been separate from His Father, for he said "I and my Father are one." The body of the thief was separated from the body of Christ, and buried (I suppose) in the potter's field, as that is the place where criminals are buried. Yet notwithstanding the fact that neither the body of Christ nor the body of the thief went to paradise on that day, neither were they laid together in the grave. Yet it is a certain truth which cannot be gainsaid, that this thief, the man whom Christ made this promise to, went with Christ to paradise, which is the third heaven. Christ said he should, and heaven and earth shall fail, but his word shall never fail. We gain this much from the scripture. First, at the death of the body the man, if he be a child of God, goes to the third heaven. Second, This man is separate and distinct from the body, and third, this man is not Christ, but in the case of the thief, went with Christ to heaven.

This then, is the inner man, which after it is quickened and created in Christ Jesus unto good works is the new man, and the one who, in the case of Paul, desired to depart out of the flesh and be with Christ, or as he said in another place, be absent from the body and present with the Lord.

Now, if we can find what it is that goes to Christ at the death of the body, then we will know what it is that is called man in distinction from his body, and if this that is thus called man, be located in the other one that is called man, then we shall have, at least, proven what man it is that is the inner man and that goes to heaven when the body dies. To settle this point we have only to quote the language of the dying martyr, Stephen. This holy man of God, who was full of the Holy Ghost, who saw heaven open and Jesus sitting on the right hand of His Father, and who was stoned to death for his belief, believed as I do on this subject; for when he was dying he called upon God saying, "Lord Jesus, receive my spirit." Surely none will claim that this man of God, who was inspired of God and full of the Holy Ghost, would ask in his dying moment, for something contrary to the truth which was taught by the Holy Ghost with which he was then filled. Surely none will be so presumptuous as to deny that this dying request of Stephen was granted, since Christ has said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Heaven and earth shall pass away, but this promise of Jesus shall not fail.

If the dying request of this faithful servant of God, who evidently was abiding in Christ and who sealed the testimony of his word with his blood, was not granted; then the word of the blessed Son of God has failed, and who can rely on any of His promises? Perish the thought forever. Now, if this dying request was granted, then we learn what it is that goes to Christ in heaven at the death of the body. Now if the spirit of Stephen went to Christ when his body died, then it must have been the spirit of the thief on the cross that went with Jesus to paradise; yet Jesus said to the thief, "Today shalt thou be with Me in paradise." It must have been the spirit of Paul that desired to be absent from the body and present with the Lord, and yet he used the personal pronoun, "I". From these scriptures, we learn beyond all reasonable doubt, what it is that is called the inner and outer man, and what man it is that goes to heaven at the death of the body. Elihu said, "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Zechariah said, "The burden of the word of the Lord for Israel, sayeth the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." From these texts we learn that the spirit of man is located within the body; and having already found, and that too, from the scriptures, that each of these are called man, there is no way to escape the conclusion that the body is the outer and the spirit is the inner man.

Having thus found that both the

spirit and the body are each called man in the scriptures, and that the flesh, or body, is the outer man and the spirit is the inner man, let us now proceed to further investigate and see which one of the men is the one that is the subject of the first work of the spirit in regeneration, that we may more fully learn which one is the new and which one is the old man. While I think that has been clearly proven already, yet there is other testimony which I wish to introduce. Paul, in speaking to the Hebrew brethren who had come to the church, said: "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 the church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Here we have it positively stated, as to what part of those who are called just men, and who (are not yet in, but) are written in heaven, are made perfect. Mark you, it cannot be claimed that this is the Spirit of God, for it is "spirits", in the plural and have been made perfect, while the Spirit of God has eternally been perfect, hence, the expressions "made perfect", cannot apply to it. This church of the first born, to which these Hebrew brethren had come, was composed of men whose spirits had been made perfect, from which we conclude that they are a pattern of all who have been qualified to serve God. This perfection of spirit is what fits them for this service, hence, they would now say with their pattern, and the one who

thus spoke of them, "I thank God whom I serve with my spirit." Their spirits had been made perfect, and they were waiting for the adoption, to wit, the redemption of their bodies, at which time they will also be made perfect. God who has begun this good work in them, will perform it until the day of Jesus Christ when that outer man which is sown a natural body, shall be raised a spiritual body, and that which is sown in corruption shall be raised in incorruption, and that which is sown, or goes down in death, in dishonor, shall be raised in glory. Surely, surely, this is the truth. Hezekiah, in the relation of his most touching experience, said, "I reckoned till morning that as a lion, so will he break all of my bones; from day even to night will he make an end of me. Like a crane or a swallow did I chatter; I did mourn as a dove, mine eyes did fail with looking upward: O Lord, undertake for me. What shall I say? He hath both spoken unto me and himself hath done it. I will go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in these things is the life of my spirit; so wilt thou recover me and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul, delivered it from the pit of corruption; for thou has cast all of my sins behind my back."

O child of God, is not this your experience? If so, you have experienced the life of your spirit and the redemption of your soul from the pit of corruption. Dear child, this is your experience, and you, like Paul and the saints at Rome, are

groaning within yourself, waiting for the adoption, to wit, the redemption of your body. Dearly beloved, you who oppose this glorious truth, let me meekly instruct you; for in opposing this blessed truth, you are opposing your daily experience of the life of your spirit and the deliverance of your soul from the pit of corruption, and your hope which daily looks forward to the redemption of your bodies, and thus you are opposing yourselves.

ELDER JONAS SIKES

Sulphur Bluff, Texas

(To be Continued)

HAVE NOT THE PROTESTANT CHURCHES DEPARTED FROM THE DOCTRINAL TEACHINGS OF THE REFORMATION?

In what is known as the Protestant Reformation there were three prominent reformers: Martin Luther, John Calvin and King Henry the Eighth of England. They were all members of the Roman Catholic Church, which church grew out of the division in the Church of Rome, in the year A. D. 251. Between Novation and Cornelius, two opposing bishops, Cornelius was in favor of admitting great numbers into the church without regard to character. An election was held in the church and Cornelius received a majority of votes and so was elected pastor of the church. Novation protested this disorder and withdrew, and a large number followed his example, maintaining the discipline of the church in accordance with the emphatic command of God. (2 Cor. vi. 14-18; 1 Cor. v. 11; Rev. xviii, 4). Constantine, the

Roman Emperor, took the side of the Cornelius party and by imperial decree declared Christianity the religion of the Roman State and proclaimed himself head of the church, with the result that the pagans rushed pell-mell to unite with the church, without any reference to conversion, bringing their pagan superstitions, rites and ceremonies with them, and the church sank to the plane of political paganism. (Scarbow, page 4). It must be admitted by all who hold to the Christian religion that Christ set up or organized a visible church or kingdom when he was upon earth in fulfillment of prophecy. (Dan. ii 44). It must be further admitted that he gave this church, or kingdom, all laws and ordinances necessary to be observed unto his second coming, as he is the King, Judge, Head and Law-giver of this kingdom. His church is a theocracy, its government is not left to other people. Moses and Christ were the law givers in the two dispensations. Moses was told to make all things according to the pattern as shown to him on the mount. At the transfiguration a voice came out of the clouds, saying, "This is my beloved Son; hear ye him." This great Law-giver, after his resurrection, told his disciples to teach the nations to observe all things whatsoever he had commanded them. His followers are forbidden to teach for doctrine the commandments of men. Christ told the Jews, "In vain do ye worship me." Teaching for doctrine the commandments of men in the affairs of religion have always been a hinderance instead of a help. The Waldenses, who were the success-

ors of the Novation party, called Puritans, Anabaptists and Baptists, in their confession of faith in the eleventh century, said, "We esteem all the inventions of men in the affairs of religion as an unspeakable abomination before God." Milton said, "They kept God's truth so pure of old when all of our fathers worshipped stock and stone." It hath pleased our Divine Father in both the law and gospel dispensations to reserve to himself a remnant of his people, and not suffer them to bow the knee to the image of Baal. We believe that God has a people in all the so-called churches, both Catholic and Protestant, also in the various divisions and subdivisions in the Baptist Church. While there are hundreds of different church organizations, the true church is the only daughter of her mother (Jerusalem), the choice one of the one that bore her. When this church is spoken of as a visible organization it is always referred to as a little flock, a remnant, the very elect and the fewest of all people, but when it is spoken of as an organism, or Christ's body, embracing all the redeemed family of God, it is spoken of as many and an innumerable company, which no man can number.

We will now examine the doctrinal teaching of the various churches since Christ set up his church. The following principles of doctrine were taught by Christ and his apostles, also by Augustine and the Jansenists in the Catholic Church, the reformers, Luther, Calvin and Toplady, the Waldenses and the Old School Baptists. First, the absolute sufficiency of the Holy

Scriptures for all matters of faith and practice. Second, the triune Jehovah, Third, the sovereignty of God. Fourth, the Deity and perfect humanity of the Lord Jesus Christ. Fifth, the personality of the Holy Ghost, Sixth, the fall of man. Seventh, unconditional election. Eighth particular redemption and effectual calling. Ninth, justification by imputing the obedience and satisfaction of Christ. That man in the fall wholly lost all ability to any spiritual good accompanying salvation. In opposition to the above principles of doctrines the Palagian heresy arose in the fifth century. Palagius (370-420) was born in England, went to Rome in 400, to Africa in 409, later Jerusalem, where he was accused of heresy before a synod in 415. He was a monk by profession, but never took orders (Chambers 728) was a legal moralist, and it would seem not having any Christian experience. (Hassell 396). Palagius, with a lawyer named Coelestius, founded the religious system known as Palagianism, defined as follows: That the sins of our parents are imputed to them only and not to their posterity and that we derived no corruption from the fall, but are pure and unspotted as Adam came out of the forming hand of his Creator; that therefore mankind is capable of repentance and amendment, and of arriving at the highest degree of piety and virtue by use of his natural faculties and powers, that indeed, external grace is necessary to excite his endeavors, but that he has no need of internal succor of the Divine Spirit. Third, that Adam by nature was mortal and whether

he sinned or not would certainly have died. Forth, that the grace of God is given in proportion to our merits. Fifth, that mankind may arise at a state of perfection in this life. Sixth, that the law qualifies men for the kingdom of heaven, and was founded upon equal promises with the gospel.

(Shumaker p. 243) John Cassian, a Greek monk and founder of convents for men and women at Marseilles, was the founder of semi-Palagianism. (Hassell p 396). This system teaches that salvation is partly by works and partly by grace, the same heresy resurrected by James Arminius (1560-1609), defined in five articles as follows: First, conditional election and reprobation in opposition to the absolute predestination taught by Calvin. Second, universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. Third, that man in order to exercise true faith must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. Fourth, that man may resist divine grace. Fifth, that man may relapse from a state of grace, in opposition to Calvin's perseverance of the saints. (Webster). The two opposing doctrines have been defined as follows: Paulinism and Pharisaism, Augustinism and Palaginism, Monergism and Synergism, Calvinism and Arminianism. Calvin's Institutes, Luther's Bondage of the will and Toplady's observations of the divine attributes all clearly as does the Bible teach that salvation is alone based upon the will, purpose and grace of God,

and not upon any merits or foreseen obedience in the creature, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The heavenly birth is alone the work of the Spirit, without the cooperation or assistance of the flesh. "It is the spirit that quickeneth; the flesh profiteth nothing."

The system of doctrine known in history as Paulian, Augustinian, or Calvinistic, says Professor Charles Hodge, is taught, we believe, in the Scriptures, was developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of the truth during the Middle Ages, repudiated by the church of Rome in the council of Trent, revived in the church by the Jansenists, adopted by all the reformers, incorporated in the creed of the Protestant churches of Switzerland, of the palatinate of France, Holland, England and Scotland, and unfolded in the Standards formed by the Westminster Assembly, which have been doctrinally adopted by the Presbyterians, Congregationalists and Baptists of Europe and America, and unless words are twisted out of their lexical meaning, the Episcopal articles of faith, from the ninth to the eighteenth, and the Methodist articles from the seventh to the twelfth, establish the same doctrine and are emphatic witnesses against their members who repudiate their doctrine of the Bible and of their fathers.

I will conclude this article by inserting the following poem by Isaac Watts, the great English poet, who taught the truth according to God's

word:

Not all the outward forms of
earth,
Nor rites that God has given
Nor will of man, nor blood nor
birth,

Can raise a soul to heaven.
The sovereign will of God alone
Prepares the heirs of grace
Born in the image of his son,
A new, peculiar race.

The Spirit, like some heavenly
wind,

Blows on the sons of flesh;
Renews the spirit of the mind,
And forms the man afresh.

ELDER LYTLE BURNS
Florence, Alabama

THE CORRUPT STATE OF MAN

Dear Brother in Christ,

As I have never written any for the Landmark and if you deem this article worthy of space and in harmony with Old Baptist doctrine, then you may print it; if not, then let it find its way to the waste basket. If printed, please correct all miss-spelled words as I am not much of a speller, but I desire to set forth some of the things pertaining to man in his depraved, corrupt state.

These few remarks on the depraved, corrupt state of man and the conversion of the soul, acting faith, upon divine testimony and salvation by grace. The subject includes almost everything on the subject of the Christian religion. These few things, although revealed in the Bible, may have as yet escaped the notice of many of God's dear children. These different points stand connected or related to each other. That is, a correct

knowledge of one will show the necessity and benefits of the other. I shall not produce all the scriptural evidence. Should any part be disputed, the testimony on application will be produced.

A correct knowledge of man in his first good state will help us to understand man in his fallen corrupt state is one of the main keys to unlock the whole mystery, so whatever we lack on that point we are sure to err on every other. In order to understand this interesting point we will examine what man was in his innocent, perfect, good state. I here speak of Adam. When God first breathed the breath of life into him and placed him in the garden, he was very good, just as good as the hand of God created and formed him. He was a likeness and a figure of Christ. Rom. 5:14. But was he a spiritual being? He certainly was not. Was he prepared to worship in spirit and in truth, and to see, understand, and enjoy God in his spiritual kingdom? He certainly was not. I maintain that Adam in his innocent, good state was only created matter, as of the earth was natural and not spiritual. (He being in the image and likeness of God is another point on which I am ready to answer when called on.) That he, Adam, never could have enjoyed God in his spiritual kingdom without being changed or exalted from his good created state, and the Adam was not made fit for the spiritual heaven. Why? Because he was natural and made subject to vanity, and not spiritual, and that he was not a subject fit for hell because he was good and not a transgressor, but a being that

could be corrupted but was not corrupted by his creator. Adam, even from his good created and natural state, could never enjoy the benefits of God in his spiritual kingdom without a change which would have required the works of God as a Spirit to have performed and made him spiritual. Should this be the fact we can certainly see the great necessity of the works of the divine Spirit upon the hearts of fallen, corrupt man in order to fit them for the kingdom of God, or the enjoyment of God in his spiritual kingdom. Should this have been the situation of man in his good created happy state, what can be his situation in his fallen, corrupt state? While an essential point of inquiry is presented to our view, the important question is, was it a natural created cause which caused man to sin or was the cause of sin of a spiritual or natural character? If the cause of sin was natural or created then natural or created power may probably cope with it. But if it is a fact that the corrupting influence which caused man to sin be of a spiritual quality or nature, then man or any created power, will be found unable to rescue himself from its power. The great question now is, what is man in his fallen, corrupt state? A sinner, all agree. I ask, is this all that is to be said on this point of inquiry? What kind of a sinner is he? Is he not partaker of a sinful heart, and is he not partaker of a spiritually wicked nature which he did not possess in his good created state and which he did not receive from his creator? If these be facts which cannot be denied, we shall then find man not

only a sinner against God but also a captive subject to the power of darkness, not in person only, but also in spiritual nature and heart, and thus man, who was created and made a good natural being, has become a subject of spiritual wickedness naturally and a sinner against God under the curse of a holy, just, and good law. If man in his innocent, good, natural state was not in a prepared situation to enjoy God in his spiritual kingdom nor vested with power to make himself spiritual, what shall we say of him in his captured, sinful, corrupt state? It is reasonable or even scriptural to believe that man in his corrupt, fallen situation can deliver himself from the power of darkness or spiritual wickedness and make himself spiritual, fit for the enjoyment of God in his spiritual kingdom, even taking into view all that the Saviour has done for man's salvation. Where is man's ability or will to obey and his powers to perform? Man at first was but natural. He has now become corrupt and depraved in every part, and more than that he is led captive by the devil at his will and he is carnal, sold under sin. All that the Saviour has done in the work of redemption (as to the atoning sacrifice offered) never has, neither was it ever designed to make man's fallen nature any better or place it in his power to change his own wicked heart, and again sinners are completely under the influence of the carnal mind, which is enmity against God and is not subject to the law of God neither indeed can be. Rom. 8:7. Which carnal mind God never intended to convert, neither does

God intend to make a good heart out of a bad heart. God gave him another heart. 1 Sam 10:9. "Again I will give them a heart to know me." Jer. 24:7, "A new heart also will I give you, and a new spirit will I put within you. Ezek 36:26. Thus God makes a good man out of a bad man, not by converting the carnal mind but by subduing it, nor by making a good heart out of a bad heart, but by taking away the bad one and giving him a new spirit. From what is now before us two interesting facts appear. The one is that man in his fallen, corrupt state is not fit for the kingdom of God, the other is that the change necessary cannot be made by anything which he can do but that it is the Lord who fits man for the enjoyment of God in his spiritual kingdom. Now the question is, how is the man converted, by the will and power of man, or by the power of God? The fact is, as man is not fit in his corrupt state for heaven he must be changed or he will never enjoy it and God or man has that to do, hence, Jesus told Nicodemus that he must be born again. He had been born of the flesh, so he had to be born of the spirit, be made a new creature, be born not of the will of man nor the flesh nor of blood, but of God, be created anew. The serpent was the influential cause which changed man from a good natural state, and it is God who changes man from a bad to a good state. Thus the conversion of man is the change from natural to grace. Thus the acting of faith upon divine testimony is either the act of the will and power of fallen, corrupt man, or it is the work of God

by his spirit in the heart of man. If it be the act of dead, corrupt sinners by his accepting Christ as his personal Saviour while in a dead, corrupt state, would this not make corrupt man his own personal saviour, and would this not be a corrupt tree bearing good fruit? This would be corrupt human nature acting above itself in becoming converted to God, and the carnal mind becoming subject to the law of God, which cannot be and the Bible be true.

The question is, would our religion be of a spiritual or a natural quality? If spiritual, how came it so, if but natural what good would it do us in eternity? If spiritual and saving faith be the Lord's work upon the heart of man that prepares him for a spiritual kingdom, we can then understand the work. It is the spirit that quickeneth (and not the acts of a carnal, corrupt mind) and makes the soul divine. When applied to its case, the soul, even after having been made alive, given a new life, cannot apply the benefits of Christ to itself. Although it may read or hear the divine testimony every day, it can apply the threats, woes, and curses against the rebellious sins, feel a weight of guilt and acknowledge the justice of condemnation, unless the spirit of God applies the benefits of the Saviour, the man or woman will die in despair, even with the Bible in their hands. Thus it is the work of the spirit to bring the soul to hunger and thirst after righteousness and then to apply the divine testimony of salvation by

grace, which is so well suited to the sinner's case that he glorifies God for it and does not wish the plan of salvation changed. When this divine application is made the soul acts faith in God because the grace of God acts in it and the child of grace can say, "The Lord hath wrought all our works in us." The dead are made to hear the voice of the Son of God and live. The corrupted lost sinner is made partaker of the divine nature. The prisoner is sent forth out of the pit wherein there is no water. The soul is saved from the love of sin to the love of holiness, delivered from the power of darkness and translated into the kingdom of God's dear son, saved from the curses of the law to the promise of eternal life and immortal glory. Saved from the fears of hell to the hope of heaven and from a state of poverty with the company of wicked men to an inheritance among them that are sanctified, saved from a dependence on themselves for salvation to a holy relation with God, their friend an Saviour to a principle of love which stimulates to acts of obedience. Saved from the sting of death and strength of the law to a seal of the Holy Spirit of promise, from a natural to a spiritual united with the church of the first born, to praise God and the Lamb for the redemption and salvation by grace, and to the praises of him who washed us with his own blood and made us white to present us to the Father Glorious theme of salvation.

B. B. WALSTON
Kinwood, Texas

COMFORT FROM PREACHING

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams,

Please pardon me for taking this opportunity to write you. I must confess I feel very unqualified to address one that I esteem so highly as I do you. Nevertheless, I want to say that I fail to find words to express the comfort and joy I received from your preaching here at Norfolk Church in November, surely the Lord was in the arrangement.

It was amazing how wonderful you told my experiences on Saturday, speaking of God bringing judgement against you and killing your soul and renewing it again. Yes, you so wonderfully told my experience when you said you knew you were a sinner but you didn't know you were such a vile one as God caused you to see you were.

I, too, realized I was a vile sinner but it was a number of years after I had been received into the fellowship of the church when it pleased God to cast me into the lowest hell and the bitter waves had shut me in with no way of escape and I beheld my sinful condition. Oh, how black, vile, corrupt and guilty of everything, nor righteousness of my own to plead. The Lord asked me, "What have you, to justify yourself in the favor of a just God?" Seeing all my evil deeds before me, my soul was black as midnight, all sinned enough to send the whole world to hell, it seemed. I said, "Nothing, Lord, nothing." I died my works were as filthy rags. I had under the law that I wasn't able to

keep. Then it was that God renewed my soul. He imparted this wonderful faith within my heart and I trusted him as a whole saviour and I hope I live because he lives and because he gave his blood for me on the cross. Oh, how unworthy I am of the least of these rich blessings that he has treasured up for his little children and from that day until this that precious faith that was imparted in my heart has been the light of my soul and from that sweet moment, Christ is the only name given under Heaven among men whereby I can be saved. He is my life, my resurrection and my all.

Brother Adams, I felt impressed to tell you I enjoyed your preaching here at Norfolk, because your experience was so much like my own.

In behalf of Redgeway Church, Henry County, Virginia, may I say we would be glad to have you come and visit us. I feel like you know our beloved pastor, Elder R. D. Bell, well enough to feel at home with him and know you would be welcome.

Your sister in hope,
HILDA B. MOSELEY
901 Lee Street
Norfolk, Virginia

What a wonderful blessing it is that God has shone in our hearts and enabled us to witness with Paul, who said, "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief," and also give us the knowledge of the glory of God in the face of Jesus Christ.

SPIRITUAL FOOD

Dear Brother Cowan:

I will endeavor to write you a few lines again. Hope your afflictions are less severe and that you will be the recipient of many spiritual blessings during the year. Was glad indeed to see you at our Association at Spring Green. As Brother Grimes stated in the Corresponding Letter, the gospel was preached there. I thought the preaching was able indeed. The doctrine of the Bible was wondrously set forth to the joy of the saints. It has been my sweet privilege to attend three associations this year, and I do feel that I was blessed to hear the gospel preached at each one. How wonderful it is to be given to receive that spiritual food provided in the word, and to feast upon it from time to time in the pilgrimage to the place of consummate bliss "within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for even after the order of Melchizedek." There is a saving power in the gospel for "it pleased God by the foolishness of preaching to save them that believe" (I Co. 1:21). It is foolishness to the wise and prudent who know not "the joyful sound," but not to those made wise unto salvation according to covenant arrangements in the chambers of eternity, for so early was provision made for the salvation of a chosen generation. They are not ashamed of the gospel. It is their meat and drink, and it is sweet to the spiritual taste. It is a glass as it were in which a Saviour is reflected to the consolation of

those having eyes to see and hearts to understand.

I have thought that it would have been great indeed to have heard the Apostle to the Gentiles, with an extraordinary gift, preach the unsearchable riches of Christ, and greater still to have heard the Saviour preach His own everlasting gospel for He spake as never man spake. In His words are life and power—power to give eternal life to the dead in trespasses and sins. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25). When I was about fourteen years of age, I saw my self dead in a dream. I was lying in a black coffin which I opened and viewed my body. I have long felt that this dream was significant. I was very much concerned about my eternal welfare at that tender age, and believe that even then I discerned the difference between the church and the world. And, if I am not deceived, I loved the dear Old Baptists. Our young Brother Bryant reminds me of myself at his age. However, it was many years later that I offered to the church and was received, after much soul trouble. And I have been in the depths since I was received into the Old Baptist Church. But there have been times of rejoicing along the way.

Hoping to see you at our next Union meeting, I am

Yours in hope,
C. W. VASS
1901 Parker 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.

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N. C.

VOL. LXXXII

NO. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL 1, 1949

FAITH

"And He said to the woman, Thy faith has saved thee, go in peace. Luke 7:50.

The above words were spoken to a woman in the city who came into Simon's house at the time that Jesus was dining in the Pharisee's house. She brought an alabaster box of ointment and stood at his feet behind him weeping, and began to wash his feet with tears and wipe them with the hairs of her head (her glory); she kissed his feet and anointed them with the ointment.

When a child of God is clothed with the spirit of humility and repentance he sits at the feet of Jesus. "Mary sat at the feet of Jesus and heard his words." Luke 10:39. A certain man from whom Jesus cast out devils "was found sitting at the feet of Jesus, clothed and in his right mind." Luke 8:35. "And be-

hold there came a man named Jairus, and he was a ruler of the Synagogue; and he fell down at Jesus' feet and besought him that he would come into his house, for he had an only daughter and she lay adying." Luke 8:41. Dear readers, was this not your experience when you saw yourself a vile sinner and beyond the help of man? Did you not fall down at Jesus' feet, realize your unworthiness, and in your humble petitions beg for mercy? Did you not beseech Jesus as did Jairus, to come into your house (heart) and save you from eternal death? "And great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." Matt. 15:30. This, too, is an experience of the children of Grace. They are lame, they cannot walk in their own strength; they are blind to the truth until it is revealed in them and any understanding of spiritual matters is past their finding out. They are dumb, spiritually, until their stammering tongues are loosed and they are enabled to acclaim Him Lord of all. They are maimed as was Israel of old, who went limping all his days after he was smitten in the thigh.

In Isaiah 5:25, we read "Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them and the hills did tremble; and their carcasses were torn in the midst of the street." When we felt the anger of the Lord kindled against us and were smitten by him, we trembled and our carcasses were torn, we were cast down and

we were made to cry with one of old, "Lord, save or I perish." When Mary Magdalene and the other Mary went to tell his disciples that He is risen from the dead, "and as they went to tell His disciples, behold Jesus met them saying, All Hail! and they came and held him by the feet and worshiped him" Matt. 28:9.

How beautiful is the type of Ruth and Boaz. "And she came softly and uncovered his feet, and laid her down." Ruth 3:7. What a contrast between the above mentioned characters and the scribes and Pharisees who "love the uppermost rooms at feast, and the chief seats in the synagogues, and greeting in the market and be called of men, Rabbi! Rabbi!" Matt. 23:6-7.

Simon was a Pharisee and of course, he expected to receive great honor in having Jesus dine with him. He no doubt thought of Jesus as being a prophet, but when this woman came in and Jesus allowed her to wash his feet and wipe them with the hairs of her head, he began to question this, for "he spoke within himself saying, this man, if he were a prophet, would have known what manner of woman this is that toucheth him, for she is a sinner." Luke 7:39. Simon was ignorant of the fact that the object and purpose of Jesus coming into the world was to save sinners. Paul said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I Tim. 1:15.

Jesus knew the thoughts of Simon, "the Lord knoweth the thoughts of men, that they are vanity."

Psalms 94:11. "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Psa. 139:4. He rebuked Simon in the most simple way by saying, "There was a certain creditor, which had two debtors; the one owed five hundred pence and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon answered correctly "and said, I suppose that he to whom he forgave most, and he said unto him, thou hast rightly judged." It appears that this woman owed ten times as much as Simon, "Wherefore I say unto thee, her sins, which are many are forgiven, for she loved much, but to whom little is forgiven, the same loveth little." Luke 7:47. Jesus "said unto the woman, thy faith hath saved thee, go in peace."

What a great contrast between the experience of Simon and that of this woman. There is no evidence to show that Simon was in trouble or distressed in any way because of sin. He even questioned as to whether Jesus was a prophet or had power to forgive sin. There is no evidence to prove that he possessed faith, without which it is impossible to please God. This woman had faith to believe that Jesus could forgive her sins. She manifested it by washing his feet with the tears from her eyes and wiping them with the hair of her head. The poor leper said "Lord, if thou wilt, thou canst make me clean." Luke 8:2. "And Jesus put forth his hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed."

Jesus said to the woman "go in peace." What wonderful words from him, who spake as never man spake. When this peace was spoken to our troubled souls, we could then exclaim with the disciples of old, "Even the winds and sea obey him." Matt. 8:27.

Humbly submitted,
T. F. ADAMS

IN MEMORIAM

Being appointed by the church at Sardis to write the obituaries of C. H., Sr., and Ida Bennett Dalton, I undertake the task of feeling that I am not able to do justice to them.

Mr. Dalton was born September 24, 1864, and died October 31, 1947; age 83 year, one month and seven days.

Sister Dalton was born April 5, 1868, died December 8, 1947; aged 79 years, eight months and three days.

They leave three children, one daughter, Mrs. Elizabeth McAnally of Madison, N. C., two sons, Dr. W. B. Dalton of Stokesdale and Greensboro, N. C., and Charles Henry Dalton of Winston-Salem, N. C., also three grandchildren and three great grandchildren, and a host of friends to mourn the loss of two great friends.

Although Mr. Dalton was not enrolled as a church member, he was a real Primitive Baptist, and was considered by those who knew him best to be one of their best friends. This unworthy writer has spent many pleasant hours in the good home of Mr. and Sister Dalton and always found a Christian welcome by both of them. Many times I have seen the poor come to Mr. Dalton for help and never turned empty away. We sorrow when we think of having to give them up, not to have them any more in this life. I saw them suffer much during their long illness, which they endured with patience. We think of them as having fallen asleep in Jesus to be awakened with His likeness and be satisfied. They were both faithful to attend church meetings as long as they could come. Sister Dalton wanted to go with us to meeting when we went by to see them and she was sick at the time.

Her life was to look forward to going to Sardis. She often said that it was a great pleasure to just see the brethren and sisters. She was plain and kind and loved best by those who knew her best. She was the nearest the same during the many times that I met her of any person I ever met. The church at Sardis and myself miss

these two saints and sorrow with the bereaved family and pray that God will by the richness and goodness of His grace and mercy, cause all to say, the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Written by one who loved them.

S. J. REICH

MEMORIAL

In loving remembrance of my dear wife, Nettie Waldron who departed this life January 18 1948, a good woman was gone but not forgotten.

Her husband
Thomas H. Waldron

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Union meets with Storie's Creek church Saturday before the fifth Sunday in May 1949.

Clyde Satterfield
Union Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union meeting is appointed to be held with the Church at Red Banks, Pitt county, N. C., the fifth Sunday and Saturday before in May, 1949.

The church is situated about five miles Southeast of Greenville, N. C., two and one-half miles from the Greenville-Vanceboro highway.

J. E. Mewborn
Union Clerk

THE SKEWARKEY UNION

The Skewarkey Union is appointed to be held with the church at Robersonville Martin county, N. C., fifth Sunday Friday and Saturday before in May 1949 D. V. Elder A. B. Ayers was appointed to preach the introductory sermon and Elder J. D. Flye alternate.

We invite you to meet with us especially ministering Brethern.

E. C. Harrison
Union Clerk

BEAR CREEK ASSOCIATION MEETING

Bear Creek Primitive Baptist Association, the Lord willing, will convene with Liberty Hill Church in Stanley County, N. C., commencing on Friday before the first Sunday in May, 1949 and continuing for three days. Liberty Hill Church is located on Highway No. 27 about eight miles west of Albemarle, and about one mile east of the little town of Red Cross, N. C. All orderly Baptists and lovers of truth are cordially invited to attend these services.

T. A. WILLIAMS, Asso. Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

APRIL 15, 1949

NO. 11

PSALM 67

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

IT WAS FOR ME

I stood and watched a fountain
flow,
That bathed my weary soul.
It takes away my sin and guilt
And makes me ever whole.

I love His work, and praise his
name,
I bear His sufferings, too,
I love this fountain as it flows
And I no work did do.

I watched this fountain as it flows
That men be ever free
I watched and gazed and wondered
if
This fountain was for me.

'Tis yours, He says, behold my
hands
Behold my side and see
This fount was ever sent for you.
'Twas given for poor me.

WARDEN LEWIS
Lowland, N. C.

REGENERATION OR THE NEW BIRTH CHAPTER VII

We will next take the testimony of that righteous and patient servant Job. He said, "Thou hast clothed me with flesh and skin, thou hast fenced me with bone and sinew, thou hast granted me life and favor, and thy visitation hath preserved my spirit." Job here presents the same thought that runs through all the testimony so far introduced. He only claims, so far,

the preservation of his spirit. Not long since, I heard a brother quote the language of Jude, where he says, "Jude, the servant of God, and brother of James, to them that are sanctified by God the Father, preserved in Jesus Christ and called." He then commented on the word, preserved. He argued that to preserve anything, it must be carried through a process by which its old nature is taken out of it or destroyed, and it made to partake of the nature of the element in which it is preserved. He then called attention to the language, "Preserved in Jesus Christ", and said, "Jesus Christ is the element in which these people were preserved, therefore, they cannot perish unless Jesus Christ also perish." He then turned to the sisters and said, "I sometimes hear you say, 'my preserves are spoiled.' You are mistaken, your fruit is spoiled because you failed to preserve it. If you had preserved it, it could not have spoiled." I think these are his exact words. I thought he made a good argument, but I wondered how he would reconcile it to his position on the new birth, for he holds that it is the whole man that is born again.

Now if it is the whole man that is preserved in Jesus Christ, then the old nature of the whole man has been overcome and destroyed by the element in which he is preserved, and he (the whole man)

has partaken of the nature of Christ which is incorruptible and cannot die. Moreover, if the whole man is now sanctified by God the Father, preserved in Jesus Christ and called, then there is no part of him that is yet vile and corrupt, hence he has no vile body to be changed and fashioned like unto the glorious body of Christ, and no corrupt body to be sown in corruption and raised in incorruption. For if the whole man is in Christ Jesus, then it follows that the whole man is a new creature. For if any man be in Christ Jesus, he, that man, is a new creature. So said the apostle Paul, at any rate. But if it be argued that the whole man is in Christ Jesus, and yet his body is vile and corrupt then it follows, according to this argument, that this vile and corrupt body is in the pure, holy and incorruptible Son of God. Furthermore, if this vile, corrupt body is in Christ Jesus, then all of its sin, corruption and lusts are in Him so long as they remain in it, which cannot be the truth. More yet; if the whole man is in Christ and yet no part of the man is changed, then it follows that he is in Christ Jesus just as carnal, just as natural, just as sinful, just as corrupt, just as unholy, just as unclean, just as rebellious as he was before he was created in Christ Jesus unto good works; hence, he is not a new creature at all, but is just the same old man in every respect as he was before. If this be true, he is yet an evil tree in every respect, and according to the statement of Christ, he cannot bring forth good fruit, so I cannot see how the statement of Paul can be true where he said, "But now

being made free from sin, ye have your fruit unto holiness, and the end, everlasting life."

Some have argued that because, when we baptize a child of God, we bury the body under the water, therefore it is the child of God. But there are two things, however, that prevent this from necessarily being true, for if there is an inner man which inhabits this outer man as its earthly house of this tabernacle, then when we bury the outer man, we also bury this inner man, and this is the only way that we could possibly bury the inner man, as we cannot extract him from the outer. Second, if it be argued that this does not baptize the inner man; because he does not come in contact with the water, then we answer, that when the children of Israel passed through the Red sea, and were all baptized unto Moses in the cloud and in the sea, they did not come in contact with the water, but came out dry, while the Egyptians who did come in contact with the water perished. Again, some argue, that because we address the members of the church as brother and sister, therefore, the body is the child of God, because in it and in it only, is the distinction of sex. But when we read, that, "as many of you as have been baptized unto Jesus Christ have put on Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Then we see that this argument is based on a false premise. There are different reasons why we speak of them as brother and sister. First, as we cannot point out in any other

way the person to whom we refer only by their outward personality, we make a distinction of sexes by the use of the terms, brother and sister. And **as we have been related in spirit, and have become members of the same church, we use the terms for convenience and not because as children of God they are male and female.** That we use this appellation only proves what Paul meant when he said, "I speak after the manner of men, because of the infirmity of your flesh." By reason of this infirmity we speak of them after the manner of men, but in reality, as children of God in Christ Jesus, they are neither male nor female. This is a Bible truth, so stated in the scriptures, and the position which must ignore and contradict it in order to stand, cannot be true. I would not argue, however, for one moment, that those who make such arguments are not honest and sincere in it. But let us further consider this subject. The case of Moses appearing and talking with Christ is one to be considered in this matter. Moses had died and the Lord buried him hundreds of years before this occurrence. That his body had not yet been resurrected is evident, for Jesus had not yet been crucified, and none were ever resurrected until after his resurrection, for when he rose from the dead, he was declared to be the first fruits of them that slept. He is also said to be the first born from the dead and the first begotten from the dead, all of which means that He was the first to be resurrected from the dead. This being true, it follows conclusively that it was not the body of Moses that ap-

peared and talked with Christ, and yet it was Moses.

What shall we conclude then, but that it was the renewed spirit of Moses, which had been made perfect and he appeared in all its glorious perfection? If we say that it was not really Moses, then we deny the emphatic statement of the scriptures. And if we say that it was the body of Moses, we deny that Jesus was the first born from the dead and the first fruits of them that slept. What can we do then, but admit that it was the perfected and glorified spirit of Moses; the inner man Moses, the Moses that had been born again, the new man Moses that **had been born of an incorruptible seed and could not die; the Moses that had been created in Christ Jesus and was, therefore, a new creature?** Every child of grace has experienced, like Hezekiah, the life of their spirits and the deliverance of their soul from the pit of corruption, but they have not yet experienced the spiritual life of their bodies, and the deliverance of them from the pit of corruption, but are groaning within themselves waiting for its redemption, or change from natural to spiritual. Christian experience and the Bible both prove this to be true. Death and the resurrection both prove it. Paul's desire to be absent from the body and present with the Lord, proves it. Stephen's spirit going to Christ at the death of his body proves it. The thief going with Christ to paradise while his body went to the potter's field, proves it. Moses appearing and conversing with Christ while his body was yet in the grave, proves it.

Now if Paul could depart out of the flesh and be absent from the body and present with the Lord, and the thief could leave his body and go to paradise, and Moses could appear and converse with Christ before the resurrection of his body, it is clear that they, in each case, are considered as men without their bodies. If then, these men really lived while their bodies were dead, we are forced to conclude that while it was Paul, the thief and Moses, yet it was their inner selves or their spirits and not their outer selves or bodies. Now if this is true with these men, why is it not the truth with reference to all the children of God? And if it be true with reference to all the children of God, then it follows that the spirit of man is that which is born of God and made perfect, is the new creature, the new and inner man and is alive because of righteousness, is created in righteousness and true holiness and departs out of the flesh at death and goes to Christ and is absent from the body but present with the Lord in paradise or the third heaven.

To argue that Christ is the inner man is to argue that it was Christ and not Paul that desired to depart out of the flesh and be with Christ. And it was Christ and not Paul, that was willing to be absent from the body and present with the Lord. And it was Christ and not Paul who, if his earthly house of this tabernacle were dissolved, had a house not made with hands eternal in the heavens. And it was Christ and not the thief, that went with Christ to paradise. And it was Christ who appeared and talked

with himself and not Moses that appeared and talked with Christ. In fact, to argue this is to deny every particle of scripture that throws any light on the subject. It might be well at this point, to collect and group together in one place all that Paul said to the saints at Rome on this subject. Let it be borne in mind, that this one letter from start to finish, and its divisions and sub-division into chapters and verses is of men, and should not be thought to break the thread of thought which runs through the whole letter. In the first chapter, he tells them that he serves God with his (Paul's) spirit. In the second chapter, he tells them that he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter. In the fifth chapter he makes an interrogatory affirmation, that those that are dead to sin cannot, not merely ought not to, live any longer therein. And that they are baptized into Christ, and in His death to sin, and raised up from death in sin to newness of life, and knowing that Christ, being raised from the dead, dieth no more; therefore they should likewise also reckon themselves to be dead, not in, nor because of, but unto sin, but alive unto God, because of the fact that he that is thus dead is freed from sin. Yet notwithstanding their death to sin and freedom from it, and they, like Christ, dieth no more; and that death hath no more dominion over them, he then assures them that this is not the case with their mor-

tal bodies, by commanding them to therefore not let sin reign in their mortal body, to that extent that they would obey in it the lust thereof.

He then argues that they themselves **that are alive** unto God and their members which constitute their bodies are different things, for he says, **neither yield your** (in the possessive case) members as instruments of unrighteousness unto sin, but **yield yourselves** (not your members) unto God, as those that are alive from the dead, and your members (not yourselves) as instruments of righteousness unto God. He then argues that while they were once the servants of sin, they have been made free from sin and become servants of righteousness and to God, and have their fruit unto holiness and the end ever lasting life. In the sixth chapter he gives us a graphic description of himself as a dual character, consisting of two men in one, and what he, in his spirit as a child of God, or the new or inner man, or the man that is a new creature in Christ, allows not he, in his old outer self, the body, that is (not dead to sin and alive unto God but) dead because of sin, or flesh, wherein there dwelleth no good thing, or his mortal body wherein sin dwelleth, or his flesh, with which he serves the law of sin, does. Yea, the good that he, in his inner or renewed self would do, he in his old outer self, the body or flesh, does not. While the evil that he in his renewed or inner self, or his spirit with which he says in the first chapter, that he serves God, would not do, that he, in his old

man, whose deeds are evil does. While he affirms that it is himself in each case, yet goes on to explain the matter saying, I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is (not in this renewed spirit) but in my members, (which compose this body.) He then cried out, "O wretched man that I am, who shall deliver me from the body of this death." Or in other words, he would ask, who should deliver him from his body which had never yet been quickened but was yet dead because of sin and out of which he desired to depart and be absent from it and present with the Lord. After this explanation of which one of himself, whether his inner or outer self that delights in the law of God, and his expressed anxiety as to being delivered from this dead body which he so much desired, then he thanks God that this deliverance shall also come through Jesus Christ, and then says, "So then with the mind, I myself do serve the law of God, but with the flesh, the law of sin." While he affirms that in each case it is he himself, yet he has clearly divided himself into two men, an inner and an outer, one his body and the other his spirit, one serving God and the other serving the law of sin. In the eighth chapter he affirms that the law of the spirit of life has made him free from the law of sin and death. Not only had it made him free from the law of sin, but it had made him free from the consequences or wages of sin, which

is death. This is positively affirmed by him, yet in the next breath he shows that this is not the case with his flesh, for instead of its being free from the law of sin, sin is condemned in the flesh.

He then shows, that to be carnally minded is death, but to be spiritually minded is life and peace; then follows immediately with an explanation as to which of these two men in one man is carnally minded and, therefore, in a state of death, and which one is spiritually minded and is, therefore, in a state of life by saying, "Now if any man have not the spirit of Christ, he is none of his, and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." And to further show that he is describing the condition of the man in his two-fold character and not the condition of Christ, he goes on to say, "But if he 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." Lower down in the same chapter, he says, "The spirit (of God) itself, beareth witness with our spirit, that we are the children of God." In this chapter he has continued the same thought which he began in the first chapter, in which he affirmed that it was with his spirit that he served God, which he called in the seventh chapter the mind, and which in another place he calls it the inner man and says it is renewed day by day, and again he calls it the new man and says it is renewed in knowledge after the image of him that created it. Thus

finding that it is not Christ Jesus in spirit, which is used in this same chapter interchangeably with God Himself, but it is said to be a creature of God which cannot be said of the Spirit of Christ, we are forced to admit that it is the spirit of man, as is so clearly proven in the foregoing pages.

The apostle in this eighth chapter, repeatedly changes from the body to the spirit and from the spirit to the body, to show that they are in entirely different states, and after all that is mentioned above, he then again refers to the body as yet in the bondage of corruption, and that is shall yet be delivered into the glorious liberty of the children of God, thus distinguishing between a child of God and his body which he here called the creature which is yet to be delivered, and to make it clear that he alludes to the body in distinction from that which has been delivered and is called the child or children of God, he further says that we, which have the first fruit of the spirit, are groaning within ourselves, waiting for the adoption, to wit, the redemption of our body. With all of this array of divine testimony which is unmistakably clear and to the point, all coming from one letter, I feel to ask as did Paul in this eighth chapter, "What shall we then say to these things? If God be for us who can be against us?" Not only has Paul presented this matter in this light in this letter to the Romans, but he in all of his writings, as will be seen from the many quotations from him in these pages, presented this same thought. Not only is this true, but he other different writers, many

of whom I have quoted herein, have presented the same thought in such a way that if we try to construe them in any other light we get lost in a fog of confusion, or, at least, I do. I must now close my arguments on it from this standpoint, and view it from the standpoint of the resurrection.

ELDER JONAS SIKES
Sulphur Bluff, Texas

(To be Continued)

LOVE ONE ANOTHER

Dear Landmark Readers,

I hope that you all are in love, and in peace one with another. We are commanded by Jesus to love one another and we find somewhere in the scriptures "Ye know that ye have passed from death unto life, because ye love the brethern." It was God that first loved you and treasured you, and made a covenant with His Son that He would suffer for you and pay your debt and let you go free. That is, he would pay the debt for sin that His people were involved in. Now I hope I am among that number that he did die for, because if I have ever realized an experience of grace I was made to see what I was before I realized that I was in the need of mercy and I feel like all of God's children realize that they are sinners and when they realize this they desire mercy and it is the Father God that has mercy through His Son and spirit, and when He does He makes His children love one another and as long as they remember that love that God implants in them all is well. But when they do not have the Spirit of God striving in them and they think of

natural things they sometimes are stirred up in their natural mind and when they are in that state of mind Satan really works. Sometimes and many times he appears among ministers and causes them to be jealous of one another. Perhaps one is humbled and God makes him willing to go to the churches and he feels that any minister would be better than himself to serve churches, and perhaps many times makes vows to himself that he will tell them to get someone else. but he finds that God strips him again and he is fearful not to go. He must go because this is his gift. Then, on the other hand, there is that other minister who is called to preach, but he has a gift other than pastor so he can not fill a pastor's place and the church calls who they feel should serve them and this minister who was not called many times begins to wonder why they never called him, and then Satan sets in with jealousy and then this minister that was not called begins to look at the other to find some fault with him. Soon he finds it, for none of us is perfect, but we are weak. So then he goes out, and begins to talk and imagine things, thereby stirring up the brethern and sisters and the result of it is confusion and some may feel that he has told the truth and they finally are excluded from the church and all because of the work of Satan in the flesh. The same thing among deacons and lay member may happen. They become jealous over something and it always leads to the work of the flesh. Some member may be excluded and he has kin folks that are natura!

kin folks in the church. So he feels the church has done wrong. He pouts and it again is the work of the flesh. Now brethern, it is high time we all realize that we have not chosen Christ but that God has chosen us and we have not picked our gift. It is God who has given gifts and each gift fits in its place and as long as one follows in that way all will be well.

Now we all have taked too much or at least some of us, and let me say to you, let us by the grace of God see self and that will make us know who is sinner and that sinner will be us. After we get through examining self, should we have to go to our brethern and sisters in a fault we will feel so unworthy and will dread to go so badly until we will ask God to guide us and cause us to do the right thing in love and God will answer our prayers. But we must be kept by the grace of God and it is only God through His Son and spirit that shows one his wrong. So when you have done your duty as to church discipline and one does not see his wrong just let him go with the world, but be nice and kind unto him, and when it pleases God to show him his fault he will return and love you for being faithful.

I feel like I am chief of sinners and not worthy to go among God's children, but I hope Jesus is my worthiness and it is him who makes me willing to go and I hope and trust that it is the Lord's will that God's children will be drawn closer together in love. Too many of us are ready to lay the blame on someone else for what we are really guilty of ourselves and I have not

written this to criticize, but I have written it in love and in much fear and trembling hoping that our pure minds may be stirred up and that we may be made to pray for one another and for the peace of Zion.

May God ever bless you all and keep you by his grace and may Jesus present you unto the Father at His coming.

Mr. Gold, if you see fit you may publish this, if not throw it away because I know what you do about it will be all right. I am enclosing \$1.00 to pay for the Landmark another year as it is already past due.

A little brother in Christ, I hope,
LESTER E. LEE
Dunn, N. C.

FEED MY LAMBS

Zion's Landmark
Wilson, N. C.
Dear Brethern,

I am enclosing my renewel for the paper which I have enjoyed reading throughout the year 1948.

You have some very able, deeply spiritual minded writers indeed; their writings give evidence of much careful and prayful study of God's written word. Some things I read I do not thoroughly understand, because of my shallow-mindedness, perhaps, and more than likely. The great things of God have to be explained very plainly and brought up near the surface and illustrated simply for me to understand them many times, all of which causes me to question seriously my own growth in grace and in the kuowledge of the truth.

I have given some thought and study to what and how and where

and when Jesus meant first of all when He told Peter to "feed my lambs." Grown sheep eat food and relish and digest food which little young sheep (lambs) cannot eat and digest (understand) and therefore since the Lord Himself told Peter his first obligation was to the lambs, I have felt that some how my thoughts and first consideration should be towards or for the welfare of the young sheep (lambs). I have thought that a full or balanced sermon would have food in it for all ages and classes of God's little children who might be in attendance on the minister's sermon. How well do I remember when I received a good hope, how that much of our pastor's sermons I could not see anything in them for me, but when he would touch upon his experience and upon duty I would feel that he was directing his preaching all to poor me.

The very first impulse of a newly born soul is "Lord, what will thou have me to do?" I have felt from what I have learned from reading (or rather studying) God's word that the gospel minister is expected to teach all such persons that those impressions are evidences of a heavenly birth and that such impressions are to be obeyed in order to become disciples of the Lord. When Saul was stricken down as he was walking down the road his first question was "What wilt thou have me to do?" Jesus did not tell him there was nothing for him to do, but instead told him to go to a certain place and inquire for a certain person who would tell him what he must do. When Ananias met Paul and talked with him, he asked him

the question "And now why tarriest thou? Arise and be baptized, and wash away thy sins." At that time Paul was a lamb in the sense of our text, I have felt, and those new and strange impressions must be explained to him, not in the sense of helping him to be saved from his sins, that is done by grace and grace alone, absolutely regardless, and yet he must wash away his sins in baptism or by being baptized in literal water if I understand the text in hand. Let me tell just here of a case which came under my observation many years ago. I was pastor of a church near Milan, Tenn. and one Saturday at our meeting during our conference a gentleman came up and asked for membership in that church. He told a beautiful experience of grace and was received as a candidate for baptism amidst much rejoicing. His baptism was to be attended to the following morning, Sunday. When I reached the water to attend to the baptizing this man met me and said, "Brother Stallings, I am such a great sinner I have decided not to be baptized." He further said, "I just think too much of you good members to come in among you and cause you trouble." This man was a steward in the First Methodist church and had the unshaken confidence of every person that ever knew him. I said, "Brother, you come on and be baptized and if you are not satisfied when I have baptized you I will call the church into conference right here and instruct them to rescind the act of receiving you for baptism," whereupon he said "That is fair" and when I had baptized him, he came up out of the water

very happy and said, "Brother Stallings, you have baptized the right man." That man was very happy after his baptism. All those sins he was complaining about being in his way before he was baptized were gone forever as far as I can know, and that man is a good member of that church today after nearly forty years.

I have wanted to teach God's little children, and I want to teach them consistently (scripturally). I have tried hard to avoid two extremes, one might as well be on one extreme as the other so far as I can see. I have understood the Bible to teach that we are passive in being born again and active in serving the Lord as living, born again children. See?

Just here I want to relate an experience I had many years ago while serving a church over in Kentucky. One Saturday afternoon during our conference at the Saturday meeting a gentleman came up and asked for a home in the church and he said, "I have been impressed for a long time to join this church and have been burdened greatly over the matter." But he said, "I have been taught that when God wanted me to unite with the church I would join and I have suffered much over the matter and am getting old and do not want to die out of the church if you brethren and sisters will give me a home with you," and at that point told a most beautiful experience of grace and was received amidst very much rejoicing among the saints of God. He dated his experience way back fifty years and was as happy in his baptism as any person I have ever

baptized in all these nearly fifty years I have been administering baptism to God's little children. Armenianism does not honour God and is not the truth as I understand the Bible to teach. Nor does fatalism honour God as I understand the Bible to teach, but when God has given persons spiritual or eternal life, they are his living children and have been brought under a parental law of grace and as such are admonished to follow those impressions with which God burdens them, or at least that is the only way I have of knowing what, where and when God wills for me to serve him and I have felt that when I rebel and disobey these impressions of heart and mind I don't only suffer but I dishonour my kind heavenly Father who is so good as to let me know my duty by impressing me and by burdening me.

I do not teach God's little children that they can and should obey him only as they are led by the spirit to do so; every step in obedience is not only based on an inward work of grace in the heart but each little child of God must be blessed with saving grace and with worshipping grace. In other words, we can only present our bodies, we can only make an effort to make an offering but God prepares himself an offering at all times that our offerings are accepted, but that is God's function and he said, "My Grace is sufficient." But suppose we are not always blessed with an acceptable offering? That does not lessen our obligation to continue to present our bodies.

I once asked the late Elder J. N. Wallace of Kentucky how he knew

what his duty was in going and preaching. He said, "I never know. I have to follow my impressions as best I can and walk by faith."

Well, I just started to tell the editors how I had enjoyed the Landmark throughout last year, and here I am away off here trying to pen a few of my feeble thoughts concerning the teachings of the scriptures. Today I dearly love the doctrine of unconditional election and salvation by grace more than I love my own poor life, but there was a time in my experience that I did not understand one thing about it as able doctrinal ministers would preach it, but now and then I would get a little crumb of baby food that was sweeter than honey to me, and as result of being fed as a lamb of God I grew and developed to where I eat strong meat daily if I can get it. One thing more, the old sheep and the little sheep (lambs) all eat the lamb food together while the old sheep food can only be eaten and digested by the old sheep. Therefore, the Lord said "Feed my lambs" first. I once served a church over in Kentucky and there was an old deacon who would nearly always tell me to feed the sheep and the lambs would get their share. But the Lord didn't tell Peter to feed the sheep only but the lambs as well. The sincere milk of the word is mighty good feed for all ages and more especially the babes in Christ (lambs).

Sincerely and in hope,

Z. STALLINGS
Milan, Tenn.

ENJOYS OLD LANDMARK

Mr. John D. Gold

Wilson, N. C.

My Dear Old Friend,

You will please find attached a postoffice money order for two dollars (\$2.00) to pay for dear old Landmark another year, 1949 to 1950. I have some old Landmarks that date back to June 1, 1901, way back in your dear father's days, and I love to read them yet.

My wife joins me in best wishes that the good Lord may bless you and all his little ones.

Yours as ever,

D. E. MIZELLE

I was 81 years old January 3, 1949. We are very feeble at this time.

A READER OF THE LANDMARK OVER 50 YEARS

Enclosed find a \$2.00 money order to pay for Landmark to November, an oblige, truly a reader of the Landmark over 50 years. I was 89 years old yesterday. Excuse delay.

A. W. AMBROSE
Creswell, N. C.

ENJOYS THE LANDMARK

Enclosed you will find \$2.00 for you to renew my subscription to the Zion's Landmark. This will be from February 15, 1949 to February 15, 1950.

I am very sorry that I have neglected renewing it but I haven't had the opportunity to send it. I enjoy reading the Landmark and don't want to miss a single issue.

C. G. PARSONS
Danville, Virginia
Route 5, Box 266

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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VOL. LXXXII

NO. 11

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. APRIL 15, 1949

CONTENDING FOR THE FAITH

The following is an editorial published in the SIGNS OF THE TIMES, April 15, 1899.

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Brother R. T. Hastings, of Marion, Md., asks for some reflections upon the above words. He says in addition, that if ever there was a time when the people should know what faith to contend for, it is now.

We willingly comply with the brother's request, so far as we are able, but it is not ours, however, to lay down for the acceptance of the brotherhood, what constitutes the faith for which they would contend, any more than it is the province of any other man. The holy Scriptures contain that revelation of the truth which our God has deemed needful for us, and the command is, "To

the law and to the testimony: if they speak not according to the word, it is because there is no light in them." All the doctrine which is needful for the instruction of the child of God is revealed in the Bible. That portion of the truth which may be revealed in the experience of any of us does not embrace all that is of God, for we see in part, and can only speak in part, concerning these things. It is by revelation in our own souls, that we come to rightly understand what is written in the Bible, but still our experience is not the standard by which the Bible is to be tried, but the Bible is the standard by which our experience is to be tried. It daily seems more sure to us that we understand the meaning of but a small part of the written word. We do confess, that as the years go on, we feel more and more hesitancy in endeavoring to expound any portion of the word of God, for it all contains so much we have never been able to grasp or to present. It is seldom that we close any article for the press, or sit down in the pulpit after speaking, that we do not at once feel that the best things have been left unsaid. So we have a constant feeling of dissatisfaction with what we have written and said. If we could always feel sure that what we have said is of the Lord, we should feel better about it. It troubles us that we have not been more deeply led into the truth. Daily it becomes a question with us. If we have been called to the work of the ministry at all, would it not be the case that we should have more understanding of the word? But this is beside the matter of

which we have been requested to write.

That this was a matter of great importance, is evident from the language of Jude. It must be remembered that this was not said from any purely personal anxiety which Jude felt alone, (though he no doubt did feel such anxiety,) but that he wrote at the dictation of the Holy Spirit, so that these are not the words of Jude, but of God to us. To contend, here signifies, not fighting with carnal weapons, such as the sword, with which Peter would have contended when his Master was betrayed into the hands of sinners; not the use of the powers of government, to compel men to receive the doctrine, or to subscribe to it; not with anger or malice, nor with the weapons of human logic, nor rhetoric, nor of abuse of opponents, nor of sarcasm, nor of mere human strife, for the mastery, but it means that we should be steadfast and unyielding, unswerved by either the praise or the abuse of men. It means not to engage in public debates with men who hate the truth, for to do so, in the first place, would be to yield so much as this, at least, concerning the faith, viz: that it is debatable, which we could not admit for a moment. It does not mean stopping on every street corner, or in every public place, to engage in a dispute with other men, but it does mean that on all proper occasions, and under all circumstances, we are to declare our faith in the Lord, and in the doctrine of God, our Saviour. Paul contended under all circumstances for the truth, and his sufferings and persecutions before

rulers, were a part of his contention for the truth. These things spoke louder than any words of debate could possibly do. When Paul spoke before rulers, in defense of himself, his contention was in presenting the Scriptures, and in telling his own experience in harmony with them. This is right, whenever we are called upon to give a reason for the hope which is in us. And the apostle especially enjoins that this should be done with meekness and fear. Some whom we have known, who had no gift of speech, and could not have thus contended for the faith which they had received, were very earnestly contending for the faith in all their steadfast walk and consistent life, and in the meekness and uprightness of their lives, and in all times filling their places in the house of God. Their lives were a rich epistle, filled with proof of the spirituality of the doctrine they believed. They were earnest in their lives, both in what they said and did. How pleasant and good this kind of earnest contention is, wherever it is seen. It is of great benefit to the weak and doubting ones. When the brethren at Philippi had heard how earnestly Paul was contending for the faith, even to imprisonment, and danger of death at Rome, they were strengthened to continue to endure and suffer, and to be faithful also. Paul says the same of the brethren at Rome. As they saw his steadfastness under his trials, they became much more bold to speak the word without fear. Jude says in the text, it is needful to write, and exhort the brethren, that they thus contend.

Jude did not mean sharp answers or abusive language, nor that we should count men who oppose the truth as our personal enemies. Earnest contention for the truth is to be in love, and with mildness of expression, and with an earnest desire to win any erring brother from the error of his way. It is to be done with solemnity of feeling, and with sobriety of expression. We have to do with solemn things. This, when realized, will do away with all desire to shine in our own name, or to win applause for our ability to say sharp, or amusing, or cutting things. It is a great blessing when we can feel, as we speak anywhere of the things of God, as did Elijah, who, when he came before King Ahab, could say, "As the Lord liveth, before whom I stand." What solemnity of feeling must one realize when he has it borne in upon his mind, "I stand before the Lord."

By the "faith which was once delivered unto the saints," we have for a long time understood that revelation of Jesus Christ as the alone Saviour of sinners, together with all the various principals of doctrine which are connected with, and which grow out of this one great central truth. It also includes all the order of the church, and all the ordinances which he has commanded to be observed. In short, we understand "the faith which was once delivered unto the saints" to include all that ever need be known or preached among them. It is all to be contended for earnestly. Nothing is needless, or can be dispensed with. We do not say, and the apostle did not say, all things were equally essential, but all were

in their place needful, and must not be lightly regarded by the people of God. Some things are made more prominent in the Scriptures than others, but we are not to think that any are unimportant. It should be our study to know what the Scriptures do teach regarding all things which are at all spoken of by inspiration.

Brother Hastings is right in saying, "If ever there was a time when the truth should be earnestly contended for, it is the present day." Not only some few principles of truth are being spoken against, or entirely ignored, but there is a general flood of carelessness and unbelief spreading over the world. Mere morality is taking the place of the life revealed in the gospel in the estimation of men. Sermons are made up of moral lectures, instead of the doctrine of salvation for sinners, through Christ. The word of God is held in slight reverence by the vast majority. Even religious denominations preach not the Bible, and seem to care nothing for the great principles of truth contained therein. They have ceased to even contend against the truth with any earnestness. They esteem it so lightly, they do not judge it worth contending against. A flood of infidelity, carelessness and indifference to divine things, is sweeping over the earth. But let us not be moved by these things. The truth is worth contending for. If few believe it, still to those few it is precious, and full of comfort. Are not these the last times when the love of many waxes cold, and when deceivers wax worse and worse? Let us heed the injunction of the

apostle, and be earnest in contending for the truth.

F. A. CHICK

The above article is printed in the Landmark by the suggestion of Sister Mamie W. Rowe of Baltimore. We feel that it is good and timely.

T. F. A.

T. J. LEWIS

Brother T. J. Lewis was born July 24, 1869 in Halifax County, N. C. and died January 7, 1949, age 79 years, six months and thirteen days. His father was Berry F. Lewis, his mother was Sarah Jane Lewis.

Brother T. J. Lewis was twice married. He married two sisters. His last wife, now living is Roxie Mears Lewis. Brother T. J. Lewis has two boys, and one daughter. Willie M. Lewis, Murphy R. Lewis, Eula Register. Brother Lewis united with the church at Rocky Swamp in Halifax County, N. C. the second Sunday in July, 1925, then later moved his membership as a charter member to help organize Rosemary church, Roanoke Rapids, N. C., July 24, 1926. He was ordained for deacon July 25, 1925 as clerk and treasurer of the church.

Brother T. J. Lewis was faithful to the church as long as he was able to go. He suffered much for about eight years before he died. As a deacon we feel that he was firm in his duty. He was sound in the doctrine and firmly believed in salvation by grace. He was a faithful husband, a kind and gentle father.

His funeral was conducted by his pastor, Elder C. L. Robbins, assisted by Elder Garad. He was laid to rest in the Roanoke Rapids cemetery, Roanoke Rapids, N. C., to wait for the second coming of our Lord to raise him in likeness of his Saviour.

Sleep on dear brother, and take thy rest We all loved thee, but God loved thee best We will miss your presence, and good advice,

But your memory will guide us still.

Therefore, we feel our loss is his eternal gain, and we desire to humbly bow in submission to his holy will.

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

Done by order of conference assembled this first Sunday in March, 1949.

ELDER C. L. ROBBINS, Mod.
I. H. C. JOYNER, C. C.

RESOLUTION OF RESPECT

The church at Surl in conference the second Saturday in February 1949 with sadness and regret at the loss to our membership by the death of our beloved sister, Mollie Blalock. She was a faithful member and loved by many. First, that we cherish her memory and try to imitate her example. Second, bow in humble submission to her whose memory endureth forever. Third, that we deeply sympathize with the husband, children, and relatives of the deceased in their bereavement. Fourth, that a copy of this resolution be spread upon minutes of the church book, also a copy be sent to Zion's Landmark for publication.

Written by Church Clerk,

J. E. Dean

RESOLUTION OF RESPECT

Whereas, God has seen fit to remove Sadie Satterfield, February 15th, 1949, from us by death, our beloved sister, Therefore, it be resolved, first, that we bow in humble submission to His will, knowing that He is too wise to error and too good to be unkind.

Second, that the Church has sustained a great loss, a true and faithful member who was ever present to fill her seat, and that our best sympathy goes out to the bereaved family of our dear Sister. Be it resolved, that a copy of this resolution be sent to Zion's Landmark and the bereaved family. Also be recorded on the church book.

Done by order of the Church at Surl, March meeting, 1949.

Elder L. P. Martin, Moderator

J. E. Dean, Church Clerk

RESOLUTION OF RESPECT

The Church in conference at Surl, March meeting, 1949, with sadness and regret at the loss to our membership by death of our beloved Brother Hackney, deceased.

First, that we cherish his memory, try to imitate his example, and bow in humble submission to Him whose memory endureth forever.

Second that we deeply sympathize with the wife and family of the deceased in their bereavement.

Third, that a copy of this resolution be spread upon minutes of the church book, and also sent to Zion's Landmark for publication.

Done by order of the church in conference.

L. P. Martin, Moderator

J. E. Dean, Church Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

MAY 1, 1949

NO. 12

PSALM 68

Let God arise, let his enemies be scattered; let them also that hate him flee before him.

As the smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad: let them rejoice before God: yea, let them exceedingly rejoice.

Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.

O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah.

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

The LORD gave the word; great was the company of those that published it.

Kings of armies did flee apace; and she tarried at home divided the spoil.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

CHRIST JESUS OUR RAINBOW OF PROMISE

(Common Metre)

We fall far short while here below,
And walk by faith and hope;
Jesus is now our rainbow,
So that no more we grope.

And when the Spirit crowns our
way
All is e'er golden light
To look beyond to that bright day
That rises to my sight.

O, when we reach that happy clime
His blessings to receive,
With Him in peace ever sunshine,
No more to ever grieve.

And in the Holy City bright
In perfection e'er true
We'll sing His praises in delight,
Where all is made anew.

MOLLIE SALMONS
Woolwine, Va.

REGENERATION OR THE NEW BIRTH

CHAPTER VIII

The fact that in the resurrection there is no promise of anything being "changed", "quickenened", "delivered", "adopted", "redeemed", or "raised up spiritual", but the "natural body", the "dead body", the "mortal body", or the "vile body" should forever convince us that this has already been done for our spirits before the death of the

body, or that it will ever be done for them. But the fact that we have been quickened, and the body is yet dead because of sin, that we have received eternal life, which those who possess it "shall never perish," while "all flesh shall perish together and man shall return to the dust", that "those who liveth and believeth in Christ shall never die", while the bodies of all men must "die" and "see corruption"; that some are born of an incorruptible seed and "cannot sin", while with the "flesh" they yet "serve sin" that their spirits have been "made perfect", while their bodies are yet imperfect, that the inner man is a creature of God and is renewed day by day, while the outer man perisheth, should forever settle it beyond all dispute or controversy, that this work has already been done for the spirits or souls of these men, and that this renewed or quickened spirit is the new or inner man, in each of them.

From these considerations we are forced to conclude that regeneration as it relates to the whole man, is only begun in this life and is confined to the spirits or souls of men, and is completed in the resurrection of the body; for with Paul "I am confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." This day of Jesus Christ is the day in which

the Lord Himself shall descend from heaven with a shout and the dead in Christ shall rise. In this day when all that are in their graves hear his voice and come forth, there shall be both a descending and an ascending. A descending of the spirits which have departed and went to Christ, and an ascending of the bodies which rise out of their graves. Paul said of this very thing, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not 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 one another with these words." In the Lord. Wherefore comfort ye with this text, which is given for the comfort of the people of God. We have three distinct classes of people, or in other words, three different states or conditions of the people of God, or it might be better still to say, they are located in three different places. These are those that sleep in Jesus whom he shall bring with him when he descends with a shout, with the voice of the archangel, and those that are dead

in Christ, or are in their graves that shall hear his voice and come forth, or rise, and those that live and remain.

The latter two shall ascend to meet the Lord in the air, while the former shall descend with the Lord for He will bring them with him. These are the emphatic statements of Paul, given to comfort the people of God. The non-resurrectionists deny his statement concerning the latter two, while the no change and soul sleepers deny the first. Paul said, "Wherefore comfort ye one another with these words." To depreciate any part of these words is to destroy a part of the comfort contained in them. To me, it is a great comfort to think that the spirits of the elect of God are quickened, changed and made perfect in this life, and is disembodied at death and go to Christ and are with Him in paradise or the third heaven, and shall descend with him when He shall come to raise and change our vile bodies and fashion them like unto His own glorious body. We shall then see Him as He is and be like Him.

That there are two quickenings cannot be denied. Paul said in one place, "You hath he quickened," and in another place he says, "He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." One of these quickenings is in the past tense, while the other one is in the future tense and applies to the mortal bodies of the saints which is said just above this statement to be dead because of sin. Each of these quickenings are by the voice of Jesus whose words are

spirit and are life. One of these quickenings is a progressive work, or in other words is not accomplished in all of his people at once; for he said, "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." The other is future and is an instantaneous work, accomplished in all of His people at once and relates strictly and wholly to the part that goes to the grave, for he said of it, "The hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good, to the resurrection of life, and they that have done evil to the resurrection of damnation." Before these two statements of our blessed King and school Master the non-resurrection, the soul sleeping, the whole man born, and no change theories must vanish as chaff before wind. For who cannot see from these and the many other scriptures herein presented, that what has been done and is being done for many, as relates to their spirits or inner man, shall also yet be done for their bodies, or outer man. It is a remarkable fact, that in almost every place where the future resurrection is mentioned, it is so stated as to divide the man, as a whole, into two parts, and show that it is the outer or material part, the mortal, fleshy body, that is to be the subject of this future work of the spirit. After Jesus rose from the dead, the graves were opened and many bodies of the saints which slept, arose and came forth out of their graves. Mark you, this does not say that the saints arose, but it was the bodies of the saints.

Where should it be thought that these saints were while their bodies were in the graves? The echo answers, "They were absent from the body, but present with the Lord." Job presents this same thought when he says: "Oh that my words were now written, 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 in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Here Job distinguishes between himself and flesh or body, and shows that the body was to be destroyed by worms, but after this it should be raised and he should again inhabit it, and in it, see God. Take this together with his statement, that the visitations of God has preserved his spirit, and who can fail to see the distinction which he makes between his preserved and unpreserved parts? Notwithstanding this distinction which he makes, yet he called that part which dies man. He asks, "If a man die shall he live again?" Then says, "All the days of my appointed time will I wait till my change come." Isaiah makes this same distinction when he says, "Thy dead men shall live, together with my dead body shall they arise, awake and sing ye that sleep in the dust for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers and shut the doors about thee; hide thyself as it were for a little moment, until the indignation be over-past; for behold the Lord cometh out of his

place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain." Here he calls them dead men, then shows that it is the part of the man that dies and goes to dust, and shall rise with his dead body.

He also shows that many of them have been slain and their blood enclosed in the earth, while Jesus tells us that man has a soul which those who kill the body cannot kill, hence does not go to the grave, and it, therefore, is not reckoned by Isaiah as coming forth from the grave. For he calls them dead men and then proves that he only refers to the body by saying, "Together with my dead body shall they arise." This then only includes that part which arises and not that which Christ shall bring from heaven with him when he descends with a shout. Isaiah here says: "Awake, thou that sleep in the dust." He evidently refers to the body, that part which James says is dead without the spirit. Daniel refers to the same when he says, "Many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." This language is the same in substance as that of Christ where he says, "The hour is coming, in that which all that are in the graves shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Now as Daniel and Christ both refer to the same thing, and as Christ has shown us conclusively that there is a former quickening,

and that it is by the same voice, power and process; and has shown us in another place that there is a soul in man that does not dye at the death of the body, we therefore conclude that Daniel also recognized this fact, and only referred to the body as that which sleeps in the dust of the earth. Paul, in his wonderful discussion on the resurrection, as recorded in I Cor. 15th Chapter shows conclusively that he is only discussing the resurrection of the body. He introduces this subject to referring to the death, burial and resurrection of Christ. He says, I delivered unto you first of all, that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures, etc. The scriptures evidently show in many places that it was only the body of Christ that died. Christ said himself, "A body hast thou prepared for me, O God." While the body of Christ died upon the rugged cross, yet he, in spirit, as our living High Priest, offered that body as a bleeding sacrifice to God. Shall we deny Paul's first discourse to these people, and say that Christ did not die because all of him did not die? It would be just as reasonable to claim that it is not man that is born again, if all of him is not thus born. Paul bases his entire argument here on the resurrection of Christ. That it only alludes to the body of Christ and to the bodies of His people as that which died and shall die, and that which was resurrected of Christ and shall be resurrected of His people, none can fail to see, who are not blinded

by prejudice. Paul here calls it the natural body and shows how, or in what condition it is in when it is sown, or in other words, when it dies. He shows that it died in corruption, in dishonor and in weakness, but is raised in incorruption, in glory and in power; that it dies natural, but is raised up spiritual.

Paul closes this argument by referring to the language of Hosea, and says, then (when these bodies are raised) shall be brought to pass the saying, "Death is swallowed up of victory." "O death, where is thy sting? O grave, where is thy victory?" He thus shows that the natural, mortal, corrupt body is the victim of death and the grave, and that in the resurrection the sting is extraced from death and the grave is robbed of its victory. The sting of death is sin, and the victim of the grave is the body. So in the resurrection, all sin is removed from the body, and the body is released from the grave. It is clearly shown in this argument of Paul, that this body that goes down in death, goes down in corruption. Now if we argue that this body has been born of God, we assume the absurd position that that which is born of an incorruptible seed is corrupt, and that every seed does not bring forth after its kind. Who can fail to see the falsity of such a position. Paul said again, "But our conversation is in heaven, from whence we look for the coming of the Lord Jesus Christ, who shall change our vile body and fashion it like unto His glorious body. He evidently refers to the coming of the Lord Jesus Christ, when he shall descend from heaven and bring all who

sleep in Him with Him, and raise and change our vile bodies. All that is future of the work of regeneration is referred to as pertaining to the dead body, the mortal body, the vile body, the natural body, the corrupt body and that which sleeps in the dust of the earth.

In every instance, it is that which dies and goes to the grave, that is mentioned as the subject of this future change from natural to spiritual. That the spirits of just men are made perfect before the resurrection is attested by Paul as is already quoted in these pages. That it goes to God (and not to the grave) at death, is attested by Elihu, Solomon and Stephen. That the body without is dead is proven by James. That it lives after the body is dead, is attested by Christ. That God, in His love, has given it life and delivered it from the pit of corruption is testified to by Hezekiah. That it is preserved by the visitation of God, is witnessed by Job. That it is sanctified unto obedience, is the testimony of Peter. That it is life because of righteousness, Paul positively asserts. That with it he served God, is the first mention of the subject by Paul to the Romans. That the spirit of God bears witness with our spirits, that we are the children of God, is also the testimony of Paul. He also asserts that it is renewed.

That the spirits or souls of the elect of God are quickened, begotten, born of an incorruptible seed, can not sin, are made perfect, hear the voice of the Son of God and live; are the inward Jew, the inner man, the new man, the man that is in Christ Jesus and is a new crea-

ture, the man that is created in righteousness and true holiness, and departs out of the body and goes to Christ, and is absent from the body and present with the Lord in paradise, or the third heaven, and shall descend with Christ when he descends from heaven with a shout to awaken our sleeping dust, seems to be too plainly taught in the scriptures to be overlooked by any one whose eyes are not holden. We know that every mention of the resurrection proves the present natural, corrupt and unchanged condition of our bodies. We also know from divine testimony, the spirits of Stephen and the thief went to heaven at the death of their bodies, and we also know that they either went there in their natural, corrupt and unchanged state, or they were changed and made perfect and prepared for heaven before the death of the body. Now if they went there in their unchanged state, then it follows that there is corruption in heaven, but if it is admitted that they were made perfect, which Paul asserts is true, then my contention is proven and my position is established beyond all controversy. With this view of the matter and this only, can we see how it was that Moses appeared alive, in such grandeur and such glory, while his body still lay in a grave which man was never able to find. With this view of the subject we can see how the thief could be in paradise or the third heaven, while his body lay mouldering in the potter's field. We can also see how Paul could be absent from the body and present with the Lord. But if we take any other view of

the subject then we not only deny but we find ourselves confronted with these three cases, which bid defiance to our position, and stand out as living witnesses against us. I wish to say in conclusion that I believe there are many precious brethern who are in error on this subject, and would gladly accept the truth if they could once see it. My effort has been to enlighten, and not to darken counsel, to save, and not to destroy.

James says, "Brethern, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This is my chief desire and aim in putting forth this little work. I was once in conversation with an elder on this subject, and he was arguing strenuously that it was the whole man that was quickened or born again in this first work of the spirit, which we commonly call the new birth. I presented many passages of scripture every scripture uoted in these pages to prove that this work was begun in the souls or spirits of men, and was completed in the change of the body in the resurrection. He said, "Why, Brother Sikes, it is not the man at all unless it is all of him." At this point I opened my knife, and before he knew what I was about, I took hold of his little finger and began to press the edge of the knife down on it. He began to try to get loose from me, but I held to him and continued to press the knife to his fingers. Finally he cried out, "stop that, you hurt." "Hurt who?" I asked. He answered,

"You hurt me." I said, "No, sir, if your doctrine be true, I am not hurting you at all; you say that it is not you at all unless it is all of you, and I am not touching any part of you except your little finger." Since that time I have received a letter from him in which he said, that after careful investigation of the subject, he had come to see it as I did. I feel to hope that this little book may be blessed of the Lord to the good of his people, and may be the means of bringing many of them to see the truth on this subject. I am aware that Paul planted and Appollos watered, but God alone gave the increase.

I am sure that if my impressions to write this pamphlet is of myself, it will come to naught, but if it be of God, it will stand, though all the world may rise up against it. All that I ask is that you read it prayerfully, and let God be true, but every man a liar.

May the grace of God be with your spirits. Amen.

ELDER JONAS SIKES
Sulphur Bluff, Texas
The End

I received a letter from Sister Sikes recently, stating that her husband, Elder Jonas Sikes, was very feeble. This being true, the readers may wonder why his writings appear in the Landmark at this time. In explanation may I say Elder Sikes sent his writings, "Regeneration, or the New Birth" in a pamphlet form to me about a year ago and asked that I take care of it, and I know of no better way to do so than to have it printed in our family paper. I feel that those who have a

searching heart for the truth, will read same with profit.

T. F. ADAMS

"THE LORD'S WILL"

Beloved Friends;

It is wonderful to have a true friend—Jesus not only called His disciples friends but brethern, children, jewels, together with other desirables and good names.

Jesus as a true friend, through the Holy Spirit, makes known to His dear children all things, according to His Father's will. His children are very little children and don't know anything from a divine nature except as he teaches them, and Christ is made unto them all things from the divine nature, even to their fullness, completeness, and perfection and will some day bring them into His likeness.

God, the Father, who sent His Son, Jesus Christ, into the world, according to His will, to do His will, works all things after the counsel of His own will (Eph. 1: 11). That is, His counsel was and is His own will. He consulted His own will as to how He would work all things, and thus He declared the end from the beginning and from ancient times things that are not yet done, saying "My counsel shall stand and I will do all my pleasure (Isa. 46:10.)

God's counsel, purpose, and decree are an act of His own will. He didn't purpose to do anything that He didn't will to do; God will ed to do His own pleasure, or the pleasure of His own will therefore He purposed and decreed to do it: "Whatsoever the Lord pleased that did He in heaven above and in the

earth, in the sea, and in all deep places." Ps. 135:6).

God does His will whether it meets with the approval of others or not. That was proved in His own Son in the body of flesh: God's will was done, though His Son's will in the flesh was not, but rather sacrificed. Thus it pleased the Lord to bruise His own Son for our iniquities, and by His stripes we are healed. Whatsoever God willed, He purposed, and whatsoever He purposed, He willed to purpose it. God's perfection would not allow Him to purpose something that He didn't will to purpose, for He is sovereign and immutable and acts in His sovereignty. His will is His pleasure, and He works all things after the counsel of His own will.

Things that are written as displeasing to the Lord doesn't imply that the thing, or the displeasure, overcame and overthrew His sovereign will and pleasure (such would place Him in a position of dependence and dissatisfaction); instead, God was pleased in His sovereign will to be displeased with these things. The displeasure of the Lord is like His wrath, it is always poured out upon the guilty party or whoever stands in his stead—an example of which is Jesus. While the Father was well pleased in His Son, still the Son bore the displeasure and wrath of God that was due us (His children). And all that was according to the will of God—and of course His pleasure—because it pleased the Lord to bruise Him. The Son himself said: "Not my will, but Thy will be done."

It should ever be remembered that the Lord God Eternal can nei-

ther do or go wrong in the least degree, and He doesn't need any plan or guide outside of Himself. He is too good to be unkind and too wise to make any mistake. He is perfect in Himself and, of course, in all of His attributes.

Man in himself is very wretched: he can neither see right, think right, know right, act right (spiritually speaking), and therefore he cannot do right. But not so with God; He can neither see wrong, think wrong, act wrong, and therefore cannot do wrong. God is "The Rock"; His work is perfect. The earth and the fulness thereof is the Lord's: the heavens is his throne, and the earth is His footstool. And "great and marvelous are Thy works Lord God Almighty; just and true are Thy ways Thou King of Saints."

The wicked means his deeds for wickedness, seeking his own profitable desires of his lust, and has the least respect of God and His holy commandments. One such is ignorant of the purpose of the Lord in both him and his deeds. While God's purpose may mean the destruction of the wicked doer—as was His purpose in raising Pharaoh up (Ex. 9:16), yet God is not slack concerning His promises, but works all things together for good to them that love the Lord, those who are called according to His purpose and grace given them in Christ Jesus before the world was.

God has mercy upon whom He will have mercy, and whom He will He hardeneth. Paul said: "Thou wilt say then unto me: "Why doth He (God) yet find fault? for who hath resisted His will?" To this Paul re-

plied: "Nay but, O man who art thou that repliest against God? Shall the thing formed say unto Him that formed it, 'Why hast thou made me thus?'" (Romans 9:18-20). Also read the entire chapter and see if Holy Writ will allow that God works without a will to work.

All things fulfill the word of God (Ps. 148), whose word is bound to be His will. But I wish to call attention to the fact that God's own dear and true Son DID the will of His Father, who sent Him and His children to do the will of God in Christ; that is, Christ did the will of the Father for them, or in their stead. And what He did for them is set to their credit, and they are the beneficial heirs thereof in Christ, being made accepted in the Beloved. God also has wrought all their works of faith, love, and righteousness, which are of the Spirit, in them.

In doing the will of the Father, there is a self-sacrifice, a self-denial and a perfect one at that. Christ came down from heaven, not to do his will, but the will of the Father. The work he did, the words he spoke, the doctrine he preached, were all—He declared—of the Father that sent Him. He said: "I can of myself do nothing; it is the Father who sent me, He doeth the work. And My Father worketh hitherto, and I work. In the same manner all holy Prophets and apostles acknowledged God, in His power, wisdom, and almighty mercy, love and faithfulness. They acknowledge that His holy covenant of promise, given to those who shall be heirs of salvation in Christ, was as sure as the throne of Hea-

ven. They denied self and the works and commandments of men and confessed that salvation was of God—as well as every gift and blessing pertaining thereto given to the beneficial heirs thereof in Christ.

Just as Christ in the likeness of sinful flesh denied His own will, and through the eternal Spirit offered Himself without spot to God, so do His children through the eternal Spirit and love of God in Christ deny themselves daily and take up the cross and follow Christ. These are the ones—the only ones—who are said by Christ to do the will of His Father, and of whom He said are my brother, my sister, and my mother.

But there are some who are ready to give up in despair, saying, "If these things be so, then I fear indeed that I am not one of those so graciously favored! I am wretched that I can't pray; I can't think upon the Lord in all of His goodness and the multitude of His tender mercy—not even one good thought can I think. But all I can do is mourn over my infirmities and know there is no good can come from me. I am nothing, less than nothing and altogether vanity; nor a mI in any degree sufficient of myself to think anything as of myself. I hate my hateful ways, yet I cannot overcome or mend them." This testimony in the sad, but true and blessed experience thereof, proves that you are one of them, and your experience is in accord with all the cloud of witnesses that have gone before. Yes, they have left just such experience as yours recorded in the Holy Writ that you, through patience and comfort of the Scrip-

ture, might have hope. Yes, and a strong consolation, through that blessed assurance, to lay hold upon that hope through faith which is as sure as its Author.

You know what Jesus said of those who are poor in spirit and how the gospel (the whole gospel) is preached unto them. What a mercy of mercies. Then aren't we glad that we know that we are poor, weak, wretched, and insufficient in ourselves, that the power of Christ in all of His fullness may rest and abide in us—forever remaining and dwelling with us, supplying our every need. Then, these being true with us, could we not say with David: "The Lord is my Shepherd, I shall not want." For He keeps us as the apple of His eye, by the power of God unto salvation, ready to be revealed at the last hour. Farewell in the abundant and durable riches of the everlasting true friend, Jesus Christ, our Lord and Saviour.

J. T. SANDERS
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We recently invited Brother Sanders to write an article for the Landmark and we herewith enclose an article from him which we think will be appreciated by our Landmark readers. Hope he will have a mind to write again.

O. J. DENNY, Ed.

THE KINGDOM OF HEAVEN

I have been requested to give my views on Matt. 22:9-10. It does not seem the thing to speak of verses nine and ten without looking at the whole parable as a subject, and

to take under consideration to whom the parable is addressed. First we find it to be the Jews who were following Jesus trying to catch him in his sayings. Jesus knew they would not believe him. He begins by telling them that the kingdom of heaven is like unto a certain king, which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding and they would not come. The kingdom of heaven in this parable represents to me the kingdom under the law dispensation, and Israel as a nation was the one to whom the oracles of God were given. The feast referred to represents to me the gospel which is indeed a feast to all those that have a wedding garment. Under the law dispensation the servants spoke of this feast and wedding which was to come. Moses, a servant of God which typifies the law, was not allowed to come to the feast, his was to offer the sacrifice, slay the sheep and the oxen and lead the children of Israel in view of the promised land, but not take them in to the wedding feast. His eye was not dim nor his natural force abated; he spoke about the king that was giving a marriage for his son as other servants who come after him declared it to the people, but they would not hear him; then in the process of time God sent another servant in the person of John the Baptist, who came from the wilderness proclaiming to the people that the kingdom of heaven is at hand, repent, my fatlings are killed, all things are ready, come to the supper, and they would not come but persecuted and put to

death these servants, and "when the king heard thereof, he was wroth: and he sent forth his armies and destroyed those murderers, and burned up their cities." (verse 7). It was necessary that the gospel be first preached to the Jews, but seeing you count yourselves unworthy of eternal life, lo I turn to the Gentiles. The law and the prophets were until John, all these things must be fulfilled, and brings us to the appointed time when the Son was born in Bethlehem, the one who was spoken of by the prophets, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The Mighty God The everlasting Father, The Prince of Peace." Isaiah 9;6. Also, "Behold, I will send my messenger, and he shall prepare the way before me." In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." The Jews rejected his saying, also rejected the sayings of the Son, saying, "This is the heir; come, let us kill him, and seize on his inheritance." Now we come to the place where there is to be a reckoning. It is no wonder that the king was wroth for the evil they had done to his servants. No wonder he destroyed the Jewish race and burned their city, and when all this was accomplished and the servants were killed, he said, (eighth verse) "Then saith he to his servants, The wedding is ready but they which were bidden were not worthy." The last sacrifice had been offered, the law fulfilled in

every jot and tittle, but as yet the wedding had not been furnished with guests, and no one had tasted of the supper. Now we come to the verses in question, nine and ten. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests." Jesus had told his disciples to go rather to the lost sheep of the house of Israel and this his servants did. Remember, no one as yet had tasted of the feast, the gospel, and before they partook of the supper, the king himself looked over the guests and found one without a wedding garment. It would seem to me the servants had done a pretty good job, for only one was found without a wedding garment. The rest did not observe this one. I have thought that in our churches the servant has erred and the churches also. In some cases it may have gone on for years and no one detected anything, but in the parable as soon as the king saw the one without the wedding garment (grace and love) had him ejected and he did not partake of the feast (the gospel), but was turned out into outer darkness. I doubt very much if the true servants of God try to induce people to the feast, or wedding, without first inquiring into their belief, like Philip in preaching Jesus to the Ethiopian. (Acts 8:27). The eunuch had an inquiring mind, he was thirsting for righteousness, and when he asked to be baptized Philip answered him, "If thou be-

lievest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." I have heard from the pulpit that Philip made a Christian. This I do not believe. He was a child of God before Philip met him, and for this reason he baptized him. It was not the preaching that he had preached unto him that caused him to be a son. He could not understand what Isaiah meant when he spoke about being led as a lamb to the slaughter. O how often have I, in the years of my ministry, wished for a Philip to come along and tell me what is meant by this and that. It may be an inquiring mind that has asked us about this parable and if I have in any way answered the question I am glad. I have often said that we do not baptize anyone to make them a Christian, but because they are a Christian, and I do not think there is a gospel church on earth today that would take in a member without first inquiring into their experience. We now come to the last verse of the parable (verse 14). "For many are called to the wedding feast, but only a few are chosen" to enjoy the mysterious gospel and sit under its sound like a rushing mighty wind, "the power of God unto salvation to every one that believeth." I would be glad if others would write on this subject. I know this is far from perfect. Teach us how to pray, dear Lord, and reconcile us in these trying hours. May we sit at the wedding feast and enjoy the still small voice in the church of God, the ground and pillar of the truth.

Elder George L. Weaver

R. F. D. 2, Amelia, Ohio.

PHOPHECY

I am writing a sketch with my renewal of the Landmark that if evaluated as interesting you are at liberty to publish in the Landmark. It is a diversion and may give thought or rest from the ideas of some. Few are accutely interested in "prophecy", past, present or future, however, there are times when all are interested in it in one way or another from the least to the intelligensia, and, from the ancient days up to date people seek the Witch of Eudor, the Weather Prophet, the soothsayers and the fortune teller and appear interested. But the thoughts here are along a different line, for the above suggestion was to show that people are susceptible to prophecy and like it, are interested even though on the surface they do not show it or appear to be interested.

WHAT IS PROPHECY? It is a divine utterance— "And the Lord said unto Moses, see, I have made thee a god unto Pharoah: and Aaron, thy brother shall be thy prophet. Thou shall speak all that I command thee: and Aaron thy brother shall speak unto Pharoah, that he send the children of Israel out of his land." Exodus 7:1-2. Prophecy is a divine institution, but fortune telling, witch craft, sorcery and soothsaying and wisecrackery is not; neither to my mind are all or any of those sermons that are prepared full of worldly fables suitable for itching ears, prophecy.

We rejoice and thank God that he is more powerful than the wisecracks, soothsayers, fortune tellers and false prophets.

O. J. NYE Rocky Mount, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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VOL. LXXXII

NO. 12

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.

MAY 1, 1949

THE LAW OF THE LORD IS PERFECT. PSALMS 19:7

The above is only a partial quotation and the reader will do well to consider, recorded in the 19th chapter of Psalms, in which it is said, "THE HEAVENS DECLARE GOD'S GLORY, and HIS HANDI-WORK.

David said, "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." This was prophetic, pointing to Christ the Lord, of whom David said: "His going forth, is from the Heaven, and His circuit unto the ends of it; and nothing is 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." (Psalm 19:7.)

So few things in earth are near perfect that it is indeed a comfort to read and to believe in the perfect law of liberty, David realized his imperfections, said "Who can understand his errors? Cleanse Thou my secret faults. Keep back thy servant also from presumptuous sins. Let them have no dominion over me. Then shall I be upright, and I shall be innocent from the great transgression." The thought that caused me to try to pen a few thoughts on the subject of perfection, comes not from the fact that perfection is to be accredited to man, for all are born under the law and stand justly condemned by the law, and no man or combination of men can satisfy the demands of God's just and Holy law.

Yet it must be satisfied to full. THE PERFECT LAW OF THE LORD, stood until Jesus became the end of the law. Paul said to the Romans, "Being made free from sin, ye became the servants of righteousness." "For when ye were the servants of sin, ye were free from righteousness." "What fruit had ye then in those things where-so ye are now ashamed, for the end of those things is death. But now being made free from sin, and become SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE." AND THE REASON IS GIVEN. "FOR THE WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE, THROUGH JESUS CHRIST OUR LORD."

As to the perfect law of the Lord which calls for a perfect offering to satisfy its entire fulfillment; to set the lawful captive free from the law of sin and death. Jesus said in his sermon on the Mount, "THINK NOT THAT I AM COME TO DESTROY THE LAW OR THE PROPHETS: I AM NOT COME TO DESTROY BUT TO FULFILL," for verily I say unto you, "TILL HEAVEN AND EARTH PASS, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Rom. 5:17-18.)

How wonderful to believe that Christ the Lord made the perfect offering for the sins of His people and satisfied the LAW IN FULL, leaving not one jot or one tittle of the law not fully satisfied.

As it was Jesus alone that made the perfect offering to satisfy the law and set the captive sinner free, so it was Jesus that gave power to the impotent man; free of his lameness and enabled him, by the power of God, to stand up, made whole. (Acts 3:7-8).

And it came to pass on the morrow (after the lame man was healed) that the rulers, and elders and scribes, and Anna the High Priest, and others; set before the disciples, the man who had been healed asking "WHAT POWER OR BY WHAT NAME have ye done this?" "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel, If this day we 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 the people of Israel, THAT BY THE NAME OF JESUS

OF NAZARETH, WHOM YE CRUCIFIED, WHOM GOD RAISED FROM THE DEAD, EVEN BY HIM DOTHS THIS MAN STAND BEFORE YOU WHOLE." "This is the Stone ye builders rejected or set at naught, 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." Acts 4th Chapter.

Jesus became the sinners surety, as He satisfied the law perfectly, and is their redeemer from sin, and from death, as we read, "He must reign till he hath put all enemies under his feet, and the last enemy to be destroyed is death, and no wonder Paul said, "O death where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength is the law; BUT THANKS BE TO GOD WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST." (1st Cor. 15th Chap).

O. J. D.

IN MEMORIAM

Mrs. Docia Letchworth Wooten, "not dead but sleepeth." Amid the rapid vicissitudes of time and the raging billows of strife, toil and care, interspersed with it 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 Autrey's Creek Church.

She was born September 20th, 1877 and departed this life December 23, 1947. Her death was caused by a brain hemorrhage. During her sickness she was very patient, bearing her afflictions with that devout Christian resignation, characteristic of those born of the Spirit.

All was done for her that doctors' kind and loving hands could do, but nothing could stay the icy hand of death. "As for man his days are as grass." This shows how frail, how fleeting is human

life. "Swift as the weaver's shuttle speed our years." Days soon glide into months, months into years and ere we are aware old age steals upon us, and we have passed our three score years and ten. We find the grass is withered and the flowers of our life have fallen away. We pass beyond the still, silent river and the places that once knew us, shall know us no more again forever." Seeing then how quickly the pulsations of our being must be slackened, how soon the frail life-cord must be snapped asunder; realizing that we "here have no continuing city", let us not spend our time in laying up treasures here, that "moth and rust may corrupt"; but let us strive to be rich toward God. Then we shall have no need to fear to cross Jordan's cold stream; for a tender Father's love has secured a safe passage for us, and provided a glorious landing and magnificent blessed haven of rest beyond the river, where the saints walk the gold-paved streets, clothed in white and the glory of God and the Lamb illumine the place, and glad hallelujahs are sung in the sweet and never ending strains.

Sister Wooten united with the church at Autrey's Creek in November, 1919, and was baptized by Elder A. M. Crisp. She was united in marriage to Mr. Johnnie Wooten the 20th day of December, 1899, they lived together for 35 years. He died January 5, 1934. To this union were born eight children; 6 of them lived to be grown, 2 girls and 4 boys. Mrs. Pearl Wooten, Crisp Miss Leona Wooten Benjamin H. Wooten, Seba M., Levi W., and Johnnie Rowland Wooten of near Sharpoint. Others who mourn the great loss are Sister Permelia Wooten, 15 grand children and 2 great-grandchildren. She was mother and grandmother to Rachel and Rebecca Wooten. Sister Wooten was a true and faithful wife, a kind and loving mother and a loyal neighbor, ever ready to administer to the sick, troubled and distressed as long as she was able. We spent many enjoyable hours together, which I shall never forget. I miss her kindness and thoughtfulness of me in every way. "No length of time, no lapse of years, can dim our loved one's past. For treasured memories hold her dear, and will while memory lasts." We rejoice when we think how happy she is in that radiant, glorious home, where there are no sunsets and where the inhabitants are never sick.

The funeral service was conducted at Autrey's Creek Church by her pastor, Elder R. B. Denson. He spoke very comfortingly to the bereaved family after which she was laid to rest beside her husband in Autrey's Creek cemetery, there to await the coming of her King, who will

deliver her from the cold grave and give unto her a home in glory, which He has prepared for His children. May the Lord, in His tender love and mercy, comfort the bereaved ones, and may they feel that she is not dead but "Asleep in Jesus." And may they, through His grace and mercy, be enabled to meet her in that world of joy and peace where parting is no more.

Written by request of her daughter, Miss Leona Wooten, by Mrs. Bessie Brooks Gay.

ELDER G. C. SIKES

Elder G. C. Sikes of Sulphur Bluff, Texas, passed away on the 20th of March. He died at the home of his son, Willie. He was buried by his wife at Tidwell, where he lived for many years.

Elder Sikes, as some who are now living know, was a wonderful gift of God. To his people he was a bright and shining light.

I had the pleasure of visiting him the past several years. He never wavered from the Doctrine at any time. He feared no man, or order of men. We never at any time doubted the order of God's House while in his presence. I loved him for the truth's sake. Have known him for fifty years, or about that long.

I visited the Conecha Association at Montgomery, Alabama, last October 2. I gave Elder Sikes the names of all the ministers who attended. He made nice mention of them, and said that he had visited in some of their homes and preached in their churches.

I am enclosing \$2.00 for which please send me Zion's Landmark beginning the January issue.

Your brother in hope,

J. B. McLeod.

McLeod, Texas.

UNION MEETING AT BETHEL

The next session of the Angier Union Meeting is appointed to be held with the Church at Bethel, Johnston County, Saturday and Fifth Sunday in May, 1949. Elder Frank Nordan is appointed to preach the Introductory sermon and Elder Shepherd Langdon is alternate. Bethel church is located about eight (8) miles southeast of Angier, N. C., and about nine (9) miles northwest of Benson, N. C. Anyone desiring further information may communicate with Brother D. E. Young, Church Clerk, Angier, N. C.

An invitation is extended to all of the same faith and order and especially an invitation to the ministerial brethren.

W. F. Young, Union Clerk

Angier, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

MAY 15, 1949

NO. 13

PSALM 68

Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

When the Almighty scattered kings in it, it was white as snow in Salmon.

The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan.

Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea the LORD will dwell in it for ever.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation, Selah.

He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.

But God shall wound the head of his enemies, and the hairy scalp of such an one that goeth on still in his trespasses.

The Lord said, I will bring again from Bashan; I will bring my people again from the depths of the sea:

That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

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

PRAY FIND NO FAULT

Pray find no fault with the man
who slips and stumbles along the
road,

Unless you've worn the shoes he
wears, or have struggled beneath
his load;

For there may be tacks in his shoes
that hurt, though hidden away
from view,

And the burden he bears if placed
on your back, might cause you to
stumble, too.

Don't sneer at the man who's down
today, unless you have felt the
blow

That caused his fall, or feel as only
the fallen can know;

You may be strong, but the blows
that were his if dealt to you

At the selfsame time and in the self-
same way, might cause you to
stagger too.

Don't be too harsh with the man
who sins, or pelt him with word
or stone

Unless you are sure, Yes, doubly
sure, that you have no sins of
your own;

For you know, perhaps, if the temp-
ter should whisper to you

As softly as to him when he went
astray, It might cause you to
falter too.

Author Unknown

A BUILDING NOT MADE WITH HANDS

(Common Metre)

There's a building not made with
hands,

Her walls are grand and high.
On Christ the solid Rock she stands
With Jesus ever nigh.

No power these walls can e'er tear
down,

For they are built through grace,
Of God she is of much renown
Built for a royal race.

This building stands to honour God,
Peace be within her walls.

In her is joy our own way to plod
As for us He e'er calls.

This building is of God's own choice
In strength of faith and love
In her we rest, and e'er rejoice
In peace from Him above.

This building for her Lord doth
stand—

Laden with fruit e'er sound—
Upright by heaven's own High
Hand,

Her source in Him is found.

MOLLIE SALMONS
Woolwine, Virginia

MY LITTLE EXPERIENCE IN BRIEF

Just eight long years ago,
The Lord saw fit my sins to show;
They burdened and distressed me
so,

In prayer to him my soul did go.

Cast off by him I felt to be,
 Condemned by His righteous law,
 poor me!!

A lonely spot I then did seek;
 Upon my knees, Him to entreat.

The brute creation I could see,
 Oh! how I wished like them to be
 They had no soul to send to hell;
 And there I thought I had to dwell.

No place of rest that I could find,
 No comfort for my troubled mind;
 In this distress both night and day,
 I cried to Him to direct my way.

To save my never dying soul,
 And through His blood to make me
 whole,
 At His own appointed time,
 He gave me peace within my mind.

He freed my weary sin tossed soul,
 My wounded spirit He did make
 whole;

My burden of sin He took away,
 Oh that happy, happy day.

I felt to be in His embrace,
 Included with His chosen race;
 Praise and love within my soul,
 For His great mercy that made me
 whole,

To Christ our Saviour then did flow
 And to all His people here below.

I had no enemy in view,
 All things appeared divinely new,
 Unworthy as I feel to be,
 I hope he has remembered me.

LIFFIE HONEYCUTT

I wrote the above lines eight
 years after I received my little hope,
 which was many yars ago. The pen-
 manship is barely legible because
 of its age and if this is not an ex-

perience of grace, I humbly confess
 that I have none, yet in this I feel
 to hope that I have heard the sound
 of the wind, but cans't not tell from
 whence it came nor whither it go-
 eth.

This was written by me one lone-
 ly Saturday afternoon which is
 sweet to my memory. I had a very
 strong impression to write and it
 was only through this medium that
 I obtained rest and peace of mind.

EXPERIENCE

Dear Brethern and Sisters:

For the relief of my mind I feel
 I must try to write down a few of
 my trials, in this low ground of sin
 and sorrow, as I feel so much to be
 at the mercy of the dear Lord at this
 present time. Until I am made to
 realize more and more that there
 dwelleth no good in me, and with-
 out Him, the Most High Supreme,
 I can do nothing. Ah! How I do de-
 sire the prayers of the dear people
 of God. I do often feel so guilty and
 prone to sin I fear that's I'm not
 born again.

I do try in my weak way to ask
 Him to guide my weak and weary
 feet that I may not stumble nor
 fall by the wayside. I sometimes
 go with such a heavy laden or bur-
 den until I was made to wonder,
 and yet I have found myself ex-
 claiming, "Oh Lord, what have I
 done that I must suffer so."

Yet I feel that it's good to suffer,
 thus to bring Him near us, or that
 we may trust in Him with a stronger
 faith. I so often wonder is there any
 more of God's people if I should
 be one, that mourn as I do. I feel
 sometimes that I fail to show my
 thanks and appreciation as I should.

I perhaps do not humble myself to Him as I should, but I must look to Him who maketh one humble and bow to Him; for my experience is we cannot go to Him until He first comes to us.

But my greatest fear is has He ever visited this poor hell deserving sinner as I feel to be the most of my time. And I go begging most every day and feel like some poor cast-away which makes me often doubt the call or whether I am called at all. I do not know whether I have had any experience of the grace of God or not. But I do feel he has blessed me at times, and furthermore He has all power in heaven and on earth. Without Him we can do nothing, and if we are saved it is through and by the grace of God, not by anything we can do or ever have done.

I want to say I love you all with a love that can never be told, it is inexpressable; though I feel to be the least among you all, if one at all.

Oh, how I can witness with Paul when he said he was less than the least of all. What a deep meaning this has and how low down he did feel to have said such thoughts. And we have to be brought to the same degree, to the same place that Paul was brought to feel our disobedience and our sinfulness. So we can all see our own sinful ways and not our brother's, for if we watch our selves we will do well.

A few months ago I had a dream that bears on my mind. I feel there is something to it somehow, but I know not what. I dreamed that my sister who is dead was living and we were left in our home alone ex-

cept for my two children. We were not afraid but yet we felt lonely and I went out on the porch and there came three white sheep and I spoke to my sister about them, and she said they are so clean and white. Then there appeared three shepherd dogs as if to mind them, and I was astonished at all this, so then it was night and I began shutting the door and preparing to retire. When I went into our room there the three dogs came to our window, put their heads up to the window and looked in it seemed until they saw sister and myself, we being the only ones in the room, they turned and walked away and I suppose lay down. I had no fear of being alone as these shepherd dogs were watching over us, yet I did not see the sheep any more, but when I awoke this was on my mind.

There is a beautiful land far beyond the skies, and Jesus, my Saviour, is there. He has gone to prepare us a home on high, and He will come again and receive us without a sigh.

And I did not sleep any more that night and it has been just as fresh with this poor, weak worm from that night until this day.

I feel at this time that I could write more but will stop and if I have said anything that anyone feels is not right please pardon and forgive me, as I feel I need forgiving every day. So may the dear Lord bless us all to live in peace and love one with another.

And if anyone has a mind and feels impressed to do so, please remember this poor sinner in your prayers.

RENA FUTRELL

MY GRACE IS SUFFICIENT FOR YOU

To the Household of Faith:

I am feeling lonely, cast down, and discouraged. I am wondering in the language of Jesus to Paul when he had besought the Lord thrice to remove the thorn in the flesh, the messenger of Satan that was given him to buffet him, His answer was, "My grace is sufficient for you."

Can it be true that one so holy and pure and righteous does, through his love and mercy, bestow grace unto a poor unworthy sinner as I am?

I feel that it is only by His grace that sinners are saved. God so loved the world that He gave His only begotten Son to come forth into the world, live and do His Father's will, keep the law to every jot and tittle, to be crucified, die, be buried, come forth from the grave, remain on earth, appear unto his disciples, walk with them, commune with them, and ascend back unto the Father, all for the salvation, justification, and glorification of His chosen people, the bride, which is the Lamb's wife.

This free favor which is the grace of God is entirely without merit on the part of the creature. None except those who have experienced the just condemnation on account of sin know the richness of God's grace in pardon and forgiveness of sin.

Not only in pardon and forgiveness of sin unto salvation through regeneration of the new birth, but also by preservation through and by the Holy Spirit to enable the saints to perservere here in this

world. I am sure the Israelites could not attribute the gift of God through Moses as the law giver and leader to lead them from the Egyptian bondage through the wilderness with their many trials therein, to the Red Sea where they must stand still and see the salvation of the Lord, to any other cause but that of the grace of God.

An surely, when He told Moses to stretch forth his rod over the sea and the waters divided, the dry land appeared, and they marched through dry shod, no doubt men, women, and children, from infant to aged ones, all by the grace of God.

This is setting forth the children of God being brought to the end of the law, therefore unto Christ and when deliverance comes we can rejoice in the land of Canaan, eating the milk and honey; not because of good works on the part of the creature, but by the free unmerited favor of God.

Some examples of the New Testament are:

The publican, or sinner, who did not feel worthy to lift his eyes to Heaven, but smote upon his breast saying, "Lord, be merciful to me, a sinner." He was justified in the sight of God rather than the Pharisee who prayed the long prayer, thanking God that he was not as other men. He paid tithes of all he possessed, seemingly doing a good work.

The thief on the cross saw himself justly condemned before God and cried, "Lord, when Thou comest into Thy kingdom, remember me."

He received the very comforting

answer, "Today shalt thou be with me in paradise."

The leper who cried out, "If Thou wilt Thou canst make me clean."

He received the very definite answer, "I will. Be thou clean."

The blind man, blind from his youth, received sight from this Jesus of Nazareth, not having to pay the labour of his hand, nor silver, nor gold, but by the mercy of God, that free favor of the gift of God of faith, hope and charity, giving an inheritance that is incorruptible and fadeth not away.

Now we consider something concerning the grace of God. Paul now feels his weakness in the flesh, how infirm, how sinful and by the lust of the flesh he is so subject to the evil, cunning devices of the devil; there is, however, something about him that did not want to be overcome by this messenger of Satan.

He desired this thorn in the flesh to be removed. While he did not get the desire for the thorn to be removed he did receive the assurance from Jesus who said, "My grace is sufficient for you." So not only when he was imprisoned did the doors come open and he could come forth, but in shipwreck, in perils and many other hard trials God's grace was sufficient for him.

Also, we think of Daniel when the king forbade the serving of the living God. He decreed the bowing to false images. Through the gift of God in faith, Daniel bowed to his God. The grace of God was sufficient to lock the jaws of the lions and Daniel was unharmed.

So also the Hebrew children were ordered not to serve this God of

Grace but to serve the false Gods. The Hebrew children did not heed the decree of the king but continued in faith to serve this holy and righteous God. They were cast into the firey furnace.

Though it be hot enough to consume those who cast the Hebrew children into the furnace, when the king looked in he saw four, one of which looked as the Son of man. This grace of God took the Saviour of sinners into the firey furnace as the three Hebrew children came out without the smell of fire on their garments or a hair of their heads singed, not by meritorious works of their but by the grace of God.

Though our trials may not seem altogether as hard as these, yet I feel it emblematically sets forth the principles of the world against the church and how God by his grace delivers out of them all.

I suppose there are time with each one of us that we feel that all is against us, but sooner or later the God of grace shows forth his delivering hand and poor fearing, doubting ones are made to rejoice in a Saviour's love and can sing "Amazing Grace how sweet the sound That saved a wretch like me, I once was lost but now am found, Was blind but now I see."

Dear ones, I have a hope that by the grace of God, this poor sinner has been saved from ruin and death and been born again of a spiritual birth and entered into the kingdom of God. For these forty-one years I have had a home with the church in sweet fellowship only by the sufficiency of God's grace.

Through many hard trials both

natural and spiritual, it is only by the grace of God that I am still active to go from place to place and be received in the homes of my children, brethern, sisters, and friends and mingle in church capacity as I hope in full fellowship at home and abroad, not by meritorious works on my part but alone by the grace of God.

Thanks be unto God for his unspeakable gift. May his abounding grace abide in the midst of Zion forever.

With much love to the saints of God throughout our country,

ELDER L. A. JOHNSON

THE MUTUAL FAITH

Romans 1:12

To the Saints,

That are in Rome, beloved of God, called to be saints, I come to you in fear and trembling to write concerning the faith of the elect family of God. I do not know how to write in order to satisfy all Landmark readers, for I must confess that oftimes I am not satisfied with my writing after it has gone forth among our people. There is a fear that belongs to the people of God; a fear that identifies wherever they go, and I may safely say that it separates them from all others.

Faith is the gift of God. Sometimes in our natural sphere or existence we receive a gift and we remark that it is just like so and so to give it. It will be well for us to acknowledge that it is the prerogative of God to give faith, I do not know other source of faith, I do not know of it. Brethren, let us think for a moment about faith. Is there any place in the lids of the Bible that

says we ought to have faith? Have we any semblance of scripture that gives to children of God ability to have faith? No, is the answer to all such quibbling about this gift. Without being tedious, and I hope without being contentious, let us repeat that faith is the gift of God. (Eph. 2:9). Now which faith is the gift of God? WHICH FAITH? Are there two? I am as far behind as all the New Testament writers. I have never known two, and must confess that I often doubt and fear that I have not known one faith. But I want to declare to the children of God, that there is one faith. I am not able to claim that I have ever been in the faith for I am enabled to say that I hope to be in it, but I am not afraid to say that my brethern are in the faith. I do not hesitate to say that the Old Baptists are in the faith. It is important to me to have fresh assurances that I am a member of his little ones, but to the church it is of very small consequence as to whether I am in it or not. To my brethern it is a wonderful thing to be embraced in the purpose of God that has purposed in Jesus Christ for this doctrine or faith to be contended for (Eph. 1: 9, 3, 11).

Now we have as many lords as we have faiths. If there is such a thing as two faiths, the same scripture that gives us two faiths also gives us two Lords. If we have two faiths and two Lords then we are on the right track to have a plural number of baptisms. If this was true when Paul addressed the saints at Rome it does seem that he would have given some hint as to which faith they were comforted in. That

there are gods many and lords many we cannot deny (I Cor. 8:5), but we find no comfort in any Lord save he who is our Righteousness (Isa. 54:17). The one faith is a gift of God. We do not fear about leading astray when we write to the people of God and tell them about this gift. This world (that is without hope and without God in the world) complain that we preach one thing all the time; that anywhere you go the Old Baptist preacher will talk about grace before he gets through. Ah, dear saints there is a reason, a God-given God-wrought reason for this sameness. The organizations of men may have more than one faith, but our Head and Husband is a jealous God. He will not divide the praise and honor with any of his creatures. He gave the church one faith, a mutual faith.

We hear much about the ages of the world. I often make the expression that time changes everything. It is misleading to make that kind of expression, for while things change, the nature of things does not change all truth about God is the same yesterday and forever. The faith of Paul and the saints at Rome is the same faith that the saints have now. The faith that Paul and the churches that he went to were settled and grounded in (Col. 1:25) is the same faith that any minister of the Lord and his brethren and sisters are settled and grounded in now. Faith is faith, whether it was in action in the saints a thousand years ago or yesterday. It is mutual in this the Twentieth Century of so-called enlightenment and progress. The minis-

ter does not have one kind and the balance of the church another kind. The going of a minister to his churches is about like Paul going to his; it is by faith moving each of them out and away from the things of this world to a life of servitude in the kingdom of God. It is not a different faith that causes the hearers to go, but there is the same desire wrought in one that there is the other. Paul's imparting some spiritual gift and the establishment of the saints are each flowing out of the gift of God. Preaching grace, first, last and all the time will establish churches. I do not mean that this world cannot establish anything by preaching another or more than one faith, but I do want to be understood that they can never be comforted in the mutual faith. This mutual faith is not limited to a church capacity for many children of God are comforted in the mutuality of the faith of God's humble poor, who never have been united to the church. But in this it is not a difference in faith, but the one that measures out the faith has not been pleased to give them a sufficient measurement to enable them to enjoy church privileges (Eph. 4:7).

How precious are the words of the apostle in another place. As he launches forth from his prison he beseeches the saints to a walk worthy of their vocation. If I am not mistaken it is very comforting and precious to me as I write these grand truths to you, and I hope I have felt and do feel the hand of the Lord that has set me behind and before (Psa. 139:5) and enclosed me in his all prevailing love

(S. S. 4:2) to the end that I cannot ramble about as I once did (John 21:18; Gal. 5:17), but that he keeps me as a poor beggar at his feet begging for grace. If our faith is mutual, and it is, then is it not an established fact that we are all prisoners of the Lord. This beseeching them to a worthy walk is not a prisoner begging freemen to do something. No, sir, dear saint there is none free. You are bought with a price, the sin-atonement blood of the Lamb, and you are no longer free. **This worthy walk that the apostle beseeches his brethren to follow, does not produce any bombastical, sporadic spells of following in this mutual faith. It is in all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace. For, says he, "there is one body, and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all. This is the desire of Paul as he comes to write to the saints at Rome. May it be our desire to have this mutual faith, this one faith, to guide us as we journey along this life. And this mutual faith is enough. If it is the gift of God, and it is alike to all, and to accompany that mutual faith we have one body, or one church, which is the Old Baptist, and we have one Spirit, and our Lords are limited to one, and our baptisms are all removed except that one, and we have one God and Father, and he is above all and through all, and in us, is it not a fact that we have in this mutual faith all that a child of God could ever desire?**

Could there be one thing added to this mutual faith? It could not be more than one body, nor Spirit, nor hope, nor Lord, nor faith, nor baptism, nor God, nor Father. If all these things are given to us, we shall be comforted in them as we come together here. But I have something else for you, dear saint. The best is in the bottom of the barrel, for we think hope is all gone a precious promise is dropped into our soul that the barrel shall never be empty any more (I Kings 17:14). This mutual faith shall accompany you to the portals of death, and you will be comforted by the mutualness of a gracious God. In the city that is laid out four-square (mutual in every way) you shall behold the fruition of that faith into a glorious reality where you shall forever and forever drink endless pleasures in with all the blood washed through (mutual), and the same song shall be sung, which song is, Salvation is of the Lord, which is mutual with the church now and forever.

Your servant for Jesus' sake,
 WILLIAM D. GRIFFIN
 Covin, Alabama

CREATION

In the 24th Psalm it is evident David was propounding a truth full of spiritual elements, and using symbolic language to express, when he said, "The earth is the Lord's, and the fullness thereof." "So God created man in his own image in the image of God created he him, male and female created he them." Gen. 1:27. Then too, "And the Lord God formed man of the dust of the ground and breathed into his nos-

trils the breath of life, and man became a living soul." Gen. 2:7. We note this creation precedes this formation, or such is disclosed by the testimony, in this formation evidently man is a small, very small, particle of the earth, he being dust, it is almost unthinkable. But enough of this substance called dust, compact, would of course, constitute an earth, then to the very small particle called dust of which the Lord formed man is yet some little part of the earth and regardless to how small that man is of the earth in consequence of his formation, man is yet dust, a very small portion of earth, and David says the earth is the Lord's. I can't feel that David was alluding to this literal earth upon which we reside, except in a symbolic term, notwithstanding all things belong to God in a creative sense, and concerning them God possesses all power, and all things are at the use of God and also at his disposal, as seemeth to him good. For the sake of clarity (then I will say the earth or the man, is the Lord's by every law or conceivable right. It is not even possible for man to ever raise himself above his material formation unless God were to change (which he will not do). Man is doomed to the dust; how empty and vain are his bewailings before God for a change. He is doomed, I say, not just one man, all men are doomed to the dust, their material formation. We, all of us, must return to the dust, or earth. There is, however, some little crumbs of comfort in this, though, owing to the possessiveness of the Lord, as expressed in the text, we cannot return

without the knowledge and consent, accompanied by the sovereignty of the will of God, being the Lord's.

Not only is the earth the Lord's, as symbolized in the text, but the fullness thereof also, so of whatever it is that man is full of, that belongs to the Lord. Evidently the Lord did not form man empty and leave him to fill himself. Evidently, again, if his fullness was completed of the Lord, and was of the same material substance as his formation, it is not possible to expect anything clean to come out of man.

In the dust abides multiplied millions of impurities, the very scum of the earth, the substance of the formation of man. Beg, plead, pray as we may that fact remains, God having founded it upon the seas and established it upon the floods, gives great room for the more treacherousness of this earth (or man), probably accounts in a great measure for his restlessness, his eagerness to torrent, his tenacity to hold forth, but cut continuously with ripples and rolled back and forth, unconscious of his establishment and the uncertainty of the same, being established upon the floods. However certain that man might feel concerning his establishment, there is a flood awaiting him somewhere, owing to this precariousness, who among us all is able to ascend unto the hill of the Lord? or who shall stand in his holy place? Beloved of the Lord, privilege me here to say by many sad experiences I have learned I cannot, having felt the foundation crumbling under my feet so many times when I would make the effort

of ascension unto the hill of my blessed Lord, and having been beaten and slashed so many times with the raging billows of the food, teaches me to know of myself I cannot make the ascension. Such experiences have also taught me respecting my inability and depravity before God in all things, by such sad experiences I learned the truthfulness of the words of Jesus, "for without me ye can do nothing," John 15:5.

Continuing David says he that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Owing to the formation of man, and the material substance from which he was formed, and his mechanism in its entirety, man evidently by his formation and certainly not by his creation, fall or come in the above category, there we must look elsewhere for one with clean hands and pure heart, who is not guilty of lifting his soul to vanity, nor who has not sworn deceitfully, in our looking we hear prophetically in Isaih 45:22-25 "Look unto me, and be ye saved, all the ends of the earth: for I am **God, and there is none else.** I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely, shall one say, in the Lord have I righteousness and strength, even to him shall men come and all that are incensed against him shall be ashamed, in the Lord shall all the seed of Israel

be justified, and shall glory." The poor old publican who went up to pray smote upon his breast with a sinful heart expressed the contents to God, thus: "God be merciful to me, a sinner." But Jesus in his prayer, with his eyes lifted to heaven, exclaims "Father, the hour is come, glorify thy son, that thy son also may glorify thee." An evident token of his need of the glory of his Father, I do feel the glorification of God in respect to Jesus, is the glorification of God in respect to his people, by reason of Jesus being the one, and only one, capable of lifting up clean hands, pure heart, soul without any vanity, or vain glory, a heart not blurred with oaths of deceit. It seems evident the people whom God formed for himself from the race of Adam glean all of their life and glory, and receive all of their righteousness and blessings, alone because this man who was such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens and by reason of his righteousness and true holiness, and according to the eternal purpose of God which purpose God had in Jesus Christ. Jesus imputed his righteousness to this people chosen of God before the dust of the high hills were, and when there were no rivers abounding with water, no compass yet set upon the deep, this man Jesus Christ was with God, along with all the people of God, and in covenant, concrete in all its terms, their destinies were fixed, both for time and eternity, not an atom can pass or fail to pass by reason of the severity of God, in the protection and love of God

for this people whom he formed for himself. This is the generation of people who seek God, and who do not seek in vain, but seek and find, because for them Jesus ever intercedes equally as true as when he lifted clean hands, and expressed from a pure heart in their interest and stead. Oh, surely they are the Lord's, and of his fullness have all we received and grace for grace. I trust I am one of the number in some little way. I am hoping to that end.

Affectionately to all of you,
ELDER F. A. COLLINS
 Hartford, Alabama.

LOVE AMONG GOD'S CHILDREN

Dear Brother,

For some reason I am thinking of you and the many brethern and sisters and friends. I believe theirs is a love that exists among God's children that makes them close to each other. This love is given by God and he places it so deep in our hearts that nothing can separate us from the love of God. This flesh is so weak and is against the Spirit of God that many times it causes us to have many doubts and to feel that surely we are deceived and have deceived others. Somehow of late I have felt that God has been merciful to me and yet I have felt that cast down feeling and that feeling that I was chief of sinners and somehow as we go through this life we have experiences that live on in our mind. Sometimes it is showing us God's power and again it is showing us the weakness of man, and how boastful man is and what he will do when he is in the fleshly mind. Just look at Judas

how he betrayed Jesus and yet this was God's purpose that Judas should do as he did. Remember how Peter denied that he knew Jesus when he was weak and remember how he wept when he remembered what Jesus had told him. So you see Peter still loved Jesus, but yet he was still in a body of flesh. So you see if Peter would deny Jesus there when Jesus was on trial what will such fellows such a I am do unless we are kept by the grace of God and led by the spirit of God. We will walk after the flesh and mind the things of the flesh until our pure mind is stirred up.

God has a way of making us willing in the day of his power and I sure am glad that He rules and reigns. Sometimes I am made to say as Jesus said when He asked the Father to forgive for he said they know what they do. When I see brethern and sisters following in the way of the flesh and will not hear the other brethern, I realize they are not aware that they are following the flesh. So I am made to ask God to have mercy on them and all of us for we all have this natural body. I am glad this world is not the home of God's children, but that He has a home for them where flesh and blood will not enter, but where they all will be perfect and satisfied.

May God bless you together with your family and the whole Landmark staff, and all people throughout this world especially His children. When you have a mind to pray remember me.

A little brother in Christ, I hope,
LESTER E. LEE
 Dunn, N. C.

ENJOYS THE LANDMARK

Dear Mr. Gold,

Enclosed you will find a money order for two dollars (\$2.00) to pay for the Landmark from March 15, 1949 until March 15, 1950.

I enjoy reading the Landmark because I am not able to attend church very often.

Here is a clipping from a paper written by the late Elder Elijah F. Pearce of Princeton, N. C. I would like for you to publish for the readers of the Landmark, as it has answered a question that has been on my mind for a long time.

Hope you will be blessed to publish the good old Landmark.

Unworthy sister if one at all,
 MRS. Z. M. BURCHETTE
 Route No. 2
 Raleigh, N. C.

THE ONE CHURCH

To the Editor:

"My dove (church) my undefiled is but one, she is the only one of her mother, she is the choice one of her that bare her." The Song of Solomon 6:9.

"Upon this rock (Christ) I will build my church; and the gates of hell shall not prevail against it." Matthew 16:18.

This church is neither denominational nor protestant. It is "the Church of God." I Corinthians 1:2. The only one church. "The bride is the Lamb's wife." Revelations 21:9: "The elect lady." II John. "The chosen of God and precious." I Peter 2:4. This church was organized in the eternal mind and purpose of God before the world was. Ephesians 1:4.

The number chosen to make up

the jewels of His mercy for the church is so definite that one cannot be added or one taken from it. Hebrews 12:22, 23. Christ is head of the church. Ephesians 1:22.

Church history says: "A community, not founded at the right time is not the kingdom of Christ." "If Popery was born too late, or is too young to be the true church, what shall be said of these communities (so-called churches) born in the past three centuries? They are all too young by largely more than a thousand years, No church that came into existence since the death of the apostles can be the church of the living God."

"Any organization founded this side of Christ and His apostles was founded by the wrong party, at the wrong place and is too young to be the Church of God. Therefore, Roman Catholics, Lutherans, Presbyterians, Methodists, Missionary Baptists and others were born too late and cannot be the Church of God."

Quench not the spirit,

ELIJAH F. PEARCE
 Princeton, N. C.

LOVES THE LANDMARK

Zion's Landmark
 Wilson, N. C.
 Dear Sir,

I am renewing my subscription to the Landmark to January 1, 1950. I have not missed but one issue. I love the Landmark. I think it is a good religious paper. May the good Lord bless us all.

A friend,
 E. W. WALTON

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,
N. C.

VOL. LXXXII

NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 15, 1949

WHAT MUST I DO TO BE SAVED

Acts 16:30

After the Spirit has convinced us that we are sinners and enabled us to feel in our hearts to be lost; then we want to know what to do to be saved.

I have heard various answers given; but the answer generally given is "Christ has come and made the way passable and possible; it is free to all Adam's posterity on condition of our accepting it."

That every person born in the world has a spark of grace, which if properly used will kindle into a flame and result in our salvation, that we can give our hearts to God and make a complete surrender of ourselves to Him, which is necessary for us to do in order to be saved. The Psalmist says, Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the

morning; thou hast the dew of thy youth." Psalms 110:3.

The Spirit first makes willing by convincing us we are dead in sin, and are lost without a Saviour, and convinces us there is but one Saviour, and we begin to look to Him the first time in our lives. The answer to all such inquiries is "Go believe in the Lord Jesus Christ and thou shalt be saved." The natural sun is said to be the center of our universe, and all heavenly bodies move around and receive all their light, heat and energy from it. So Jesus Christ is the center of the Spiritual universe, and all God's children receive all life, peace, comforts and strength from Him. He is the light of the world, we have no light till He shines into our hearts.

If we fear Him He rises unto us the Sun of Righteousness, and we grow up as calves of the stall. It is not what we do for Him that saves, but what He does and has done for us. He came into the world to save sinners. He first convinces us we are great sinners, then He convinces us He is a great Saviour. He speaks and it is done, He commands and it stands fast. We cannot buy anything with out money, we cannot earn a heavenly home by our labors. He gives His sheep eternal life. He comes to them when they are not looking for Him and when we are not inviting Him. He first comes in the person of His spirit and makes them willing to be God's anything and to be saved in His own peculiar way, and there is not salvation found in any other, only in the name of Jesus of Nazareth.

When the day of Pentecost was

fully come, and three thousand were added to the church, it was not so much in Peter's preaching as was the Spirit's teaching that added three thousand to the church. They could not hear Peter's preaching without the Spirit's teaching. The most of them had seen Jesus, his preaching and miracles, some of them had seen Him die, but none of these things changed them. But when the Spirit came and showed them their sins the situation became desperate and they cried out, "Men and brethern, what shall we do?"

Peter knew they were fit subjects for baptism and told them what to do. A person cannot be baptised in the name of the Father, Son and the Holy Ghost until they are taught of the Lord or quickened by His spirit. To be baptised otherwise is nothing more than mockery. Jesus says, "He that believes in me hath everlasting life." That is the reason they believe in Him, because they have eternal life abiding in them, being justified by faith which is the only evidence of those things which are not seen. We hear of them by the hearing of the ear and read about them in the Bible, but we only know of them by faith.

B. S. COWIN

MARY

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" Luke 1:34.

According to the laws of nature this was impossible as she was a virgin, but the prophet had said that a virgin should be with child, something never before known to

be, but this is what takes place when anyone is born of the spirit. The Holy Ghost comes upon them, the power of the Most High overshadows them, and that holy thing conceived within them is Christ, in them the hope of glory. This is something the world does not believe, that true religion is an inspiration.

That which is natural never becomes spiritual in this life, our bodies will be spiritualized in the resurrection and old things pass away in regeneration and we become a new creature, not in body but in spirit; have a newness of life which we can never understand nor explain, but it is the secret of the Lord. It is a white stone, and a new name written therein, and no one knows but he that receives it.

Mary wants to know how a virgin can be a mother to a child, and she is assured that it will not be in accordance with natural laws, but in accordance with a divine plan, but it will be sure and He will inherit the glory that was David's, his father, but His kingdom will be an everlasting one.

He will not have an earthly father, but be in all respects the Son of God, and will have all power in heaven and earth and none can hinder Him. He will die for the sins of His people, will rise from the dead, ascend to heaven and live forever.

Mary, like all true children of God, wanted to know how this could be; knowing nature could give an answer. She knew she could not have a son and be a virgin.

"The Holy Ghost shall come upon you, and the power of the

Most High shall overshadow thee", or prophecy will fail, and the Son of God will not be born. But prophecy cannot fail, Jesus will be born at the time and place appointed, the wise men will see his star, the shepherds will hear the angels announce his birth and birthplace, will go and see the Babe and will know He is the Son of God for the spirit will tell them so with such assurance that they, like Mary, will know. Every person who is born of the Spirit has an experience of being overshadowed by the Spirit. They are made to be sons of God, old things pass away, and all things become new. They do not have new bodies but they have new thoughts, new desires, and they give time to prayer, praise and thanksgiving, when they heretofore had no such desires of the mind. They cannot praise the Lord enough for His mercies to them and they feel all things are the free gifts from God.

The power of the Holy Ghost as shown in the scriptures in like all God-sent powers, irresistible and unknown, it can make the vilest sinner a true disciple of the Lord. It can make the mocker a preacher and make the tongue of the dumb to sing, and praises to come from the mouth of him who knew only cursing and most bitter language. Our Saviour calls Him the Comforter.

B. S. COWIN

MEETING AT ANGIER CHURCH

The Church at Angier, N. C. met on Sunday morning, November 7, 1948, at 10 o'clock with the following Elders and Deacons in the midst of a large assembly of brethren, sisters and friends for the purpose of ordaining Brother J. S. Collins to the full work of the gospel ministry:

Elder J. T. Lewis of Angier Church, Elder J. S. Stephenson of Rehoboth Church and Elder E. L. Ferguson of Gift Church, together with Deacon W. G. Williams of Gift Church, Deacon L. G. Pollard of Little Flock Church, Deacon J. D. Stancil of Smithfield Church, Deacon R. A. Langdon of Rehoboth Church and Deacons Stokes Lawrence and M. E. Fish of Angier Church.

The Ordination Prayer was offered by Elder J. S. Stephenson and the charge was delivered by Elder J. T. Lewis. Then the Presbytery proceeded to the laying on of hands and each expressing their feelings as they felt moved in their experience, words of encouragement for the brother and bidding him God speed in the solemn work which they had set him apart to do.

Done by order of Angier Church in conference Saturday before the first Sunday in November, 1948.

ELDER J. T. LEWIS, Mod.
M. E. FISH, Clerk

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Enclosed is my check for \$5.00, \$3.00 to go to my subscription account, the other two to be used in whatever way to the best interest of the dear old Landmark. You be the judge. Please pardon me for being so negligent. I have been a subscriber for more than fifty years, after serving my county (Yadkin) as register of deeds and clerk of the Superior Court for twelve years and then president of the Bank of Yadkin for forty-five years I am now retired for the rest of my days. I am now in my eighty-ninth year—health not so good, crippled up with rheumatism and arthritis in my legs and feet and can not get out in the open only during the very driest weather. Am living a rather lonely life. My dear companion died three years ago. I now get more real pleasure from reading the good old Landmark.

W. A. HALL

Yadkinville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JUNE 1, 1949

NO. 14

PSALM 68

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

Bless ye God in the congregations; even the LORD from the fountain of Israel.

There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Because of thy temple at Jerusalem shall kings bring presents unto thee.

Rebuke the company of spearmen, the multitudes of the bulls, with the calves of the people, till everyone submit himself with pieces of silver: scatter thou the people that delight in war.

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord. Selah:

To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his love, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

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

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ELDER T. F. ADAMS Willow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

HOW SHALL I KNOW?

How shall I know that I am His
Or know that He is mine,
While I am only a withered branch,
And His the living vine?

How shall I know I'm born again,
Of His Spirit from above;
When I am only justified
By faith which works of love?

How shall I know I am saved,
While through this world I grope
When the scriptures plainly say
That I am saved by hope.

How shall I know that I'm re-
deemed
While traveling through this sphere
Since I can still to Bethel go
The evidence is there.

What shall I give in sweet exchange
When Jesus by His groans
Has cancelled all the debt I owe
Without a broken bone.

Then glory to God who forever
reigns
Has uttered "Peace be still"
May I only to Him live
In accordance to His will.

How shall I know I love the Lord
Since I a sinner be
The only reason that I know
Is because He first loved me.

He loved me when dead in sin
And gave me eyes to see
That I was far away from Him
But His grace has set me free.

I cannot see the spiritual things
That He so freely gives
And only by faith can I know
That my Redeemer lives.

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

A THOUGHTFUL DISCOURSE

Elder T. F. Adams
Willow Spring, N. C.
Dear Brother Adams:

With the consent of our precious brother, C. W. Vass, of the Norfolk Church, I am sending you a copy of a letter that he wrote to his father in reply to a request from him. After reading it I felt like it was worthy of space in the Landmark. I visited my father a while tonight and gave him the letter to read, after which he said, "I consider Brother Vass a sound brother well established in the doctrine."

Brother Adams, it is with great fear that I attempt to preach to the people of God taking into consideration such inspired brothers as above referred to and others. Not many days pass but what I think how little my understanding is in regard to the inspired word of God. Quite often it appears to me that I will soon have to stop for I know so little. Sometimes I think that maybe I don't read my Bible enough is one reason that I do not preach as I would like to. It seems

to become a habit of mine to read my daily papers each night and then if not too sleepy probably read a little in my Bible. It appears to me at times that I am more concerned in the news and events of the world than I am in the written word of God.

Paul in exhorting Timothy said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Sometimes I feel that studying or reading tends to stir up our mind and enables us to meditate more upon it. I appreciate and enjoy those that are blessed to confine themselves to the subject under consideration and explain it to the best of their ability that God gives them.

I trust you will see fit to approve the letter of Brother Vass and that I will soon read it in the Landmark.

Yours in a blessed hope,

R. B. DENSON

Rocky Mount, N. C.

We are glad to publish the enclosed article written by Brother Vass. We believe our readers will enjoy same.

T. F. ADAMS

1901 Parker Avenue
Portsmouth, Virginia

Dear Father,

You asked for my views on Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself partook of the same; that through death he might destroy him that had the power of death, that is, the devil." Now the children here has reference to the children of God, His

covenant children, and not the children of the world or the natural seed of Abraham. The spiritual seed of Abraham is under consideration, that is, the elect family of God chosen to salvation from eternity—the whole election of grace. As we understand, they were chosen in Christ, the spotless Lamb of God, and given to Him in the covenant of grace ordered in all things and sure before the foundation of the world, their names being written in the Lamb's book of life which was sealed with seven seals. And none was found worthy to open this book except the Lion of the tribe of Judah. This book is eternal and unconditional election which is the foundation of God referred to in this Scripture: "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." We are admonished in the Scriptures to make our calling and election sure, not to make it sure in itself as to the act of God in decreeing the salvation of a definite number of Adam's fallen race, but to make it sure to others by an orderly walk and a godly conversation, to give evidence of sonship by giving a reason of the hope we have professed. We also seek to make our election sure to ourselves by pondering the dealings of the Lord with us in experience. Sometimes I have thought surely I was embraced in his love, which was the moving cause of election, by the things I have experienced. We desire to be established in things pertaining to the kingdom as enabled, but find many things in the wilderness journey to produce doubts and fears. Another Scripture I would like to

quote in connection with the Scripture quoted above is this: "For the children being not yet born, neither having done any good or evil that the purpose of God, according to election might stand, not of works, but of him that calleth." Romans 9:11. The purpose of God in election must stand sure and firm, and this insures the final perseverance of the saints and their enjoyment of consummate salvation in the realms of ineffable light. The security of the saints is built upon a firm foundation of electing grace. The suretyship engagements of the Son of God in the chambers of eternity made their salvation certain. The children of the King are His by gift, also by purchase for He purchased them with His own precious blood which was shed on the cross of Calvary when a fountain was opened in the house of David to take away uncleanness and sin. Here an effectual remedy for the leprosy of sin was prepared for application to everyone of the jewels of mercy. Here they were redeemed from under the curse of the law which bound them and which knows no mercy while the gospel knows nothing else. Here complete satisfaction was made to Divine justice for the sins of the people, which were redeemed to God out of every nation, kindred, and tongue. Christ was made sin for them that they might be made the righteousness of God in Him as the Scriptures declare. They are the mystical body of Christ in whom He dwells. They are the invisible church of the Firstborn and the fullness of Christ who is formed in them the hope of glory. Now they

are partakers of flesh and blood because they are flesh and blood with a reasonable soul which is quickened by the Spirit in regeneration. They subsist in the flesh. They existed only in the mind and purpose of God before they were born of the flesh and came into actual being, thus partaking of flesh and blood. Each one is a member of the mystical body of Christ for we read in Psalm 139:15 these words: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." I know this is the writing of David, but the substance seems to have reference to the literal body of Christ not yet formed, but to be formed in the womb of the virgin Mary in due time and to come forth subsisting in His Divine Person. In Hebrews 10:5 we read: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me," meaning a body of flesh in which the Saviour tabernacled here in this world. The pitching of this tabernacle (natural body of Christ) was of the Lord. So when the Son of God took part of flesh and blood he was born of woman, born under the law to redeem that were under the law. He became incarnate or assumed a human nature. He took on a body like ours, yet without sin. A human nature of the line of David was united to the Divine Person of Christ in a mysterious manner. He became what He was not (man) yet ceased not to be what He was from all eternity (the Son

of God) for he was ever in the bosom of the Father. He was co-equal and co-existent with the Father. In other words He was and is as old as the Father. By assuming a human nature He did not thereby become two persons, but is one Person with two natures—human and divine. He assumed or took a human nature that He might suffer and die in the room and stead of His peculiar people. He could not suffer as God, but had to become man in order to be made a sacrifice for sin. His human nature being united to the Divine Person gave His obedience in life and death infinite virtue in putting away sin and bringing in an everlasting righteousness, in making an end of transgressions and leading captivity captive and abolishing the law as a covenant of works. He was the fulfilling end of the law for righteousness to everyone that believeth, for all the demands of the law were met in his perfect obedience and sacrificial death for a chosen generation. The law demanded perfect obedience and He rendered it. It demanded death and He died an ignominious death upon the tree of the cross. He endured the cross, despising the shame. He satisfied Divine justice and arose a mighty Conqueror over death, hell and the grave, and is forever set down at the right hand of the Majesty on high, there to make intercession for His people until He shall come the second time without sin unto salvation to gather in the vessels of mercy afore prepared unto glory. In His vicarious death He sealed the doom of the devil who sought to destroy Him. He did not destroy the devil

as to his being, but destroyed his power. So the seed of the woman bruised the serpent's head as was promised to Adam in the garden of Eden. The devil had the power of death because he introduced sin into the world and sin brought death. So he was a murderer from the beginning and will in the day of judgment be cast into the lake of fire prepared for the devil and his angels, and will no more tempt and torment God's people. He will be the executioner of the sentence of eternal death, which is the second death, and how terrible will be the sufferings of the finally impenitent. Let us hope that the atonement embraced us, that our sins are covered, and that we shall not be forever banished from the presence of the Lord to suffer eternal misery at the hands of the evil one through the wrath of God which will be poured out upon the wicked in the infernal regions. Christ bore all the wrath due to the elect and forever blotted out their sins so that they shall not rise in judgment to condemn them to everlasting pain and misery. Justice will not require payment twice—once from the sinner and once from the bleeding surety.

I will close for this time, hoping that you will get something out of the explanation of Scripture requested.

Your eldest son,
Carlie

**THE UNION WAS SO SWEET
AND BROUGHT COMFORT**

Dear Brother Denson,

After hearing of your little birthday reception, seems I've had a

mind to write you that I might say may it be God's will to spare you to have many more and they be spent in his honor, and your pleasure. You have been so graciously favored by him in the past and may they be more fully manifested as it seems the older we get the more we desire and need the assurance of his love. But though our outward man perish, yet the inward man is renewed day by day. Paul said, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake, for when I am weak, then am I strong." Do you reckon he gloried in them while they were happening or afterwards realizing that they worked together for his good, but I guess it says I take pleasure so that means the present tense.

The closing of our union as well as the beginning was so sweet. We missed you so much Sunday but glad you didn't come back as the day was so cold and snowy. The preaching was so touching and communion most dear I feel too little and so undeserving to even try to speak of such sacred and sweet things, for to me if not deceived, they're the substance and dearest things of all the earth but my fear is how long will he allow such a one as I to remain in the fellowship and enjoyment of such dear people. They're the greatest in all the world yet feel to be the least. Even Paul said, "Unto me, who am less than the least of all saints is this grace given." When grace is properly applied it opens up our book of life and shows all our leaves are stained with sin, it

brings us to the mercy seat upon our knees realizing all our imperfections and without his grace will be banished into eternal woe and nothing but the shedding of his blood could deliver us from this present evil world. Paul, speaking to the Galatian brethren said, "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain." But we were all under the law till Jesus came, made his advent into the world, and made a permanent cure for all our sins. We're blind and in bondage 'til he sees fit to open our blind eyes and open our deaf ears and renew within us a new heart and a contrite spirit. We become alive in Christ through the law dead to the law, given a new life in Christ which proceeds action there has to be a going before of God's love indicated in our hearts before we long for the unsearchable riches of Christ, and unto each of his elect is grace given according to the measure of this gift of Christ, and each has to go in the manner in which he is called, and the one talent gift should not be expected to unfathom the mysteries of his godliness as much as the five but there should not be any jealousy in God's people but rather reverence their brother with a love which is inexpressible and full of glory, realizing God has a perfect right of the same lump of clay to make one vessel unto honor and another unto dishonor, These are the hidden things with Christ, and man receives nothing except by revelations. Some time back I dreamed of looking into the Bible for a text, for what reason I knew not, and a voice spoke to

me and said, "preach Jesus and him crucified." I was so glad I did not find anything by searching but by revelation of Jesus. I often wonder if the little experiences I've had in this life were truly of God and am I his or am I not, and the sweetness and most comforting evidence I have I believe I love a people who are his and have no charms for the allurements of this world and I try to pray daily that I may become dead to the vain and perishable things of this life, but I find myself so discouraged realizing I'm nothing, can't even think on the good things, can't pray, can only look in space on the wonderful handiwork of God, and the imperfection of man finding myself a perfect failure and wondering why God has seen fit to be so good to me yet we find comfort when we refer back to Amos 8:9 "Behold the days come, saith the Lord God that I will send a famine in the land, not famine of bread nor a thirst for water, but of hearing the words of the Lord, and they shall wonder from sea to sea, and from the north even to the east they shall run to and fro to seek the words of the Lord and shall not find it." And again in John 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," and it's in the dark hours sometime he sends his spirit and drives away our fears. We went to Bethlehem this past Sunday and Brother Denson was blessed to speak so beautifully from John. I even so sinful felt to have an over shadowing of his love and I was telling Sis-

ter Perry about it and she expressed herself as feeling the same way at Norfolk in December for that was another time he truly was blessed of God. She said she thought he was blessed with better liberty and greater understanding all the time which I'm sure you have prayed for many times for I know the love you have for him is beyond comprehension for it's both natural and spiritual. While I realize there's no better way maybe to serve God than to serve his people yet I fall short yet I hope my greatest desire is to love God's people with a Christlike love as much as possible and be his anything so as to be in his care and keeping. Brother Denson, please don't forget me when you're blessed to pray for I truly feel the need of God's people. I guess you have your doubts as others but for doubts we'd have no hope. Give my love to Mrs. Denson. I hope you two will have good health and many spiritual blessings through the new year.

Sincerely

Beadie

Elizabeth City, N. C.
302 S. Road St.

**WHY I BELIEVE IN THE
PRIMITIVE BAPTISTS**

I believe in the Primitive Baptists because they believe in giving God ALL power and have no faith in the power of man because when one reads the very first verse of the first chapter of the Bible, "In the beginning God created the heaven and the earth," they know to begin with that God had no outside help in doing this wonderful piece of work, as man himself was not even

formed or created until after this work was finished. Therefore, God is the only self-existing being and everything that has ever happened or ever will happen in heaven or earth has been and will always be according to the will and purpose of God.

I believe in predestination, or the foreknowledge of God. God was before the world began. "ALL things were made by Him and without Him was not anything made that was made." John 1:3. I believe that God not only made the world and everything in it WITHOUT the help of man but "He chose His people in Christ BEFORE the foundation of the world." Eph. 1:4, "predestinated them unto the adoption of His children." Eph. 1:5. Since God CHOSE His people BEFORE the foundation of the world, how could any man conceive the idea that he could save himself or help save anyone else? What manner of man would believe that he had such power and where in the Bible can he prove it? And why would man tell us to accept Christ and be saved when the Bible plainly says, "YE have NOT chosen me, but I have chosen you," John 15:16. It would certainly seem that God has as much right and power to choose His people as He did to choose the Heaven and the earth He put His people in. Nor do I believe that man can gain favor with God, but believe that if he is saved it is by the "grace of God," not by works, lest any man should boast." Eph. 2:8-9. I believe that man must be born again for "flesh and blood cannot inherit the Kingdom of God," I Cor. 15:50. I do not believe

that man has any more to do with the second birth than he did with the first birth, and that both births were in the original plan of God, as is everything else that happens "He is God and changes not, the same yesterday, today and forever," and I believe that the "false prophets" who tell us that we can be saved by accepting Christ, are physicians of no value. I do not believe that I can do good by merely wanting to and that every good deed we do is the gift of God. I am aware of the weakness of the flesh and believe as Paul when he said, "I know that in me, that is, in my flesh, there dwelleth no good thing" Rom. 7:18, and have experiences with him, "But the evil which I would not, that I do," Rom. 7:19, "The will is present with me, but how to perform that which is good I find not." Rom. 7:18. There are those who believe that God will exchange favor for courtesy to Him but David said "He delighteth not in the strength of a horse," Psalm 147:10, nor in the legs of man but He delights in those who HOPE in His mercy. Can man become pure in the sight of God? Can a corrupt fountain send forth that which is pure? Job said, "Who can bring a clean thing out of an unclean, not one." Job 14:4. And Jeremiah, "Can the Ethiopian change his skin or the leopard his spots then ye also do good that are accustomed to do evil." Jer. 13:23. I do not believe that one's salvation depends upon his good works or merits, but upon the will and purpose of God before the foundation of the world and believe the word of God when He said, "I will have mercy

upon whom I will have mercy." Rom. 9:15. One often hears those who say that God did not intend for sin to enter into the world and that it is the work of the devil and God cannot help Himself. I do not believe that neither sin nor anything else in this world is in it unbeknowing to God, for if He created Heaven and earth and created man and put him in it He surely knew that sin and everything else in this world would be here. It is extremely hard for our carnal mind to grasp the significance and the power of God. He has ALL power and NOTHING enters in or happens without His knowledge. Not even a sparrow falls to the ground without Him. Surely then a thing as ominous as sin did not creep in without God knowing about it. However, I believe that though we know that we are sinners that does not prevent the true born child of God from having the desire in his heart to do the best he can, even though he knows he will fall far short.

It is the natural inclination of man to sin, yet those of us who have felt the sting of it and have found ourselves begging for forgiveness would certainly not continue to sin if we had the power to free ourselves of it, and we believe Paul when he said, "There is none righteous, no not one." "For all have sinned and come short of the glory of God." Rom. 3:23. The Primitive Baptists believe themselves to be sinners and so do I, and that what they believe has been given them by revelation for they do not believe they can obtain spiritual knowledge otherwise, for even

Paul said, "I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Gal. 1:12. They do not believe in Sunday School; neither do I, and there is nothing in the Bible to substantiate it. They know it is an old custom started in England to educate poor children who could not pay to go to a place of learning. It was later picked up by people in our country who wanted their children taught the Bible. I do not believe in educating a man to preach, but believe if God calls a man to proclaim His word He will surely put words in his mouth. You cannot find out God by searching and "the world by wisdom knew not God." I Cor. 1:21. The Saviour Himself said, "I thank Thee, oh, Father, Lord of Heaven and earth because thou hast hid these things from the wise and prudent and revealed them unto babes (meaning humble and meek) Matthew 11:25. Usually the Primitive Baptist elders have felt their unworthiness and sinfulness, having been brought down to the bottomless pit and led through the fiery furnace, bound up in the bondage of sin for years before they are made willing to stand before their people; have felt "all used up" and experienced a famine in their soul. They do not contend that they can help man "find Christ" for they themselves only have a "hope" and they know, as stated before, that God does the choosing and did so before the foundation of the world. Neither do they contend that even the chosen in Christ find the way easy. "Because strait (meaning trials and tribulations) is the gate and narrow

is the way which leadeth unto life, and few there be that find it." Matthew 7:14. Even though he has been made willing to preach, I believe that he still feels his unworthiness more and more and only hope that he may "feed his sheep," however, he also knows that he has no choice in the matter for He works and none can hinder, He hinders and none can work. "I will bring the blind by a way they knew not and lead them in the paths they have not known. I will make darkness light before them and crooked things straight, these things will I do unto them and not forsake them." Isaiah 42:16. The Primitive Baptists do not receive a salary for their service and only hope they serve their people in a way that is pleasing to their God.

I have heard many people say that the Primitive Baptists' religion is a fatal religion but I contend that they believe the words of the Bible and do not try to devise an easy plan that will please man. They only "hope" for the mercy and goodness of God and would not exchange that hope for all the sure plans man has ever devised.

I am not a member of the visible Primitive Baptist church and I have never felt worthy to be a member nor have never been made to feel that I could not stay away, but I believe in their doctrine and know, like them, that if I am saved it will be by the grace of God and certainly not for anything good I have ever done or ever will do. I feel myself to be the chief among sinners and know from experience that I am powerless to do the things I would

like to do. Over and over again I do the very things I have said I would not do and I know beyond a shadow of a doubt that there is no good in me. Therefore, I am glad that I believe in a doctrine that believes God chose His people before the foundation of the world and that He has their names written in the palm of His hand, and that He is unchangeable, the same yesterday, today and forever. I know that if I am one of the chosen it will be by His goodness and mercy for I know I have never done anything to gain His favor. It is also a consolation to know that if I was ever one of His chosen I still am for He said, "Thine they were, all thou gavest them me." John 17:6, and of all those thou hast given me I have lost nothing; but will raise them up at the last day." He also said, "My sheep know my voice, I call them by name and they follow me."

I feel to know, however, that He can heal a sick and burdened soul and that God is the only being who can "open rivers in high places and fountains in the midst of the valleys to make the wilderness a pool of water and the dry land springs of water," etc., therefore, I will put my faith in God and "hope" for eternal mercy and I know I am unworthy of His goodness and have often been made to cry out, "Oh, wretched man that I am, who shall deliver me from this body of sin and death?" Rom. 7:24.

MRS. W. C. EDWARDS
417 S. Boylan Ave.
Raleigh, N. C.

DIVINELY DIRECTED

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

My brother,

My mind is directed to talk to you about Genesis 3:15, which is this: "And I will put enmity between thee and the woman, and between thy seed and her seed."

Connected with the above I have been divinely directed to see at least three outstanding fundamental facts; two of which have been criminally ignored by nine-tenths of the ministers of America which claim to be successors of John, Jesus, the twelve, the seventy, Paul and those ministers that are named by him in his several letters to the saints.

1. The words of the text are the words of the Lord God directly addressed to the serpent; therefore indisputably inspired.

2. He also highly inspired that great principal of the doctrine of God and of Christ, called by the enemies of God "tworudism".

3. The text plainly says that He "put" enmity between the devil's seed and the woman's seed, which "put" enmity was outstandingly manifested between the first two born mortal beings, though by Stain, who was not only practically a "child of the devil," but really "was of that wicked one."

That the conception of Cain in the womb of Mother Eve was caused by the powerful influence and overshadowing of the serpent-devil in the same sense that Mary conceived by the powerful influence and overshadowing of the Holy Ghost, I have not the slightest doubt; therefore, Cain was as much

the devil's child as Jesus was the child of God. Eve was truly the mother of Cain, though Adam was no more the father of Cain than Joseph was the father of Jesus. An all-wise God knew of Cain's conception by the overshadowing and influence of the serpent, when He used the phrase, "thy seed," though at that time Cain had not been born.

Abel, together with the rest of Adam's sons and daughters were his begetting, as much so as the rest of Mary's children were of Joseph's loins. Eve was the mother, therefore, of two kinds of people, i. e., "thy seed" and "her seed". Mary gave birth to two kinds; the righteous Son of God and the rest of her children, born only of the flesh. Abel, the first "seed" of Eve was righteous, it seems, from his mother's womb, as was Jesus, but Cain being a wicked "seed" of the serpent from the womb, possessed nothing but the spirit of jealousy, murder, lies and general depravity.

Rebekah, Isaac's wife, was told by the same all-wise God that "two manner (or kinds) of people shall be separated from thy bowels;" one of which the Lord God said by the mouth of the prophet Malachi that such should be "the border of wickedness and the people against whom the Lord hath indignation forever." Jude says of such: "Who were before of old ordained to their condemnation, ungodly men," etc.

Peter says of such: "being disobedient: whereunto also they were appointed." Saint John calls such "the children of the devil." Paul said to Emens: "then child of the devil."

Jesus, by Matthew, calls such "the children of the wicked one." Jesus says of such, "Ye are of your father, the devil," and so on and on. A "his seed", and "a seed of evil doers"; a righteous generation and a wicked and adulterous generation are prominently spoken of in the Holy Scriptures; "the congregation of the Lord," and "a congregation of evil doers" are also set forth; sheep and wolves, and so forth. Yes, "a seed—the elect—shall serve Him; it shall be counted to the Lord for a generation." Psalm 22:30.

"I will put enmity," says the God of heaven, earth, seas and all "deep places", between said two seeds from the serpent's seeds, which has existed between first child in the garden, until the present; since God "put" such there, and shall continue until His coming, when heaven shall be filled with "her seed" and hell with "thy seed".

As man cannot add one cubit to his statue or make one hair white or black, all things, shalt, therefore work together for good to the "Holy Seed" and redound to the glory of God, and for Jesus' sake; for "He doeth His will in the army of heaven and among the inhabitants of the earth." "His hand none can stay" from executing that Divine will. Amen.

Sincerely,
JOHN E. GORE
Mitchell, N. C.

BORN OF GOD

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, be-

cause he is born of God." I John 3:9.

Dear Brother Adams:

For some cause best known to God, my mind has been impressed for a time to write my views as they have been given me as to what is taught in this text. There are two reasons I will offer for this effort. The first and great cause is that I have been made to love the truths that it contains. The other is to get rid of this burden of mind.

I know of no verse in the New Testament written in plainer and more positive language than this, and it treats only on the spiritual birth and spiritual life of God's children. It is my desire that I may be able to present my views in a plain and scriptural manner. There is no question in my mind but that the same holy truths written in our text is also written in the hearts and minds of God's spiritual children. This being true they cannot sin because that blessed holy seed of which they are born remaineth in them, and for this and no other reason they cannot sin.

This we understand applies only to God's elect, regenerated and spiritual children who have been born of God. It does not present them as the children of Adam which they are, but it points to them as the ones who have been born of a better seed than that of Adam, for Adam's seed has been a corrupt seed and will be to the end of time. In the natural or Adam life given in the first birth to all people there is a mortal corrupt seed ministered to them which, as before stated, remains through our journey here.

I know there is a people that teach that God's children can so conduct themselves in a repentance for sin, that God will remove every stain of sin from their mortal bodies. Yes, I have been present where this was taught. Heard them shout praises to God when they said they received the second blessing, but this has never been the doctrine of Old Baptists. They believe and confess, while they are the children of God, they are also the children of Adam, bear relation to his corrupt seed and the sins they commit are the fruit of this corrupt seed.

Brother Adams, what I shall present here is offered for your consideration. Of course, I would be glad for you to publish it in the Landmark. I feel the readers of the Landmark love the truth and it is my intention, if the Lord will aid me, to offer nothing but the truth, knowing, as I think I do, that the sword of truth is an unwelcome intruder to those who are in error. I think it should be clear to all lovers of truth that the apostle was not speaking of the relation of God's people as it stands in Adam, but he was speaking of that which relates to Christ. "Whosoever is born of God doth not commit sin." This relates to God's spiritual children as they stand in him being born of him, and cannot refer to them as the sons of Adam. So then whose sons will it apply to? I say to the sons of God when they are born of God. "Whom he did foreknow, he also did predestinate." "Moreover whom he did predestinate, them he also called." I will ask what are they called to? I will answer, to a knowledge of the truth which

knowledge was never given to a man until he is born of God, and is made heir into God's family. "Born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." I think I have made it plain that it is the natural man (the Adam sinner) that is born again, born of God, and in this birth he is given a holy life which is without sin. I cannot believe that there ever was one sin committed by reason of the spiritual birth, or the spiritual life given to a poor sinner.

Brother Adams, this text, I John 3:9, sets forth the truth. If what I have written is in harmony with the text it also must be truth. If you or any good brother or sister feels to point out my mistakes I humbly ask that you do so. It is only the truth that can build up and do us good.

Submitted in love to all who love the truth.

ELDER JOHN NEAL
210 Douglas Street
Anna, Illinois

TAKING LANDMARK MANY YEARS

Zion's Landmark
Wilson, N. C.

Enclosed please find two dollars to pay my subscription until January 15, 1950, another year. The Landmark has been coming to our home for 40 years or more. I humbly hope I can continue taking it as long as I live. I'm 67 this year. My grandparents and my parents took it. I would feel lonely without having it coming.

Wishing you the best of luck in the future.

MRS. W. M. MYERS

CHARITY AND A PURE HEART

Dear Mr. Gold:

Please examine the following thoughts and if you see fit publish them in the Landmark.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12, and we also find in Matt. 22:40, "On these two commandments hang all the law and the prophets." If you read the 37th 38th and 39th verses in this same chapter you will find what these commandments are. If you will turn to I Timothy 1:5 you find this: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." In I John 3:15 we find "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

These scriptures should be read with a desire that God give an understanding. For if there has ever been a time for them to be applied it is now. Think about the first one, would you have your brethren and sisters and Christian friends to love you and have fellowship for you, and respect you, or would you have them stone you. There are more ways to throw stones than with the hand. What did Jesus do when they stoned him and accused him? How are we to do if your brother trespasses against us? Should we go to him alone and tell him his fault or should we tell everybody else about it. I say go to him and tell him and nobody else if you and he can settle it, then that ends it. But if you cannot, get two or three oth-

ers and if he will not hear them take it to the church and if he refuses to hear the church then you have a right to exclude him or her from the church and you have done as the scripture tells you to do, therefore, you have a clear conscience, and when Jesus shows them their wrong they will love you for Christ's sake because you were faithful to them.

Concerning the scripture in Timothy, Paul tells how the love of God humbles and works in a poor sinner's heart. I John 3:15 explains that our fleshly man is contrary to the spiritual man, and when we are lead by a fleshly mind we will many times wound the feelings of our brethren and instead of being faithful to our brethren in Christ we will lean to flesh and blood. It takes the grace of God to save God's children, and it takes the grace of God to keep them.

May God bless all.

A little brother in Christ, I hope,
LESTER E. LEE
Dunn, N. C.

ENJOYS THE LANDMARK

Zion's Landmark
Wilson, N. C.

Enclosed you will find two dollars to renew my subscription to the Landmark. I love the paper and it is a lot of company and pleasure to me. My time expired February 1, 1949. Am sorry I was late but have been sick. This will pay it up to February, 1950.

Sincerely,

MRS. B. C. GRIFFIN
Route 1
Pinetops, 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

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N. C.

VOL. LXXXII

NO. 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JUNE 1, 1949

SOLDIER

No man who wareth entangles himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier. Paul to Timothy.

The Christian life is often compared to a warfare, and Christians to soldiers of the cross. Isaac Watts, John Leland and others wrote songs in which they described them as such.

We cannot enlist ourselves in the army of our country, only the country can do that. They want only the ablest men physically to be found and under no circumstances will they enlist an afflicted man.

Not so in the army of our God, the weak, poor, and afflicted are called into the service; it is the call that makes them realize their unworthiness to be a soldier of the cross.

Not one of them feels worthy to

even follow the captain of their salvation, but they know He is their only sufficiency every day, in every place, at all times and under all and every circumstance. All they receive in this life comes from Him who has chosen them to be a soldier. They are drilled and equipped by Him for every phase of the Christian warfare. They are clothed with His righteousness and are equipped with the whole armor of God.

The weapons of their warfare are not carnal but mighty through God toward pulling down the stronghold.

A true soldier of the cross has no desire to swap vocations with any one; in the beginning he would have gladly parted with it, not knowing the value of it, but now after many toilsome years he is willing to bear the toil, sorrows, cares and sufferings knowing that hope overtops all vain things and cannot fail but enters within the veil. The poorest mortal on earth with such a hope, is far richer than a mortal can ever be and the most ignorant is wiser than the wisest who do not have it. They toil and labor not for pay. They do not expect to by their labors to bring the Lord in debt to them by their good deed, and expect Him to save them or repay them for doing or being good.

They do all their deeds in the name of the Lord, just because they love to. With them it is a labor of love and they feel that they owe God everything and have nothing to pay, "for by grace ye are saved, through faith and not of yourselves, it is the gift of God not of works lest any man should boast." If it is

not by works it must be by grace in order that the promise might be sure to all the seed. They are children of the promise because they are the seed of Abraham, for the children of the promise are accounted the seed.

B. S. COWIN

RESOLUTIONS OF RESPECT

Mrs. Addie Gertrude Matthews was a daughter of James H. and Mozella Coburn Harrison. She was born September 6, 1890 and passed away February 28, 1949.

She was married January 3, 1909 to J. F. Matthews. There are three children who survive her, one son Thurman H., of Williamston, N. C., two daughters, of the home, Ella Louise and Eunice Gertrude. Her husband also survives her.

Be it resolved: The Robersonville church has sustained a loss in the passing of our dear Sister Matthews who was a very humble, sweet and true member when Providence permitted.

She was a faithful wife and mother and highly esteemed by all who knew her. She (like Moses) chose rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season. Her passing away so quietly seemed typical of the way she lived and we feel that the death angel wafted her away into that land which is fairer than day where God is the light of that city where no sorrows or clouds can enter there.

Be it resolved: The Robersonville church desires to extend our deepest sympathy to the family and hope God's richest blessing may be theirs in this sad hour, that they might be reconciled feeling their loss is her eternal gain.

Be it resolved that a copy be sent to the family and one to Zion's Landmark and one be recorded on the church minutes.

Done by order of conference at our meeting Saturday before the first Sunday in April.

ELDER E. C. STEPHENSON, Mod.
LEONA E. MOORE, Clerk
SUE A. MOORE, Committee

WHITE OAK MEETING

The White Oak Union Meeting is to be held with the church at Northeast, the fifth Sunday and Saturday before in May 1949. The church is located about seven miles north of Jacksonville, N. C. going from south travel Highway 17 about four

miles north of Jacksonville, to intersection of the Piney Green road at a filling station, turn right about tree miles to church; from north, Highway 17 to same point, turn left to church.

All orderly Baptists and friends cordially invited.

W. A. WALTON, Union Clerk

ELDER DODSON TO PREACH AT FALLS TAR RIVER CHURCH

Elder R. Lester Dodson of New York City will be at Falls Tar River Church, Rocky Mount, N. C., the second Sunday and Saturday before in June. We invite our brethren and friends to visit us.

R. B. DENSON

MEETING AT OAK FOREST

The next session of the union will be held the Lord willing with the church at Oak Forest on the fifth Sunday and Saturday before in May 1949. The church is located near Blackmon's cross roads. All lovers of truth are invited to attend. Many thanks for publishing same.

Yours truly,

ELDER L. A. JOHNSON, Mod.
BRO. W. V. BLACKMON,

Honorary Clerk

ALONZA BARFOOT, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the Church at Nashville, Nash County, the fifth Saturday and Sunday in May, 1949. Elder W. G. Pate was appointed to preach the introductory sermon and Elder N. S. Davis his alternate.

The church is located in the Town of Nashville. All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

J. T. BOYETTE

LITTLE CREEK MEETING

The next all day annual meeting of Little Creek Primitive Baptist Church has been changed from the third Sunday in July to the third Sunday in June and will be held this year on the third Sunday in June.

The Church is located about five miles south of Clayton, N. C., and about eight miles northwest of Smithfield, N. C.

All orderly brethren and sisters and especially ministering brethren are cordially invited to come and see us on this date.

ELDER T. FLOYD ADAMS, Pastor
J. J. BATTEN, Church Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JUNE 15, 1949

NO. 15

PSALM 69

Save me, O God: for the waters are come in unto my soul.

I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow me.

I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

O God, thou knowest my foolishness: and my sins are not hid from thee.

Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger unto my brethren, and an alien unto my mother's children.

For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

When I wept, and chastened my soul with fasting, that was to my reproach.

I made sackcloth also my garment; and I became a proverb to them.

They that sit in the gate speak against me; and I was the song of the drunkards.

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

THE PLAN OF SALVATION

Come all ye men of every age—
Yea, all the noble and the sage,
Let's view the things which God
hath done

The counsel 'twixt the three in one.

Before the earth, before the skies,
Before the noble or the wise,
Yea, long before there was a man,
All things were settled in His plan.

Before the sun, the moon, the stars,
Before the seas with doors and bars
Before He ever made a hill,
All things were settled in His will.

Before He gave to man his form,
Before the serpent did him harm,
All things that ever were to be,
Were firmly settled by God's de-
cree.

According to this wonderous plan
God made the earth then made the
man,
Unto this man He gave a law,
In which no one could find a flaw.

There was a serpent also made,
Who dwells in darkness or in shade
Who thought he found a flaw in
man,
And thought to thwart God's holy
plan.

He pointed man unto a tree,
And said, "Its fruits were good to
see,
That fruit so dazzling to your eyes,
If you eat 'twill make you wise,"

"I know God said ye shall not eat,

The rest of which I'll not repeat,
But I am sure it was a lie,
For if you eat you shall not die."

"Behold its beauty and its form,
Just eat, I'm sure 'twill do no harm,
'Twill open up your blinded eyes,
And you, like God, will be all-
wise."

So man did eat and lost the race,
Then he sought to shun his maker's
face,

He hid himself among the trees,
But could not find a place of ease.

So when he found he could not rest,
He tried to make himself a dress,
To hide his nakedness from God,
And thus escape the chastening
rod.

This dress was made of green fig
leaves,
'Twas just an apron without sleeves
It would at most just hide part,
It left exposed his sinful heart.

God came that evening in the cool,
To talk with man as was His rule,
But man with shame instead of
pride,
Was much ashamed and tried to
hide.

God called out, "Adam, where art
thou?"

Old Adam heard and made his bow
And said, "I heard and was afraid,
O God, Thy law I've disobeyed."

God's mercy then began to show,
Which was of old, as all must know,

It was a promise in His plan,
Held in reserve for fallen man.

So for him God did slay a beast,
Or made them coats of skin at least
Which represents Jehovah's plan,
To slay His Son for fallen man.

Glorious plan which was of old,
The half of which has never been
told,
Of grace in Jesus Christ bestowed,
For they to whom he nothing owed.

This turns our minds back up to
heaven,
To where these blessings first were
given,
And make us think upon that plan,
From which all blessings flow to
man.

In God's decree which was of old,
A bleeding Lamb we do behold,
Brought forth as slain far fallen
man
All this was in God's wise laid plan.

Methinks I hear some men object,
For some you know, can't retro-
spect,
They cannot see God's way for
grace,
For this is only seen by faith.

Faith views God's plan before the
world,
Before this rolling sphere e'er
whirled,
And sees that sin was just as sure,
As grace, which is sin's double
cure.

If sin don't come then grace must
fail,
To speak of debt, implies a sale,
So with this in view we read of old,
That we for naught ourselves have
sold.

If man don't fall then grace never
can

Cancel the debt of fallen man,
For how could grace ever be be-
stowed,

To pay a debt which no one owed?
So in counsel we must know,
If grace was certain sin was also,
For all must see just at a glance,
Grace can't be sure, if sin's by
chance.

Methink I hear some cry, "unjust"
Of course, 'tis those who want a
fuss,

We nothing else could well expect
Of men who cannot retrospect,

Now let us step back down to earth,
The place where all men have their
birth,

The place where sin must first take
place,
For God to show His saving grace.

We must admit God did intend,
To execute some glorious end;
His glory was the end designed,
To which all things were pre-
destined.

He made of clay of the same lump,
The human race from top to stump,
From one blood came the human
race,

Which leaves our two seed friends
no place.

They claim that some God did not
make
Then they of sin did not partake;
For none could ever be made to sin
By Adam, but the sons of men.

They think they find a seed of God,
Who were not made of earth or sod,
Who dwelt in God ere time began,
But since have come to dwell in
man.

But this, of course, must be a lie,
 And here is certainly the reason
 why,
 Jesus died for sinners of Adam's
 breed,
 And not for some eternal seed.

But over them we will not boast,
 Although they're few and not a
 host,
 For truth is only seen by faith,
 Which none can have except by
 grace.

And still there is another class,
 Which we must see before we pass,
 They boldly say that grace must
 depend,
 On things performed by sinful men.

Now of this class there are two
 kinds,
 Which shows the trend of natural
 minds;
 Their difference is in slight degree,
 As anyone can plainly see.

One says that God, "if He is just,
 Must give the man He made of dust,
 A chance of heaven and of bliss,
 Which he can either hit or miss."

He has a natural disposition
 To hinge free grace upon condition,
 And thus destroy Jehovah's plan,
 And give His glory unto man.

Now when we come to see the other
 We must admit he is his brother;
 For "sure," says he, "much depends
 Upon conditions performed by
 men."

"Stop!" says he "I mean for time,
 And not for heaven all sublime;"
 But if on man it must depend,
 'Twould give God's glory unto men.

If grace and works we try to mix,
 We get the grace in such a fix,
 The works will soon the grace alloy
 And thus God's sovereignty de-
 stroy.

Then with disdain, but all pretense,
 He says his brother "has no sense;"
 Now if salvation be by grace,
 Then conditions have no place.

But let him meet with those who
 claim,
 Salvation all, in Jesus name,
 Then he begins to twist and quirk,
 And hinge grace blessings on man's
 work.

He says, "Of course, 'tis all of grace
 And yet conditions have a place;
 Man can accomplish or can thwart,
 The ends Jehovah has at heart."

He says, "God wants man to obey,
 That He may bless him every day;
 But then it all on man depends,
 Who often thwarts Jehovah's ends.

But when we come to view the two,
 'Tis hard to tell just who is who;
 The arguments they both employ,
 God's grace and sovereignty de-
 stroy.

But here at least I must confess,
 To some extent I have digressed;
 So now with joy will turn my face,
 To God's great plan of sovereign
 grace.

'Tis here we see man brought to
 view,
 With nothing good that he can do,
 He cannot satisfy the law,
 Hence can no blessings from it
 draw.

'Tis here that God's free grace steps
 in,
 This grace doth reign much more

than sin;
It reigns to free from death's great
power,
It reigns to keep us every hour.

It reigns to conquer sinful lusts,
And bow us down unto the dust,
It reigns to raise us up again,
This glorious grace doth sweetly
reign.

It reigns to bring us unto God,
And make us know and love His
Word;

It reigns to make His saints obey,
His laws and precepts every day.

It reigns where'er His saints are
found,
It reigns much more than sin doth
abound,

It reigns that we may show His
praise,
In time and unto endless days.

Arise my soul and ne'er forget,
This grace that cancelled all thy
debt,

And reigns to guide us in the way,
And bring us blessings every day.

O Glorious hope! O Wondrous plan
In which is seen God's love to man,
O give me grace to tell the story,
And magnify Jehovah's glory.

Come then dear saints who love His
name;

All whom these thoughts your souls
inflare,

Come, let us join to shout His praise
Thought sin's dark maze to end-
less days.

And when all shall meet in heaven,
Where all these blessings first were
given;

O then we all shall see His face,
And know the fulness of His grace.

J. C. SIKES

**PUT UP THY SWORD INTO THE
SHEATH—John 18-11**

In accordance with a previous request from one of the editors, I herewith submit this article for your consideration. My humble prayer is that it may be read with a sincere heart before it is criticized. I know that my only desire in writing along this line of thought is to contribute my small influence to the betterment of society. I am not so unwise as to believe that I can influence a wicked heart, or a heart that has never been touched by the divine hand of God, and cause such a person to change his way of living. Hence, this message is directed to those who call themselves children of God.

If there has ever been a time in the history of this world when the children of God should stop, look, and listen to His word, it is surely today. If the time has ever been when it was important for His children to heed the words, "Put up thy sword into the sheath" it is today. If the time has ever been when His children should go down on their knees and pray to Him to give every one of us understanding of the things He taught while here on earth, surely it is now. If we could be blessed to take the time to study His teachings, the things He taught during his ministry while here on earth, surely we would conclude that we have not advanced in any degree whatsoever.

Away back 1900 years ago Peter's viewpoint was that the Christian life consisted of fighting, even to the extent of drawing the sword and clipping off the ear of one of the enemies of our Lord. But what

a great lesson He taught Peter! "Put up thy sword. . ." Of course, it will not do good to tell the world to put up thy sword, for you are only losing breath to do so. But it is a duty incumbent upon us to cry out for the church to put up its sword. We have had our sword drawn so long now that it certainly does appear that this visible church has lost its influence.

There is a weapon that we should put on, however. In Ephesians 6:11 His word teaches us the kind of weapon, to-wit, the whole armor of God, that "ye may be able to stand against the wiles of the devil." And in the 13th verse we read again, "Wherefore take unto you the whole armor of God, that ye may be able to withstand the evil day, and having done all, to stand . . . Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Think with me a moment, my dear friends. Here was our Lord who was just a few short hours thereafter hanging on the cross, and his first utterance was, "Father, forgive them, for they know not what they do." Oh, may we pray for a sufficiency of His grace to have at least just a small amount of that forgiving spirit. Sometimes, though not very often, we hear sermons that would lead you to believe, if you did not know better,

that Christianity consists of building up hatred, envy, and strife against others whose belief does not blend exactly with their own. And when I hear that kind of preaching then I am persuaded to believe that it is one of the fundamental reasons why the churches — speaking in general terms—are not accomplishing more good than they are at this time. Just suppose that all churches over this land today would lay down the sword, put it into the sheath, and all together would begin to cry out against the sins of this world, what great influence the church could wield. If these don't give the child of God something to be concerned about, then we are in a very sad state of mind.

Brethren, I often try to vision the kind of world we could have in which to rear our children, if only we who call ourselves children of God could be blessed to live just a little nearer to Him and be made to walk in the footprints of the lone Galilean. But instead of that, what do we really find? According to all reports, we find the leaders of our country indulging in the things that are just to the opposite of what our Master taught during his short stay on earth. Drinking, cursing, and fighting are about all they are considering, certainly to any great degree. Oh, if our leaders would put up the sword into the sheath and put on the armor of God, and if their minds could be straightened from their warped condition, and if this country could be sobered up once again, what a wonderful world we could have. But, we have drifted so far away from the teachings of the Bible, until now that

everything, according to the philosophy of our leaders, is all right. Hence, do you not agree with me that it is high time for the church to awake from its slumber and cry out against the things that have already caused us to sink to the lowest ebb in the history of our country. Drinking, profanity, and fighting are on the warpath. Unless the church takes its proper place in shaping the course which the Bible teaches we should follow, we are sunk. We should not allow our minds to become warped with intolerance, hatred and bitterness. Rather, we should cry out, "Repent and believe the gospel."

Think with me, my Christian friends, for life is very short indeed; the day is far spent, the night is upon us, and may we be blessed to put on the whole armour of God, that we may be able to withstand against the wiles of the devil. May we go back and re-read the third chapter of Colossians, wherein the writer tells us in no uncertain terms that if we be risen with Christ, to seek those things which are above, where Christ sitteth on the right hand of God. May we therefore, set our affections on the things above, not on things of the earth. May we heed the words, put off anger, wrath, malice, blasphemy, filthy communication out of our mouth. May we not lie one to another. And may we be forbearing one to another. And may we forgive one another, showing kindness, humbleness of mind, meekness, and long suffering. And whatsoever we do may we do it in the name of the Lord Jesus. And may we also remember the words in the 25th verse

of Colossians, ". . . he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

O when shall I see Jesus,
And reign with Him above,
And from that flowing fountain
Drink everlasting love.

Whene'er you meet with troubles
And trials on your way,
O cast your eyes on Jesus,
And don't forget to pray.

A. C. OWENS
Wilson, N. C.

**THAT AS SIN HATH REIGNED
UNTO DEATH, EVEN SO MIGHT
GRACE REIGN THROUGH
RIGHTEOUSNESS UNTO ETER-
NAL LIFE THROUGH JESUS
CHRIST OUR LORD. Rom. 5:21**

In this text we have two reigning powers spoken of. Let us notice the power of sin to bring death.

But first, let me say to the editors of Zion's Landmark and its readers that it is my intention to write this article for the paper as we have been asked to do. I am not offering my views as an example by which I say your views must be measured. Without controversy great is the mystery of godliness and I say we can use all the controversy we may please, still the mystery will remain. This subject is clouded with mysteries because in it is set forth the power of God and the wisdom of God and in godliness is where the great mystery dwells. If we are disposed to find where this great reigning power that reigns all through this world unto death which is sin comes from I know of no place to go but to his

own word. "God hath spoken once; twice have I heard this; that power belongeth unto God." Psalms 62: 11. "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Psalms 62:12. God in his eternal wisdom had need of both powers to accomplish his desired end in this world. We are told that God loveth his elect people with an everlasting love. This is as God without beginning or ending so this eternal God of love in eternity did decree a world in which, when it was completed he could manifest the great love (eternal love) for his chosen elect children.

When this world was complete and being occupied with the living creatures of God we come to the time when God said let us make man for there was not a man on earth. We learn that God made man in his own image in his own likeness. There has been much said as of what this image consists. In Romans 8:20 we find, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Much has been said about Adam's ability to keep the law and he did keep it until that serpent was turned loose in the garden. Adam who embraced his wife also being made subject to vanity had no power to resist vain influence for they were ignorant and innocent people. They had no desire to do wrong, neither had they any power to resist evil for they were made subject to it. The beguiling influence of the serpent caused them to eat the forbidden fruit which made them transgressors and sinners before

God. They could understand the truth that they were naked and Adam said to the Lord, "I heard thy voice and was afraid because I was naked." God's question was, "Who told you that you were naked?" Here confession was made unto the truth and this brought Adam, Eve and the serpent under a curse, yes, even the ground was cursed for man's sake.

In the beginning of this article I said the reigning power of sin unto death to me was mysterious as I do not profess to be a revealer of mysteries I am leaving this for more able writers to explain. During our natural and as we hope spiritual life of many years we have heard it taught that Satan once occupied a heavenly place in the presence of God, he was cast out because of transgression. Therefore, he was filled with malice and poison seeking to win man who was made in the image of his creator. I admit that the devil came from somewhere but if he ever were in heaven I have never seen proof of it in the scriptures.

David said, "Twice have I heard this, that power belongeth unto God also unto thee O Lord belongeth mercy: for thou renderest to every man according to his work." As I understand it the powers that are in this world belong to God and He uses them as seems best to him in bringing to pass his eternal purposes. We have seen how the power of Satan was used to create a sinful man. Here we plainly see the truth in what Paul said. "All things work together for good to them that love God." Who is it that loves God? I say a old poor sinner like me. Why

do I love him? Because he is a God of mercy and mercy is all that will ever save a poor sinner. To understand what a merciful God is worth to a poor sinner we must have the sinner who has been taught in God's school of grace that salvation comes from that eternal fountain of love and mercy which is God. "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. The Primitive Baptist s believe that it is the believers in Christ who are saved. We might ask, who are the believers in Christ? For the answer we will let Christ speak. "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." John 6:37. "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44. It is written in the prophets and they shall be taught of the Lord. Every man therefore that hath heard and learned of the Father cometh unto me. We do not read of the reign of sin unto death being a reign through righteousness but when the reigning grace of God is made manifest to his people when they are born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever. This imputation of the righteous and eternal life of God to his spiritual children and the imputing their sins to Christ is all done by the reigning of grace. It reigns through righteousness unto eternal life through Jesus Christ our Lord.

Dear readers, I sometimes see

things written by writers much more gifted than I, however, their writings bring me no comfort because I can't understand them to teach the truth and is no comfort to me to speak of it. But dear lovers of truth, there is one thing that is comforting to me. It is comforting to know I have never denied the Lord who brought me. To deny what he has done for me is to deny Him.

Paul said to his son, Timothy, II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:16, "But shun profane and vain babblings: for they will increase unto more ungodliness." Another text reads that all scripture is given by inspiration of God, it is profitable for doctrine for reproof, correction, instruction in righteousness, that the man of God be perfect and thoroughly furnished unto all good works. I wish to call your attention especially to this man of God since there is so much being said about him. Remember, I am giving my own views. This man of God is a man that has been born again, born of God. This scripture is given to a class or a people which stands distinct from all other people who have not been born of God. Paul said we preach Christ to the Jews, a stumbling block to the Greeks, foolishness but to them that is called both Jews and Greeks the power of God and the wisdom of God.

Here I wish to introduce what Gilbert Bebebe, the man who founded the Signs of the Times about 1832 had to say. The question

has been repeatedly asked and urged, What is it that must be born again. We would not dare to attempt to improve on the words of our Lord, "Except a man be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again. This is necessary not to make him a man nor to change him from man to an angel but to bestow on him a new spiritual, immortal, eternal life which he never had before and which he could never have without being born of the spirit as he had been born of the flesh. Elder Bebebe; that old father in Israel was satisfied to let God's word stand without attempting to improve on them. If I know what I believe on that subject he has told it. Why should I want to make it better than to receive immortal and eternal life in this time world.

Paul speaks of a truth that I ask your attention to. The letter killeth but the spirit maketh alive. Now we will go back to where I said immortality eternal life is given to God's children in this time world. To maintain this doctrine I must show that they who are so blest do not die. Here, I must dwell on the deep subject of truth with fear and trembling. I will introduce a fact that perhaps you never heard from the pulpit. I do not remember of ever hearing but one preacher use it in this way. He said, "When the child of God is born of God then he has two fathers." This is a blessed truth but his way of expressing it was new. It needs no argument here to show that the nature and life of children is such as is inherited from their parents. No man ever

learned that any better than the apostle Paul, when he was born of God he loved his heavenly father with an everlasting love. This love was inherited from God as well as all the spiritual wisdom he ever possessed. Paul, before his spiritual birth, was like all of God's spiritual children. He had only one father. Here is where he heired his fleshly nature. After he was born of the spirit he possessed a spiritual nature which wared against the flesh. So he tells us he prayed three earnest prayers to God to take this thorn out of the flesh. God's answer was, "My grace is sufficient for thee." So grace is the reigning power of God through righteousness unto eternal life through Jesus Christ our Lord. If we consider the truth as is given in God's word it seems we must know that the child of God has eternal life and he shall never die. "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. Believest thou this?" John 11:25-26. Now if the words of Christ will not prove the truth it is useless for me, if I am his spiritual son, to use his word to prove it. Here I want to call your attention to one fact. The word or term 'whosoever is born of God' and 'that which is born of God' does not mean the same. WHOSOEVER points to a person or persons THAT WHICH IS BORN can only refer to things other than a person. Christ said that he that liveth and believeth in me shall never die. When Christ used this little word HE did he use it to person the en-

tire man or not? Surely, no intelligent person would say He did not mean his entire person.

Here I want to call your attention and show how quickly truth can be turned into error. We will put it the error way, but if we admit that a thing that possesses the life and nature of God can not die, then we are forced to admit that the bodies of the saints of God have not yet been quickened or born of God for we know they die. Dear lovers of truth, I do not want you to think that I am trying to make it appear that this old body of mine in which I live will not die. That is something that must soon take place. There is nothing surer than death, but please remember, I claim to have two fathers. One is of corruptible seed and it dies and returns to dust. What about this birth of incorruptible seed by the word of God which liveth and abideth forever. Now I want to make this plain. The saints of God die in Adam, they do not die in Christ, their spiritual Father, but they do sleep in Christ until he comes again to gather His people home. It does not yet appear what we shall be but we know that when we appear we shall be like Him for we shall see Him as He is. Please bear with me while we look into this great mystery. The Armenian theory of the birth in Christ says when the man dies his spirit goes to God who gave it. This, I do not deny, but I do deny that this spirit is the man that dies. He is dust and must return to dust. When Stephen was being stoned to death he said, "Lord, receive my spirit." Notice Stephen said my spirit at the same time Stephen had in him the

spirit of God bearing witness with his spirit that he was a child of God. The Lord had prepared the spirit, the heart and the mind of Stephen to agree with the spirit of God that dwelt in him. No wonder that Stephen's spirit was dear to him. Through it he was made to rejoice for every blessing he had ever received in this world or ever expected to receive in the world to come. The point I wish to call your attention to is what was Stephen's condition when the spirit left him. See Acts 8:60. It was Stephen that slept, not his spirit of life. For more proof on this if one witness is not enough see I Thes. 4:13, "For I would not have you ignorant, brethren, concerning them which are asleep that ye sorrow not even as others who 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 remain and are alive shall not precede them which are asleep for the Lord himself shall descend from heaven with a shout with the voice of an archangel and with the trumpet of God and the dead in Christ shall rise first." I have used the word of God here to express my views. No one knows any better than I do that my views and some of my dear Old Baptist brethren are not the same on the subject of the new or second birth. Those who differ might both be wrong but they cannot both be right. When I joined the Baptist Church in the year 1888 I did not know then of this difference among them but when I joined it I was in a good place to learn what was in

it. In only a few months while visiting a sister church I heard two brethren, one the pastor of this church, the other an old lay member who I suppose had been a member for many years. The old brother held to what Christ said—that it was the man that was born. The preacher claimed it was his spirit only and he rested on this quotation to prove it, "That which is born of the spirit is spirit."

We have shown in this article that to say things re born does not and cannot mean the same as to say man is born. I do not understand Christ here to teach in this second birth that his spirit was born and the man left out, neither do I like the plan of making a straw man out of the spirit and saving him and leaving the man with his body out. This theory of the new birth is like all other false theories—it contradicts itself and denies the true word of God. The Bible plan suits me better. God said "I will make a new covenant with the house of Israel. I will put my laws in their hearts and in their minds will I write them." When Paul received this law in his heart which was the law of truth, was it this law that caused him to say, "For in me, that is, in my flesh I know there dwelleth no good thing"? Here Paul was speaking of his relationship to his earthly Adam father. He says that is in my flesh. This points to the birth of the natural man who cannot receive the things of God because there is no spiritual life (no good thing) in him but it is wrong to think this will apply to the same man when he is born of God and God is also his Father. When God

the heavenly Father puts his laws into the hearts of his children, is there anything good dwelling in their flesh? I never saw the heart of a man but I have believed all my life that it is only flesh. Surely God's law is something good in it. I have used this to show the inconsistency of such a theory.

Dear publisher and editor, this lengthy article is for your consideration. When you read it if you think it is not truth just send it back to me and all will be right with me. My prayer is that the Lord will instruct you and keep you in the knowledge of the truth and when all is well with you remember me, a poor sinner saved by grace if I am saved.

In much love to all lovers of truth.

JOHN NEAL
Anna, Illinois

THE MERCY OF GOD

Dear Brethren and Sisters,

How often am I made to cry with David of old when he said "Restore unto me the joys of thy salvation and uphold me with thy free grace," for I am so poor and needy, my soul is cast down within me and I am made to wonder if the Lord is gone forever. I am made to beg for mercy and desire that I may be raised up out of the horrible pit and miry clay. How I mourn for the peaceful presence of our blessed redeemer for much of my life is spent in sorrow and I feel alone on a far and distant shore. I feel to say with the poet:

Oh, my Saviour God, no voice but
Thine,
My dying hope can raise,

Speak Thy salvation to my soul
And turn my groans to praise.

Surely He is the Father of mercy and the God of all comfort and I know His promise is "I will never leave nor forsake thee." Heb. 13:5. Oh, how sweet these promises are! If I could only lay hold on them as it seems to me I have done in days gone past; but I can't, for I am helpless. I find myself as the poet expressed: I read, the promise meets my eyes but cannot reach my case. Oh! how far away from our blessed Redeemer I do feel to be. Alone in the dark, dismal valley with no light to brighten my way; "my tongue faileth for thirst," but justly so, because I am nothing but a poor, vile sinner unworthy of the least of His blessings, yet I can witness with Job of old who said, "though he slay me, yet will I trust in him." I am made to wonder if any of the dear children of God are brought through so many doubts and fears as it has been my lot to bear. The poet is my witness in the following lines:

I own I'm guilty, own I'm vile,
Yet thy salvation's free,
Then in thy all abounding grace
Do thou remember me.

I do feel to be the least, if one at all. How I long to hear His blessed voice saying unto me, "Be of good cheer; it is I, be not afraid," Matt. 14:27, for I am tossed with the waves of tribulation. Oh, that I could again be as in days past.

What peaceful hours I then enjoyed,
How sweet their memory still;

But they have left an aching void
The world can never fill.

Unworthily,
Liffie J. Honeycutt
RFD 1
Angier, N. C.

LOVES THE BRETHREN

Dear Brethren, Sisters and Friends,

It is now past 2 o'clock on Saturday night and I have tried to sleep, but my sleep is gone and I am troubled and feel to be the chief of sinners and wonder how the brethren and sisters can allow such a wretch as I feel to be, go among them. But I have a reason for going among them and one of those reasons is because I love them, and another one is because there's a power that makes me fearful and makes me willing and yet I am afraid to go. Now what has me troubled is that I hear of so much strife among the brethren and sisters and I am made to wonder have they forgotten how sweet the sound was to their ears when the brethren moved to receive them into the full fellowship of the church. Brethren and sisters, was that not a sweet time in your life when those brethren and sisters extended that right hand of fellowship unto you? I want to say to you that fellowship is just as precious tonight as it was on that day to you and I hope the God above will humble all his children and make them see how weak they are and how merciful He is unto them. Brethren, strife and divisions are not going to do you any good. Whoever is responsible for the strife and divisions will be cast out of the way in the day of God's power. I hope God wil bless one and all with sus-

taining grace until he sees fit to unite his people in love again. The churches in our association are in peace as far as I know and I hope that God will keep them that way, and I hope that all others that are not in peace will soon be in peace. May God bless one and all, and remember me in your prayers.

A little brother in Christ, I hope,
LESTER E. LEE
Dunn, N. C.

LIVE THE BEST YOU CAN

Elder T. F. Adams

Dear Brother Adams,

I am writing you some of the things that I hope I have been made to believe, first that God did view the end from the beginning, saying my counsel shall stand and that I will do all my pleasure, and that he did predestinate us in Christ Jesus unto good works that we should walk in them and that we are walking in them through and by the Holy Spirit. It is by the Holy Spirit that we are made to see our lost condition and made to come to him begging for his mercies. God said his people shall be a willing people in the day of his power. It says if He has begun a good work in us he will perform it unto the end. Again it says that until Christ be formed in you the hope of glory. Christ said, no man can say that Jesus is the Christ, but by the Holy Ghost, so we must be taught of God to know him. It is quite a different thing to be taught about him and to be taught by him. Christ said that men love

darkness rather than light. Neither comes to the light lest his deeds be reproved. So it is by the Holy Spirit that we are made to know God and to hope in his grace and mercies given us in Christ Jesus before the world began. Paul says that we are kept by the power of God through faith unto salvation ready to be revealed at the last day. I have been made to know that in me, that is, in my flesh, dwells no good thing. My desires are to do good, but I am like Paul said, when I would do good evil is present with me and the evil that I would not that do I. But he says it is no more I that do it but sin dwelleth in me, so if we are not saved by grace there is no hope for us for we know that we are not made perfect in the flesh, if we were where would our hope be. I believe it is our duty to live the best we can and if we do not, I believe we are chastened of the Lord. The Bible says that all whom he loves he chastens and scourgeth every son whom he receiveth, that if we receive no chastisements we are bastards and not sons.

Dear Brother Adams, remember me when at a throne of grace that I may ever look to him and trust in him for life and salvation. I hope you and yours are in the best of health. It is not so good with me but I am thankful it is as well with me as it is.

A sister in Christ, I hope,
MRS. MARTHA J. DAIL
P. O. Box 2084
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.

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Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXII

NO. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JUNE 15, 1949

BELIEVE

"Verily, verily I say unto you, he that heareth my words and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

Jesus says my sheep hear my voice, they follow me, and I give unto them eternal life. He says, "Blessed are your ears for they hear, and blessed are your eyes for they see," and blessed are they who know the joyful sound. They that see the beauties of Zion and they that hear the preached gospel are blessed. Thomas said he would not believe unless he felt the nail prints and the spear thrust in His side; but when shown these, he said "My Lord and my God." Having eternal life is the only reason I can see why anybody believes in a thing they have not seen, it requires faith to see and believe that which is not

seen, for faith is the substance and evidence of things not seen. I would not believe that salvation is by grace if I could believe it could be obtained by good works or any other means; I would not believe God has a covenant with His people, if I could believe anything else.

The truth is the last thing anyone will believe, and after the truth has been demonstrated to us, we still find a strong trace of hypocrisy in us, and we would get rid of it, but we find it to be well grounded in us, and nothing but the grace of God can eradicate it, O wretched man that I am, who shall deliver me from the body of this death.

The ability to believe, see and hear spiritual things is of the Lord, we must be born into the spiritual kingdom just as we were born into the natural to know it. We have no knowledge of either the natural or spiritual kingdom until we are born into them. Jesus says, "The flesh profits nothing, the words I speak unto you, they are spirit and they are life."

If we truly believe, so that belief influences our thoughts and actions we have eternal life and will never be condemned, are passed from death unto life. We have been quickened into life when we were dead in trespasses and sin. Adam is a type of Christ, Eve is a type of the church. She was created in Adam, so the church was created in Christ unto good works, which ordained that the church should walk in them; and if our belief and outward profession does not influence us to a more consecrated life than our profession is a false one, we are living a lie.

Christianity is real; if we have it, it is a gift, and there will be evidence in our lives that old things have passed away and all things have become new, and all things are of God and God began the good work in our hearts, and He will finish it in the day of Jesus Christ.

B. S. COWIN

RESOLUTIONS OF RESPECT

Sister Jeannette Farmer Felton was born July 31, 1876 and died February 15, 1949. She was the daughter of Isaac Barnes and Nancy Yelverton Farmer. She married Thomas Richard Felton November 17, 1897, who died January 7, 1930.

To this union three children were born: Mrs. A. C. Spier, Mr. T. Connor Felton, surviving, and John Leland Felton, who died October 29, 1907.

Sister Felton was a devoted member of the Wilson Primitive Baptist Church, and always attended when not provisionally hindered.

In the passing of Sister Felton her children have lost a kind and loving mother; the church a devoted and faithful member.

Therefore, be it resolved:

First, that we believing she is now resting from all her labors, desire to bow in humble submission to the will of our Heavenly Father who is too wise to be unkind.

Second, that we thank God for the sweet Christian life she lived while here with us.

Third, that we extend to her bereaved family our deepest sympathy and commend them to Him who is a very present help in every time of trouble.

Fourth, that a copy of these resolutions be sent to the family, one to the Good-Will, one to the Landmark for publication and one be spread on our church book.

Done by order of Conference March 12, 1949.

ELDER S. B. DENNY, Mod.
TRECYN B. HIGH, Clerk

OBITUARY OF SISTER BETTIE MIZELL

The death angel visited the abiding place of Sister Bettie Mizell on the morning of January 20, 1949, and took her to be with her Master, in whom she so wonderfully believed. She was truly established in the faith of electing grace. Second Sunday in December, 1948 she told us that she would not be with us again and that she wanted us to be at

her funeral to see her body put away. She was stricken before her next meeting. She was faithful to the end, ever mindful of her brethren, sisters, and of her pastor. She joined the church at Mount Zion in Halifax County first Sunday, 1903 and was baptised by her pastor, Elder Strickland. She was born November 8, 1867 and died January 28, 1949, making her 81 years, two months and 20 days on earth. She was married to Mr. S. B. Mizell and to this union was born 10 children, all preceding her in death except Mrs. J. H. Harrell, her only living child. Her husband preceded her in death 20 years.

Her body was laid to rest beneath a beautiful floral offering to wait for its blessed Lord to come and ransom it from the grave.

Elder L. C. Robbins was in charge of the funeral. This ordered by the church in conference Saturday before the second Sunday in February, 1948. Copy to Faith and Landmark, one for the church and Mrs. Harrell.

ELDER E. P. GERRARD, Mod.
BRO. D. E. MIZELL, Clerk
ELDER L. C. ROBBINS

CHANGE OF MEETING DATE

Dear Mr. Gold,

You will please give notice through the Landmark that the times of meeting of the church at Kitty Hawk, N. C. have been changed to Saturday and first Sunday of each month and its annual meeting to Friday, Saturday and first Sunday in August of each year. The church was constituted under the supervision of Elder Hodges Gallop in the month of August, 1854. The church also desires to thank all its neighbors and friends for their donations and labor in repairing and painting their church building.

Done by order of the church in conference, Saturday, April 23, 1949.

J. P. TINGLE, Mod.
A. D. TILLET, Clerk

LOWER COUNTY LINE ASSOCIATION

Lower County Line Primitive Baptist Association will convene with the church at Ross, Durham County, on Saturday before the first Sunday in July, 1949, and will continue for three days.

On account of space the church will hold their association with the Bragtown High School just off Roxboro highway just a few miles north of Durham, N. C. Plenty of parking and camping space. We invite brethren, sisters and friends to meet with us.

BROTHER F. D. LONG, Mod.
BROTHER J. J. WHITLEY,
Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JULY 1, 1949

NO. 16

PSALM 69

But as for me, my prayer is unto thee O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me in the truth of thy salvation.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

And hide not thy face from thy servant; for I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.

Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not: and make their loins continually to shake.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS _____ Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A NICE ATTITUDE

Dear Mr. Gold,

I am enclosing two dollars (\$2.00) for renewal to the Landmark. I am quite sorry for my neglectfulness in letting my time run over. I realize our publishers need all the support they can get from the readers of their publications and this promptly from each one. My support alone does not amount to very much, but several hundred like it can mean much to you.

At present I am subscribing to six publications: Landmark. Signs of the Times, Advocate and Messenger, Minister, Messenger of Peace and Good Will. I find good and profitable reading in them all. I am glad to notice a growing tendency in all to avoid arguments and controversy over certain differences that sometimes spring up among our people concerning different scriptures. There are many hidden mysteries in the scriptures that cannot be understood only as God in His wisdom reveals them. Is it not often in our experience that that which is dark and mysterious to us today is tomorrow light and understood. God knows just what is best for us, and therefore reveals from His great storehouse from day to day such as will work good to us, and in us, of the riches of His grace, comforting and sustaining us against every evil way and bringing honor and glory to His

great name.

"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 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." Isaiah 46: 9-11. "What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:31-34. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" Hebrews 6:19-20.

All these things are part of the fulfillment of the prophecy of Isaiah as herein quoted from the

46th chapter. We have by the words of Jesus himself, that all Judas with the multitude came with swords and stones to seize Jesus, prophecy would be fulfilled. When he (Jesus) said: "Are ye come out as against a thief, with swords and with stones to take me? I was daily with you in the temple, teaching, and ye took me not; but the scripture must be fulfilled." Yes God had declared the end from the beginning and from ancient times the things not yet done, saying, my counsel shall stand, and I will do all my pleasure. It was his pleasure to give his Son as a way of salvation, and the law demanded a pure and righteous offering or sacrifice for sin. No one was equal to meet this requirement during all the prophetic dispensation. The Holy Ghost inspired the prophet Isaiah to declare long before it came to pass the advent of Jesus as King of Kings and Lord of Lords, wherein he said, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place as the shadow of a great rock in a weary land." Isaiah 32:1-2.

How true this was all fulfilled in Jesus Christ, coming as he did when Israel was scattered through the world and having had no prophet to lead them for some four hundred years. He indeed was a hiding place, a covert, drink for the thirst, and protection to the way worn pilgrim. In him was the fulness of all things.

With Paul we can therefore now join in saying: "O the depths of the

riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Romans 11:33-36.

May such faith and teaching continue in the columns of the Landmark (as in the past) of God's saving grace through Jesus Christ as the way, the truth and the life. The editors and writers have manifested the spirit of humbleness and love for the welfare of Zion, God bless all to so continue.

Most unworthily yours,

C. E. BENSON

Clark's Summit, Pa.

EXPERIENCE

I will try to write some of the dealing of the Lord with me. I was brought up in the Missionary Baptist and Free Will Baptist Sunday Schools. At the age of fourteen I felt myself to be a sinner and wanted to be saved. They preached that you must come into the church, be baptised and live the best you can and so at a revival meeting I joined and I lived in the Free Will Baptist Church for about twenty-four years. I tried to live the best I could and I did not know I was not a Christian.

About this time my husband went to Richmond to the hospital. While he was there he met a Primitive Baptist and they conversed together. When he came home he be-

lieved in their doctrine and that theirs was the true church. He had heard them when he was a child and so we began to go hear them. I had never heard them before. After awhile he wanted to join their church.

After awhile I decided if they were the right church I did not see how I could make a mistake by joining them. We joined, and from the time I went in I felt unworthy and I cannot tell anyone what I suffered for about three weeks. Someone told me I had denied faith in the Lord and sinned against the Holy Ghost and that was my fear for I had never been burdened as I was then. Finally the burden left me and I felt at times that the Lord was with me and I had dreams that comforted me. It came to me in a dream that the promises of the Lord standeth sure having this seal. Surely the Lord knoweth them that are his. I had another one in which I though I told some one I hoped I was in the way and I worried over predestination. So I begged the Lord to show me if He did predestinate us to do the evil that we do and then punish us for it. I dreamed that he did not predestinate the evil that we do, but that he suffered it to be, but that he did predestinate the good, for all goodness was of Him and I believe that He did predestinate His children in Christ Jesus before the formation of the world. Sometime I was cast down and afraid I was not one of His and I did not feel worthy to be with them, and I felt like they knew it.

One Sunday there was to be preaching at Hancox Church. My husband went but I felt so un-

worthy I did not go. Brother Stokes stopped at Brother Robert Griffin's for dinner. My husband wanted to go over there and be with them, so I went with him but felt too unworthy to be with them. The next week I had a dream of Brother Stokes shaking hands with me and he said to me that he hoped that the next time we met it would be a friendlier meeting than the last one. He was taken sick and died and I never saw him again. Then the church at Red Banks chose Brother Luther Joyner as pastor and Hancox chose Bro. Monseese as pastor. I enjoyed the preaching at times and at times I was cast down. I do not remember just what time it was, but the Lord began to deal with me and this scripture came to me that it is not in man that walketh to direct his steps, but that they are alone ordered of the Lord. Then I was brought into a fearful condition and to doubt if I was one of the Lord's people and to beg him to show me if I was and this scripture came to me that "The secret of the Lord is with them that fear him," and I felt that I knew I did fear him. I had a dream of seeing a brave looking man in a room full of people and he said to me, "I am not one of the doubting kind for I have seen the light." I said to him, "If you have seen the light you have no room to doubt." Then I had this dream. I saw Brother in a room full of people and he said to me, "I have been praying for you." I said to him "I feel like I need your prayers and not only yours but everybody else's." I did not tell anyone, and no tongue can express the agonies of a sin sick soul. The Bible says the

spirit makes intercessions for us with groanings that can's be uttered.

I went to a baptising and Brother Monseese baptised. I can't tell anyone how I felt. I thought if the Lord did not have mercy on me and I was lost. After the baptising, we went to church and I felt like the Lord directed Brother Monseese to preach to me that day. He took the sinner from the time the Lord begins his work with him unti he was ready to receive a hope and he preached my feelings better than I could tell it. My burden was with me every wakeful moment and I was so low I knew if God did not save me I was lost. I feared that my second baptism was what was condemning me. I told my husband that there wss one thing sure, I had once been right and now was wrong or I had never been right and that part of my burden was removed as if erasing writing from a paper and these words were spoken to me that it is not your second baptism that is your trouble but you have never been right, you are a sinner in the sight of God. That gave me some comfort for I felt if he had been merciful enough to show me it was not my second baptism that was condemning me that surely he would have mercy on me and save me. I felt like I wanted to read in the Bible and when I opened it my eyes rested on this scripture, "To him that is of a poor and a contrite heart to him will I look." That gave me comfort and I think it was that night I had a dream. I had thought I told them that I had never felt so good in all my life concerning my soul's salvation. The next morning

while dressing I felt so different so looked for my burden but it was gone. This scripture was given me that it is not by works of righteousness that we have done, that we are saved but according to his purpose in grace which was given us in Christ Jesus before the world began. I felt like singing praises to the Lord. I had no burden for about three weeks. Then I had a burden to go tell Brother Joyner what I had been through. I asked my husband to carry me but he said if I had been given a hope that that was sufficient and there was no need to tell anybody. I did not go and my burden left me.

In the meantime we moved to Georgia so after that I felt it my duty to be baptised so I begged the Lord to show me in a dream or some thing if it was my duty. I saw Elder Jimmie Wilson in a dream and I told him part of my experience and that I felt it my duty to be baptised but my name was on the church books so I did not know what to do. I went to a fish fry at a friend's home and his father was there, a dear old Baptist. We sat on the creek bank and talked while the others caught fish and prepared dinner. I told him of my experience and he told me to do according to my impressions and I would never regret it. I wrote the church and told them what I had gone through, that I felt it my duty to be baptized so they dropped my name there and I gave it in at Rose Mary Church near Graymont, Georgia. I was baptised by Elder Patt Byrd, their pastor, and I have never regretted it. After we moved back here, the church at Red Banks re-

ceived me back by letter and I hope I have been made worthy to be there through the precious blood of Jesus Christ. I know that in my flesh dwells no good thing and that salvation is of the Lord.

Humbly submitted in hope that it will be of some comfort to some one along life's way. I desire the prayers of all of God's children as I am afflicted with arthritis and neuritis and have used a wheel chair for the past twelve years. I would appreciate a letter from any one as I never get out to go anywhere.

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FRAGMENTS

By **SILAS H. DURAND**

Dwelling Together In Unity

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii. 1.

How wonderfully precious this sentence is to read; how far more precious it is to feel. It goes down into the deep places of the heart, and makes it power and effect and sweetness to be felt there, and then it goes out to all the ends of the earth and recalls the varied experiences of sorrow, condemnation, affliction and loneliness there felt by those who are now dwelling together in unity. These brethren who have now been gathered together in the name of Jesus, were first scattered to the ends of the earth. They were made to feel their need of salvation, and sought for it by the works and ways of men until they came to the end of all their earthly strength and wisdom and

righteousness. Then from the end of the earth they cried unto God, who heard their cry and made bare His holy arm in their sight, and caused them to see the salvation of God. (Psalms lxi. 1; Isaiah lii. 10.) What a blessed season it is for the subjects of God's wonderful grace when they first find others of like experience and learn the inexpressible sweetness of gospel love and fellowship. When these "ends of the earth" are first brought together how easy it seems for them to love one another; how impossible it appears that anything could occur that would cause discord or separation. It seems to the child of grace, when first breathing the fresh and fragrant air of this spiritual morning in this new gospel world, as though there is, and must be always, absolute agreement between all these dear people of God in all things. How startled and grieved, then, must each one be when he finds a difference arising between any of them, and especially when he sees in his own mind opposition arising against something said or done by a dear brother, and perhaps a feeling of anger stirred in his heart. Then comes a sense of opposition and a conflict within himself, against himself, which causes a feeling of astonishment and of self-abhorrence in his own soul. How much each child of God has to learn through suffering before he is prepared to know in any great measure how good and how pleasant it is for brethren to dwell together in unity. In Adam this unity is not to be found. Although all nations of men that dwell on the face of the whole earth were made

of one blood, yet there is not unity either of body or mind among them, but infinite diversity. Unity is only found in the family of God; in Christ, and not in Adam. All of them have been born of the Spirit of God, and are, therefore, "of one heart and of one soul." Acts iv. 32.

But each one of those who have been born of God has still a fleshly sinful nature, and soon must experience sadly that that which is born of the flesh is flesh still; that the fleshly nature has not been changed to a spiritual, sinless nature in the new birth, but a new, sinless nature, the divine nature, has been given and is made manifest by contending against the sinful inclinations of the carnal nature, which is "enmity against God." So the apostle says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17. Now when one has experienced some of these bitter conflicts within himself, and has had some sad conflicts with brethren, and has known the sweetness of forgiving and being forgiven, then he begins to be able to appreciate the goodness and pleasantness of brethren dwelling together in unity. How poorly off we are when alone; how sad and sorrowful we are when separated from those we love in the Lord, but how infinitely more so when at variance and angry with them. We cannot live to ourselves alone; we need our brethren all the time; we need their help in difficulties; we need their sympathy in our trials, we need their daily experience. We are one with them in

the living things of the Spirit, and we must have them in our lives as we have them in our hearts. So the apostle says, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv. 1-3.

In the Spirit we are one. "Baptized by one Spirit into one body." Our spiritual desires are the same. But what a wonderful work this is, "endeavoring to keep the unity of the Spirit in the bond of peace." Because we differ from each other so greatly in the flesh, what longsuffering is necessary, what self-denial, what forbearance. Because we are one in Spirit we know that every difference may be in the flesh. But how difficult it is to allow that this difference may be in our flesh. The grace of meekness and lowliness comes in to help us here. But if the fault is most surely with our brother, then what longsuffering is necessary, and what forbearance. We cannot insist upon the legal standard, "An eye for an eye." We cannot insist upon acknowledgement always, but wait until the Spirit causes him to see and feel the wrong in himself. Forbearance! We cannot forbear where there is nothing to forbear. Sometimes one will not acknowledge the wrong that he sees in himself. Pride and a stubborn will prevent, but love tells us what to do; we must wait the Lord's time. Forbear one another in love. Love saves the fellowship. Love insists that we wait till the Lord works meekness

and tenderness of conscience in him. The bond of love and union grows stronger as we have more of these bitter struggles in our own unruly natures, and more need for the exercise in our own souls of these fruits of the Spirit. Now we are learning how good it is, how valuable, how mutually helpful and serviceable it is for brethren to dwell together in unity, as well as how pleasant, how sweet and full of heavenly comfort and peace.

The psalmist makes a wonderful comparison here in saying that this dwelling of brethren together in unity is like the precious ointment that was poured upon Aaron's head, and went down the skirts of his garments. But this brings to the view of faith the anointing of Jesus with the Spirit of the Lord, by which he was prepared to bring all the infinite blessings of the gospel to the poor. This anointing is as the dew that descends upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. This is the unction from the Holy One by which the saints know all things concerning the spiritual life. It is the anointing which they have received of Jesus Christ, as the apostle John declares, "But the anointing which ye have received of him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." John ii. 27. How greatly important it is that every one of this family of God should carefully guard the unity of the Spirit, so far as it can be guarded by human effort. The apostle im-

plies that it can be guarded in a sense, by exhorting the brethren to endeavor to keep it. It is over himself particularly that each one is to watch; it is his own words, and acts and thought, and emotions that each one is to guard; it is his own self that each one is to prove. Where each one is thus laboring with himself there will be found but little need for him to labor with any other member of the dear family. While all are in this state of mind this sacred unity is without conscious effort, kept in the bond of peace. This is dwelling together in unity.

Love is said by the apostle to be "the bond of perfectness," and we are told to put it on, and to walk in it. How easy that is, at times. How easy it is to bear and forbear in the case of one we dearly love. How easy it is to forget or deny self when the welfare of a dear child is involved.

The word "good" means all that is valuable, substantial, beneficial and absolutely suitable to our need, while the word "pleasant" means all that is agreeable and gratifying to our purest, most exalted and most sacred desires. For those thus dwelling together nothing more can be wanted for this time state. They shall be abundantly satisfied with the goodness of the Lord's house. The longer we dwell upon the earth and the more of trials and afflictions we endure, the more highly shall we value and prize this sweet fellowship and unity, and the more ardently shall we endeavor to keep it. The greater also will be our desire, and the more earnest our prayer, that we, being rooted and

grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge that we may be filled with all the fulness of God. (Eph, iii. 17-19). Whatever we do, and say, and comprehend, when thus dwelling together in unity, we do and say and comprehend "with all the saints." No discord no division here. In this is realized as fully as can be in this mortal state the fulfillment of the dear Saviour's prayer: "That they all may be one; as thou, Father, are in me, and I in thee that they also may be one in us." John xvii. 21. And so, as this mortal life goes on, with the trials and deliverances, the sorrows and joys, which are appointed unto us here upon the earth, the sweeter and more precious to us will be these blessed words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

"IT IS FINISHED"

Let us examine the circumstances around this solemn picture when these words were uttered, and in order for us to fully enter into the spirit and understanding of this text, or any other of the deep things of God, we must be in tune, in the spirit, it must be a part of us, we must feel it, it must be real in our experience, for it concerns each and every one of the Lord's chosen people. Paul has so aptly spoken by inspiration to the church at Corinth, I Corinthians ii. 2-4: "For I am determined not to know any thing among you, save Jesus Christ, and

him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Paul was in tune when he wrote these words, and we must be in tune to receive them. Now we view the picture. There upon the cross hangs Jesus, and on either side a thief. He was numbered with the transgressors, he poured out his soul unto death, he bore the sins of many, and made intercession for the transgressors. (Isaiah liii. 12.) There upon the cross Jesus, the Son of God, the Lamb without spot or blemish, high and holy, treading the wine-press alone, bearing all his people's sin. For a moment our minds ramble, and we see Abel bringing the first of the flock, Abraham binding his son Isaac on the altar, Moses raising up the brazen serpent in the wilderness, Samson standing beside the main pillars of the house, praying, Once more, O God, give me strength, and many other types being fulfilled. A fountain is about to be opened, for sin, and they give him vinegar to drink, he cried, **IT IS FINISHED**, and bowed his head in death. The sun hid its face from the dreadful picture, the earth quaked to its very center, the temple burst in twain, many saints who slept in their graves arose when he, the mighty Saviour, died for man, the creature of sin. He whose name is Jesus has saved his people from their sins. All that the Father gave him to do is finished. He said, This is the Father's will that sent me, that of all that he has given me I

should lose none. Let us now note briefly some of the things that are finished. His suffering in the flesh for sin is ended. No more will his back be turned to the smiters; no more to hunger and thirst; no more to suffer pain; no more death. He has tasted death for every one of his chosen ones. Also, he has finished redemption for his people. He gave himself for his church, that he might redeem it from all iniquity and purify to himself a peculiar people zealous of good works. (Titus ii. 14) "But now saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." — Isaiah xliii. 1. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." — Luke i. 68. "And they sung a new song, saying, Thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." — Rev. v. 9. According to these witnesses he hath redeemed his people, so we say their redemption is finished.

Next, he hath finished death, having destroyed death and him that hath the power of death, which is the devil. (Heb. ii. 14) "He will swallow up death in victory." Isaiah xxv. 8. The sting of death he hath taken away, and thanks be to Him that giveth us the victory through our Lord Jesus Christ, who hath finished it.

Next, the law, with all its Thou shalt nots. In every jot and tittle he hath fulfilled it for his chosen people. He is the end of the law for righteousness to every one that be-

lieveth; the mortgage on the soul he hath paid in full; it is signed and sealed with his blood. Yes, Jesus paid it all.

Next, he hath finished the offerings for sin. All the types and offerings under the prophetic day, from Abel to the gospel day, all the bulls and goats, sprinkling with blood, never took away sin, but over and over again each year sin was brought to remembrance, then the high priest would go alone into the holy of holies and offer up for the sins of the people, but Jesus, who is the end of the law, by one offering hath perfected forever them that are sanctified. Remission has taken place, and there is no more offering for sin. (Heb. x. 18.) All that was written in the law and in the Psalms concerning me, all that was necessary for the complete salvation of all the heirs of promise, Jesus has finished, without condition of any kind left for man to comply with. No, if there was anything for man to do, be it ever so little, then the work would not be finished, and we cannot entertain that thought; no, not for one moment. What could be added to a perfect work? Satan told our mother Eve in the garden, You will not surely die, and we find the same kind of people in the world today. They were here in the apostles' day, they did not believe then, what can we expect now? Christ was to them a stumbling-block and foolishness, but why let that worry us, for Jesus is to us the way, the truth and the life, and he says it is finished. As for me, I would not want to change the pattern, for I consider the word of God to be

priceless, and believe all the dear ones who have been called by the power of God and led about here in the wilderness, those who have been saved by the grace of God, through faith, delight to hear the gospel, the power of God unto salvation to every one that believes. These are all those who have Christ in them the hope of glory, and have been born of that incorruptible seed, by the word of God, that liveth and abideth forever. Paul was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus the Lord, for the sacrifice on the cross included me. He died for me. He finished it all. Moreover says Paul, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified. What shall we say to these things? If God be for us, who can be against us?

What I have written belongs to the children of God. I do not expect the unregenerate to get any comfort out of it. They who still believe in a works system, void of grace, can have it, but for me and my house we will serve the Lord. Let the Jews seek for a sign, and the Greeks seek their wisdom, but let us preach Christ, and him crucified, the power and wisdom of God, and may faith hope and charity abide with you all.

GEORGE L. WEAVER

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VOL. LXXXII

NO. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JULY 1, 1949

EARTH HATH NO SORROW THAT HEAVEN CANNOT HEAL

Jesus having taught the multitudes, from a ship, to the great multitudes on shore as taught in the thirteenth chapter of Matthew, and Mark fifth chapter it is said "And they came over unto the other side of the sea, unto the country of the Gadarenes, and when he was come out of the ship, immediately, there met him one out of the tombs a man with an unclean spirit."

This man was so wild, that no man could tame him, nor bind him not even with chains. "For he had often been bound with fetters and chains, and the fetters had been plucked by him. No man could tame him or bind him. "Always night and day he was in the mountains, and in the tombs, crying and cutting himself with stones."

Matthew tells us in Chapter 8, verses 28, 29. When Jesus came in-

to the country of the Gadarenes, there met him two men possessed with devils, coming out of the tombs exceeding fierce, so that no man might pass that way. And they cried out, saying, "WHAT HAVE WE TO DO WITH THEE, JESUS, THOU SON OF GOD? Art thou come hither to torment us before the time?"

Does that not show that unconverted man or woman is beyond the pale of mercy, unless the Lord intervenes? JESUS SAID, "No man can come unless my Father draw him."

We also read that he said, "ALL THAT THE FATHER GAVE UNTO ME AND I WILL RAISE HIM UP AT THE LAST DAY." "For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all thou hast given shall come to me." John chapter 6. The wild Gadarene cried "THOU SON OF THE MOST HIGH GOD, I ADJURE THEE BY GOD, THAT THOU TORMENT ME NOT. JESUS SAID UNTO HIM, COME OUT OF THE MAN, THOU UNCLEAN SPIRIT." Jesus then asked him his name and he answered him, MY NAME IS LEGION, FOR WE ARE MANY. (Verse 9). But it seems that this man did not ask justice, but mercy. It is mercy that saves any poor sinner. All the redeemed of the Lord can say, "NOT UNTO US, NOT UNTO US; but UNTO THY NAME BE ALL THE GLORY."

Mercy interceded in this case and Jesus said, as He always says, to pardoned sinners, "COME OUT OF HIM THOU UNCLEAN SPIRIT."

And we read that this pardoned sinner desired to remain with the Lord. He implored the Lord not to send him away to his own country; but Jesus did not grant his wish; but said "GO TO THY FRIENDS AND TELL THEM WHAT GREAT THINGS THE LORD HATH DONE FOR THEE, AND HATH HAD COMPASSION (MERCY) ON THEE, and he departed and began to publish in Decapolis THE GREAT THINGS JESUS HAD DONE FOR HIM. And all men did marvel."

O. J. DENNY

HUNGER AND THIRST

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

They that hunger after righteousness are blessed to do so, for the blessing comes first. It is indeed a great blessing to hunger and thirst for natural food and water, and how much we enjoy our food when we are hungry and we loathe our food when we are not hungry and have no desire for food of any kind that we can think of. I remember once being in such a position that I could not think of anything I wanted to eat. I said I wished I could think of something that would really taste good to me, being in the garden I smelled onions and they smelled good; I took up some and had my wife cook them for supper. I ate them, they tasted good. I ate heartily of them and the next day I was feeling fine and my appetite was restored to me and I was glad.

How much better it is to hunger after righteousness, not my own,

which is by the law; but the true spiritual righteousness which is by faith, by which God's children are justified as Abraham was. Paul says, "Therefore being justified by faith we have peace with God, through Jesus Christ our Lord by whom we have access by faith into this grace wherein ye stand and rejoice in the hope of the glory of of God." Romans 5:12.

We do not hunger just for a while, but all our lives. We have tasted how good that righteousness is and we never cease to crave and pray for more.

Just as I am Thy love unknown
Has broken every barrier down,
That I am Thine and Thine alone
O Lamb of God I come, I come.

They shall be filled, not with temporal things but with such things as that which inspired David to write the twenty-third Psalm which when we can read it and call it my own experience, that it expresses our own feelings; we are just as near heaven as we ever get to be in this life.

Paul, the great apostle to the Gentiles, says, "Eye hath not seen nor ear heard, neither has it entered the heart of man the things God has in store for them that love Him, but God has revealed it unto us by his spirit, the spirit searches all things, yea the deep things of God." I Cor. 2:9, 10. We cannot have while in the flesh the least idea of the great, rich mercies that await those for whom He shed His blood, whom He keeps by His mighty power through faith unto salvation ready to be revealed at the last time. Our trials which are for but a moment compared to

eternity, "work out for us a more exceeding and eternal weight of glory, while we look at the things which are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While we are looking at the things that are not seen we are living unto God and working out our own salvation with fear and trembling. How blest is the thought that salvation is the gift of God and not the reward we receive for work; our work is freely done because of the free salvation that prompts it. A free salvation prompts us to do all duties enjoined upon us freely, we love to do the thing a forgiving God has bid us do, and find pleasure in doing it.

B. S. COWIN

MEDITATIONS ON PROVERBS 16:25

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Prov. 16: 25.

We are told by the inspired Apostle Paul that "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. 16:17.

When a person is called to the witness chair to testify, he takes an oath to tell the truth, the whole truth and nothing but the truth. If he begins to tell what someone else has said, the judge intervenes and only allows that part which he was an eye-witness to, to be put into the records. I have read in history many

times that Christopher Columbus discovered America in the year 1492, also have I read that George Washington gained our independence in the Revolutionary war, and I have no reason to doubt the truth of this, but the point I wish to make is that I would make a poor witness if I were put on the witness stand to testify as to the truth of same. So even in natural things it is much more interesting to hear one tell the thing which he has seen; and what a joy it is to here the precious saints tell how they were down in a horrible pit and miry clay, when the Lord had mercy upon them and took them up and put a new song in their mouths even praises unto God.

What a comfort it is to hear the words of Peter in his testimony, since it so beautifully corroborates with our own experience: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." II Peter 1:16. John said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us.) I John 1:1-2.

Back to the subject. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Paul in giving his testimony in defense of the truth, said, "And I persecuted this way unto death

binding and delivering unto prison both men and women, as also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren and went to Damascus to bring them which were bound unto Jerusalem, for to be punished." Acts 22:5-6. In writing to the church at Rome he gives further testimony by saying, "For I was alive without the law once; but when the commandment came, sin revived, and I died, and the commandment, which was ordained to life, I found to be unto death." Rom. 7:9-10. In writing to Timothy, he gives a clearer reason why he persued this course, which seemed right, for he said it was through ignorance and unbelief. "Who was before a blasphemmer and persecutor and injurious, but I obtained mercy, because I did it ignorantly and in unbelief." I Tim. 1:13.

We find here in nature when we are traveling, if we loose our way, quite often we become confused and turn directly opposite from the correct way, that is if we are due to go east, we will go west instead, thinking this is correct. I remember once turning off the main road on which I was traveling to go by a man's home, whom I needed to see on a matter of business and after attending to same I returned to the main road and instead of taking the direction toward my home, it seemed correct to me to go the opposite direction, which I did, but after traveling same for a few miles I could see my surrounding did not appear natural. I soon saw a colored man and I asked, "Uncle, am I on the road leading to Willow

Springs?" He stuttered slightly and hesitated, then he said, "Yes, sir, Boss, you is on the right road, but you is gwine the wrong way." Thereupon I of course, turned around and retraced the road I had just been traveling and soon found the old colored man was correct.

So it is when one is traveling under the law, he thinks he can see. He belives he has spiritual light. The Pharisees followed the tradition of the fathers, and they thought this was right. Solomon said, "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Prov. 12:15. But will a man hearken to counsel until he becomes dead to the law. My answer is no. He will continue in sin and persecute those who are in the right way, until God shows him that he is the vilest of sinners, as Paul said, "Of whom I am chief."

When one comes to know he is a hell deserving sinner he strives with all his ability to improve his life and make himself worthy in the sigh of God to inherit eternal life. He knows he is a sinner, but he feels that he can and must accomplish some good works to improve his case and justify himself in the sight of God. This seems the right way to this poor sinner, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." These good works the poor sinner hopes to accomplish seem very essential to attain to eternal life; but to his dismay, the harder he strives the worse his case becomes. Paul says, "For when we were in the flesh, the motions of sin, which by the law

did work in our members to bring forth fruit unto death." Rom. 7:5. In this state, we find our efforts to perform that which is good in the sight of God better expressed again by the Apostle Paul, who said, "For I know that in me (that is in my flesh) dwelleth no good thing; for the will is present with me, but how to perform that which is good, I find not." Rom. 7:18. When our efforts to find favor with Christ have failed, we come to know that in us dwells no good thing. We can again witness with Paul when he said: "Knowing that a man is not justified by the works of law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. We are here qualified to understand the meaning of the text, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The good works we first depended on for salvation, we found to be unto death in our experience. We then awake to the fact that "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.

Now when Jesus speaks peace to our souls and we receive that precious hope in Him, and we are given to see that all our righteous-

nesses are as filthy rags, then it is that we can understand what Solomon meant when he said, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."

Humbly submitted
T. F. ADAMS

H. CLAY BROWN

In memory of our dear brother, H. Clay Brown, who departed from this world of troubles on March 12, 1949 and entered unto a peaceful rest. He was born April 9, 1882. He and his dear wife united with Tarboro Primitive Baptist church August 4, 1929, were baptised by their pastor, Elder J. B. Roberts. He always enjoyed entertaining the brethren and talking of the goodness of God and what he hoped the dear Lord had done for his poor soul wherein he could rejoice. His health had been bad for quite a while but from the latter part of January until he passed away he was seriously ill but he bore his affliction with patience and we hope he is now resting on the sunny banks of sweet deliverance where he will be in peace and love forever. He had a very good wife to care for him and we hope and trust the dear Lord will be with her, give her comfort and peace.

His funeral was conducted by his pastor, Elder Jos. D. Fly, assisted by Elder J. B. Roberts of Farmville, N. C. and Elder Gold Trevathan of Pinetops, N. C. His body was laid to rest in Greenwood cemetery under a mound of beautiful flowers.

Resolved: first, that we hope to bow in humble submission to him who doeth all things well.

Second, we extend our true love and sympathy to his bereaved one, trusting the God of all grace may comfort and sustain us in every trial.

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

Done by order of Tarboro church in conference Saturday before the first Sunday in April 2, 1949.

ELDER JOS. D. FLY, Mod.
LUNA E. HARRELL,
Church Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

JULY 15, 1949

NO. 17

PSALM 69

Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Let their habitation be desolate; and let none dwell in their tents.

For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

Add iniquity unto their iniquity; and let them not come into thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous.

But I am poor and sorrowful: let thy salvation, O God, set me up on high.

I will praise the name of God with a song, and will magnify him with thanksgiving.

This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

The humble shall see this, and be glad: and your heart shall live that seek God.

For the LORD heareth the poor, and despiseth not his prisoners.

Let the heaven and earth praise him, the seas, and everything that moveth therein.

For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

Editor's Note

This is a very interesting account of the experience of James Turton of England, given me by the late Elder Frederick W. Keene, Raleigh, N. C. I enjoyed it so much I desire to share it with those of like precious faith. The title is "Turton's Pillar."

TURTON'S PILLAR

Part I

Conversion

In the year 1839, October 27th, I came into this world in a godly home in the village of Haydock, near St. Helen's, Lancashire. My grandmother, my father, my dear mother, feared God above any I have known, deep down in poverty and hard labour. They had six children. One died in infancy, five grew up, and entered the marriage state. I, the worst, have lived the longest, through sovereign mercy.

My father was the strongest man I ever knew; he could carry sacks of wheat under his arm as others would carry a parcel. He worked hard for 11s. a week, and my dear mother worked hard in the fields when the weather was fit, to help to get us bread. They never missed the Sabbath services for over sixty years; and my dear old father took every child he had to Sabbath school at three years old; for he used to say, "My seed shall serve Him." I believe if ever parents tried

to bring their children up in the way they should go mine were those parents. My dear old father would read no book but the Bible; and when he instructed us children, it was in Bible language; when he corrected us, the same. And my dear mother (bless her!) was more earnest than he, if that could be. Her prayers, her tears, her rebukes for sin, her loving correction and godly counsel hang about me to this day; and I can remember her words, her looks, her waving hand, her pleasant smile, her withering frown, and her placing her hand on the Bible, which was always in our sight. Sometimes she would quote from it, and sometimes a look was enough, with her broad hand on the open page. Even then, as a child, I do not know whether my mother's eye or the sight of the Bible had the greater effect on my little mind and young heart. We were acquainted with no other literature than the holy Book; nothing else would do with my dear father and mother but the Bible. He used to sing the Psalms to his heart's delight; even the ungodly neighbors would say, "Old John is happy hear him singing."

But let me tell the story of my child life. I was a bright healthy boy, much thought of by my parents and my dear old grandmother. We never had anything but brown bread dry, potatoes, and butter-

milk, till I was seven years of age; and then I went to work in the coal mine with my elder brother for 6d. per day, and we thought we should soon be millionaires. Then we began to have a bit of white bread, and a taste of tea on a Sunday, and sometimes we got a bit of bacon to our potatoes. Often my dear old father, after a hard day's work, has filled his belly with milk and potatoes and dry bread. Still his strength remained in him, and at threescore and ten he could carry logs of timber, props, and bars which no other younger men would tackle; and he never complained. Truly he was an Issachar. And I would not rob his master of a minute's work. He was an extraordinary man, lived an extraordinary life and died an extraordinary death. He lived 92 years in one house, died in the same corner of the room he was born in, and never slept a single night in any other room; never rode in a cab, coach, or carriage in all his long life, and never required a doctor. He was a born slave, and yet he was God's freeman; I should say the freest man I have ever known. He lived to God and died in the full assurance that he would shortly be in His presence in glory.

But leaving him, I come back to myself. Well, now, I had all impressed so deeply in my memory, and grounded in my heart that it might be thought I could not depart from the good way, Prov. xxii. 6. But let me tell the terrible effects of sin how I got away from the good path; for up to seven years of age I had followed Prov. iv. 20: "My son, attend to my words; incline

thine ear unto my sayings." In these coal mines I lost much of my childish innocence; the men would swear and talk language I had never heard. Here poor, fallen nature became a prey to almost every evil, and I was quick to take it in. Sinners and sin so broke in upon my young, simple soul that I grew in it like a willow. I had not been long in this employment before my parents perceived a difference in my conduct, and they doubled their efforts, but to no purpose; sin cannot be quelled but by almighty power. There was no escaping the evil influence; I was in it from four in the morning till six at night. I never saw the daylight from October till March, only on Sundays; and besides this, I was ankle deep in a sludge all the while, till I got a change of work in another mine. Here I learned to fight, swear, lie, and cheat; and few could excel me. I got so inured in sins of every sort that my dear parents were sore troubled, though I hid everything from them I could.

About this time my good old grandmother died, and my young, wicked heart melted at the sight of her face. I thought of the tears I had seen run down her furrowed face as she read the Book of God, and another book by John Flavel, and yet another, Fox's Martyrs. She was the means of dropping the seeds of something into my heart that still remain. She was a real Protestant, besides her faith in Christ. There used to be an old mongrel man calling occasionally, a real gentleman, a universal lover; but my grandmother so riddled him from time to time that all the love

he had professed to have for her died away and turned to hatred. To Arminians and Papists she gave no quarter. She was hard upon the Papists, but not too hard. I feel I have the same spirit in me; I cannot tolerate them. Well, they buried my dear grandmother, a real, praying saint. She would say, when reading those wonderful stories in God's Book, with much emphasis, "Every word is true." Now I proved the needs-be for all that in after years. When I read Tom Payne and such books my fears would come in like a flood upon me, and often some of her words would come; for she made a clean job of all skeptical books. I bless God that I had such a grandmother as she. I think of her now often; I have not forgotten her dear old face after seventy years. When crossing the Jordon she told my dear mother and sister all was well. Now I leave her, feeling satisfied she found that Jesus she so much talked and sang about (for she could sing at four-score), and turn to my wild self.

I was now getting twelve years old, and had had five years' training in the dark shades and black hearts. I had made great strides in these dark chambers, but kept as good as I could at home before my parents and eldest sister. She had profited by parental tuition; I had refused everything; and as time went on, I became more hardened in sin. I took to gambling, boxing, dog-fighting, and cock-fighting on the Sabbath day, crucifying my dear ones at home. This way I went on till the appointed time rolled on to call by grace.

I dare not write a full account of

all I was subject of. I was in the hands of the law more than once, and should have suffered a good term of imprisonment, but the magistrate dealt leniently, and let me off with a fine. He told me himself that had it not been for the respect they all had for my parents, he would have carried out the law to its utmost bounds. Here perhaps I have an experience that all men have not, and can feel for those poor wretches when they listen to their sentences. Though the magistrate dealt very gently with me, my wicked heart was boiling with rage; which I believe is the case with most of these poor fallen beings who groan under the power of sin and the devil. Now I will just mention the difference between receiving a lenient sentence and a free pardon. In 1859 I was locked up in Liverpool; and when brought out before the Bench, as I looked at the men round the table and the man above with the wig on, O how I longed to have a rush upon them! I felt sure I could kill one or two. This I believe is the wrath that works in a prisoner's bosom in these times and places. But look on. They charged me, and I pleaded guilty, for I was guilty; and they talked the matter over, and the judge said, "Young man, as this is your first offense, and judging from your appearance that you have been led astray, I acquit you." The moment he uttered those words I seemed petrified, every shade of wrath sifted out of my heart, I could have cast myself at his feet and adored him. Here I have to speak of God's preserving care over me in my younger days. Mine was

perhaps an exceptional case: I have three special providences in my mind. Once I was in the mine when a fire took place, and five of us crept in a hole expecting to be roasted. But the fire went out, God only knows how. We had a job after to get out, and the cursing and swearing that went on I cannot tell. But this shows how men in explosions are hurried into eternity. Another time I was made up in a place full of damp, so called. Two hours I was there, and God surely kept me awake, for a man could not live twenty minutes in foul gas like that, except some unseen Power was there. Another deliverance in the same place I experienced in this way: I was working in great danger when a large stone fell ten feet, not a handbreadth off me, which would have crushed me to death in a moment. The first of these was in my unregeneracy, in 1862; and four others were spared as well as I. My elder brother was one, who was killed in the mine ten years after. He was in the covenant of grace, but knew it not then: the others were cut off in their sin and blood. I think none have more need than I to sing,

“Wonders of grace to God belong,”

and wonders of providence, too.

Now I come to the time when God would show surprising grace—yea, to him who had gone over every line, only not this line of sovereign grace. For grace shall reign over sin; none can get beyond that. But I need to explain how I got out of the broad, iron, dark road going down to hell, and into the narrow, bright, shining way that leads to

heaven. I will tell how it happened. The sceptic laughs at it, the wise and learned would beat me, and charge me not to tell it any further. But as it was with Peter and John, so it is now; we cannot but speak and tell the wonders of Jehovah. I stopped at nothing till God stopped me and He did it at a stroke. In 1862 I was in a drinking frolic along with others of a like order. Late in the evening or early morning our evil passions broke out; and in these things I was always the first. But I must omit the things that were done that night. I fell into the hand of the law; my mate fled the country and has never been heard of since. Now here comes the sovereign mercy, the uncontrollable will of God, the gracious power of the Spirit of God, frustrating the awful determination of wicked men. I had purposed killing the officer that took charge of me. I had fixed the spot on his beat, and went to get drink to inflame me for the deed; but the more I drank, the more sober I was. I left the house disgusted at the drink, because it took no effect. Now comes the peculiar moment. As I neared the spot where I purposed to kill the man and bury him under a tree, some peculiar Power came over me. I could only stand still, and O, such a horror came over me. I thought God was about to kill me and drop me into hell. O I cannot describe my feeling, my fears, and the awful Majesty surrounding me! A light seemed to flash around me. I knew not what to do; but in a moment I ran under the very tree I had intended for his grave, and fell on my knees, craving mercy from God. How long

I was there I cannot tell, but when I got home my dear old mother blessed God aloud. But I got to bed out of sight, to reflect upon it all. And O the change! The night before I was meditating murder; this night I was trying to cry for mercy, but knew not how to obtain it. I knew there was no mercy for devils, and such I thought I was.

In the morning shame seemed to cover me, my conscience began to own her guilt, I had no word for any; guilt stopped my froward mouth; and I was surprised to see such pleasure hang about my dear mother's face. She explained to me in after time that she felt persuaded God was answering her long and many prayers: this composed her under it all. But oh, had she known the wormwood and the gall I was just beginning to partake of, she would have felt for my distress. She told me afterwards she did not care what I suffered, now God had begun to work, for she knew He would do it well; and so He did. That God whom I had blesphemed and set at nought I could now see as a terrible Judge an awful Being, whom and whose piercing sight I would fain have escaped; but I knew not where to flee. I durst not look heavenward; I felt His wrath was upon me. O if I could have found a place to hide in from His awful presence, how glad I would have been! but His peering Eye was upon me night and day, sleeping and waking; both seemed alike to me. I had gloomy, distressing dreams of hell, and visions of dark abodes for such as I, with eternal torments awaiting me. If I read the Word, it was a terror to

me; if I left it off, I was worse. At this time I was working in the coal mines, and once I went into the old workings, secretly wishing I might be buried by a falling roof and lost, so that none would know what had come to me. But after waiting in vain some time, I came out for all was quiet. Now I thought I had done the last and worst deed men could do; for I was convicted of self-murder, which is the worst of all crimes. I cannot tell what I suffered through that wilful act; but it was terrible for a time. Satan tempted me to plunge headlong again into those things I formerly delighted in, but O the mercy of God here! He gave me to see it was Satan tempting me, and I vowed times and times that I would never obey his voice again, never serve him again, never listen to him again. But in a time of great trial my head was shaven and left without any strength; and while my hair was growing, I got mauled terribly. But afterward I found my path smoother for a time.

My dear father and mother knew me better than I knew myself, and they took every opportunity to read the Word to me and try to encourage me; but I durst not handle the Word myself. Oh, no! I thought only pure, holy hands could rightly touch that blessed, sacred Book. God made me smart here before I durst handle it myself; for I had scouted it, ridiculed it, done despite to it. I knew the reverence with which it was held at home and Satan set me more against it on that account. I was such a wild fool I obeyed him implicitly in all things; never had he a more willing ser-

vant.

For two years my flesh seemed to decay, and my dear mother mourned over me. But O, I went through something in that time. I wandered about that terrible mountain Sinai, till I was ready to perish, and perish I must have done, had not God in mercy sent relief. O what a ray of hope is worth in these experiences! I got rays of hope at these times, but I did not know it was hope for good. I used to think these flashes that darted through my soul were to make my condemnation the greater, and aggravate my miserable existence the more. O, that thought of those two years of life and death even now, half a century after! I have been going to chapel near fifty years, and there is one hymn in our book, 189, that I do not remember ever being sung without its bringing trouble and sorrow in my heart and tears in my eyes:—

“O let my voice proclaim the joys

My heart and tongue have felt,
And let my tongue declare the woes

My soul has known thro' guilt!

Long in the paths of sin I trod,

And in her foulest way,

Provoked a kind and gracious God,

And grieved Him day by day

He doom'd me in the dust to lie

In sorrows sharp and long;

Then changed my sadness into joy,

My mourning to a song.”

And though the last lines of it are heaven to my soul, yet I tremble when it is given out. And there is another hymn (by Bonar), which I have not looked at many times in these fifty years; it so shatters my

poor frame that I am afraid to look at it, but I do love it. It is this:—

“I was a wandering sheep,” etc.

And many scriptures there are that shiver my soul till I tremble. But now some poor sinner may say, “I wonder what passages those are that so affect you.” Eh, there are many; I give a few. “I know thy rebellion and thy stiff neck,” etc. (Deut. llli. 27) “I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way” (Exod. xxxiii. 3-5). “But they obeyed not neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.” (Jer. xvii. 23). With such as these my parents used to correct and rebuke me. My dear mother's words were sharp swords in my heart; and even now, after fifty years have passed away and they have both gone to their heavenly home, when I open the Bible on some of these portions, I tremble from head to foot at the remembrance of the terrible things I experienced at that time. When I come across those parts and passages of Scripture that condemned me, and cut me off from any hope in God's mercy, and more, consigned me to eternal torments in the deepest hell, they bring the remembrance of the wormwood and gall that so tormented my soul to the last degree of life; and it was real, it was not imaginary; for I lived nearly two years under this condemnation. And if Christ had not appeared to deliver me, I felt I could live no longer under the fiery law and thunderings of Sinai; for the rolling noise and scorching flame had drunk up (as I thought)

the last drop of life out of both soul and body.

But it may be said, "I thought you were made free from everything." So I am, blessed be Jesus Christ; He redeemed my soul, liberated the poor, devil-captured slave, He opened the blind eyes covered with tenfold cataracts, removed the flint from my heart (and it was flint, too). Almighty power alone could change a heart like mine; but it did it, and did it effectually; for I began a new life, as I have before shown. And I thank God from my heart that I have known these things, with all the sorrow, pain, and grief they bring. Now when I reflect that so vile a monster of iniquity, such a blasphemer, such a rebel, that would not hear, that would not be controlled, that swore treble oaths that I would obey neither God nor man,—has obtained mercy, how can I not be affected at the thought of these things? I have thought sometimes it was as marvellous to save me as it would be to save the devil. But when I consider the covenant of grace, it leads me into another world of thought, another atmosphere altogether; but I cannot do this at will. If I could, I would never take a retrospect of my former life; but God has said it, "Thou shalt remember all the way." —not part of it—"which the Lord thy God hath led thee" (Deut. viii. 2). I have tried, perhaps as much as any man I know to keep in the pleasant path; but I have found and do find, that God leads the blind by a way they know not.

The last Good Friday that I served the devil, he drew me so near

his dark, dismal abode, with the very foam of the surging pit upon me, that I was more like a devil than a man. I set off early to Newton Common, a suburb of hell, where every abomination was practiced, and here I had a full day to my heart's content; but I cannot say that some of my dear mother's thorns did not prick me. And the Sunday following—the day my dear Redeemer ascended on high, led captivity captive, and received gifts for men; yea, for this rebellious, corrupt, abomination of the earth—I went again to fight cocks, swim ducks, and drink and gamble. Shortly after this, the scene I have narrated took place when God stoped me. And glory be to God—Father, Son and Spirit, the following Good Friday, 1863 I was groaning, sighing, praying, lest I should drop into the pit.

Between this Good Friday and the next in great trouble I went to the Church of England to hear a red hot, fiery Arminian. Now I went up into the gallery, where none went scarcely; and as he read the Litany, this part, "By Thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost," eh, I crept down to the bottom of the high box pew where nobody saw me. Here I saw Jesus Christ crucified, buried, rise again, and go right up into heaven. I crept out before the other people, and got home by myself. After this I was as sad as before, or worse; for I thought it could not be for me who had so abused Him and every holy sacred thing. I durst

not tell anybody, not even my dear father and mother. But O, had I known that Christ was so near, so ready to save, with such abundant pardons in His hands—O, I say, if I could have known this, how it would have relieved me! But God's predestined time was the best time—to give liberty to the captive, to open the prison door, bind up the wounds, heal the broken, bleeding heart, and raise the feeling-dead soul to life.

Now comes Good Friday, 1864, when I walked some miles to hear the joyful sound, and heard it; and saw the Lamb of God stretched on the bloody tree for me. Dear Bradbury preached, and sang an anthem (and who could sing like him I do not know). Eh, I heard the gospel sweetly, and my misery was considerably abated. The remembrance of it is still fresh upon my memory today, March 16th, 1911, though so long ago. When I look back to the hole I was in when Christ showed me His bleeding body, it breaks me all to pieces. I neither knew nor cared for Christ till He appeared to me in His agony.

Now between the years 1859 and 1866 dear Mr. Bradbury was going through the village of Haydock teaching and preaching the kingdom of God. I can never calculate the value of that man to me, and not to me only, but to every one of our family. O, the prayers offered by him and the songs that were sung from time to time, heaven knows them! If there is such a thing as pure love down here, God gave it to that dear man and me. In the beginning of our love I wondered how he could come near me; for I

knew he was conscious of all my devilism, and I felt loathsome to myself. But love covereth every sin; so it was. I could see nothing else in him but grace; yes, all in our home had great esteem for him. After a hard day of visiting and preaching, he would walk a mile to spend an evening hour with us in reading and prayer. Though I had not yet received the pardon of my sins, I loved to hear him talk of the great persons, the glorious Trinity; and the time was drawing near for my pardon, when God in sovereign mercy would make known and reveal my sonship and seal me an heir of heaven.

At length Mercy's angel form appeared; Christ was in it. I saw Him the second time as a loving, pardoning, saving Jesus. It was one Sunday evening—eh, that memorable night when dear Bradbury was preaching from Song iii. 1, he quoted these blessed words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Eh dear! those words rushed into my withered soul like a living stream; for truly I felt my poor soul withering away. Moses had withered it, and my body too, so that my bones were bare. Whenever I looked in the Word (when I durst), condemnation took hold of me keener and keener. O, mine was hard labour and no rest; I had solemnly concluded there was no heaven for me, only a yawning hell. I cannot write these things even now without tears. But look how near that surprising mercy was to my soul When I was lost, when I had no strength, when I could not pray, only sigh and groan only smite my

poor breast, only fear the next day would be my last, then He comes, the glorious Deliverer with salvation in His hands, with love flowing from His loving heart into my thirsty soul. I looked at Christ with His hands stretched out and said, "O God, what is it? am I really alive? must I live?" I now had hope of heaven; yea, the words of grace, love, EVERLASTING LOVE, so flooded my soul that all doubt, fear, death the devil, everything was gone; and Christ, glory, heaven, and immortality reigned in my soul. Now I had rest, the load was gone, hell was gone and heaven was mine. Christ put His yoke upon me, and O how true the words, "My yoke is easy, and My burden is light!" I went home another man. Christ and I went together near two miles. I could not tell what passed between us. This I know, I kept telling Him how I loved Him, and He smiled at me all the while and never upbraided me with one word. Then began our love, and it is as warm today as it was then. I cannot think of it even now without weeping eyes and a broken spirit.

Though I have travelled through fire and flood, wind and storm, tempest wild and bewildering, this precious yoke of Christ has never hurt me, never troubled me, never been irksome. No, bless His dear name, I love it. When I have been sorely pressed, the lion roaring, providence frowning, pain increasing, and no friend near to soothe the grief, then some drops of the oil of joy for mourning have found their way to my soul from His loving heart; some gracious word has fallen on my ear, bringing comfort

into my soul, and allaying the fear that was in my heart. So I have found it all through this dreary, rugged way. I must say this Jesus is altogether lovely, and His yoke is easy and His burden is light. Had I not had to go into the world for my daily bread, I would have felt the most heavenly minded creature in this world; but in spite of all opposition, I enjoyed much of His sweet presence. The Word was sweet, the gospel was heavenly music, the saints were holy in my sight, Zion's songs were sweet delights.

Here I have been looking over what I have written and find abundance of things I have missed, because they did not come up before me as I was narrating the wonderful things God had done for me in a way of preservation both before my call and after. I have not these things written down; but the Holy Ghost cut them so deep in my heart, soul and mind that I shall never forget them. Through Mr. Bradbury I went to the Baptists. Dear Mr. Vaughan was the first Baptist minister I heard. He preached in June, 1865, from Psalm xlvi. 4: "There is a river, the streams whereof make glad the city of God," etc, and I thought heaven had come down into the chapel. I could see nothing but majesty and glory; I lost sight of the man, but I heard his voice like heavenly music. The time was gone, and I knew it not. Next came John Kershaw. Now Mr. Bradbury said, "You must not miss John; he is a God-sent man, you will like him." Eh! and didn't I like him? He read his text: "If any man be in Christ, he is a new creature." Here was another

display of God the Father, of Christ and of the Holy Ghost. In the following year it fell out in the providence of God that Mr. Bradbury left Haydock, and I have kept with the Baptists, and I shall die with them, and they will bury me.

(To be Continued)

A LETTER FROM ELDER RHODES

Elder T. Floyd Adams

Willow Springs, N. C.

Dear Elder Adams:

Enclosed is a letter from Elder R. W. Rhodes that I am impressed with and feel would give some comfort to the readers of Zion's Landmark. This letter is very comforting to me in time of trouble.

May it please God to bless the Editor, Associate Editors and contributors of Zion's Landmark to write articles of comfort and edification to God's humble poor is the prayer of

Your least brother in hope,

E. J. LAMBERT

Elder and Sister Lambert,

Rt. 5, Monroe, N. C.

Dear Brother and Sister in Christ,

I received your card today, was glad indeed to hear from you, and to know that you are enjoying the fellowship with the dear people of God in that part of the country. I wish it might be my privilege to be with you on this trip, if the Lord in His goodness and mercy would be pleased, to let us sit together in Heavenly places in Christ Jesus. It is the sweetest thing on this earth to me, to be thus blessed if indeed I have been made to sit in such a place.

I hope you and Sister Lambert

are being blessed to enjoy your visit up there, as I am sure you are. I hope that God's rich, free and unmerited grace, love and tender mercy towards His people through Christ will be your joy, your theme, and song, among His poor hungering and thirsting saints while it is your privilege to be in their midst, give my very best regards to all of them, especially the humble ministers, that it has been my pleasure to meet and know. I would love to see and be with them but I feel so poor, unworthy, and unprofitable, that I fear to plan a trip among them, but I had rather be with God's dear people than have access to all the kingly thrones of this earth, or all the gold of Opher, or the cattle of a thousand hills. Yea, to sit together with God's children in these Heavenly places is worth much more than everything else combined. O when will we be taken from this dull mortality, or from the grave, and be made new in the glorious image of the dear Saviour. O when shall we sing that unceasing and new song of His worthy and undivided praise, adoration and glory with that innumerable choir of the precious redeemed singers, where there will be no missing notes or imperfect harmony, and where all will be enabled to follow that chieftest of all musical instructors and song leaders. Oh, how I feel that the heavenly anthems will ring, with the heavenly shouts of His perfect and glorious praise. But how could a poor sinner so vile and wretched as I, hope to be in that choir or to be granted to join in with that innumerable company which no man can number. Thanks

to His blessed and adorable name, He came to save sinners, and Paul said He was the chief of sinners, but surely Paul was mistaken about being the chiefest, but that I am the chief, but a sweet consolation here He came to save those who are made to feel to be the chiefest of sinners. So I do rejoice in that sweet hope sometimes, that after all, I can say with the very simplicity of confidence, that through Jesus the Advocate, the wonderful counselor, the mighty God, the Everlasting Father and the Prince of Peace, that I have a hope that is off the market, it is not to be considered or compared to anything earthly, and I would not exchange it for a dozen worlds like this sad one we live in.

Now I feel foolish to write such a letter to one so wonderfully and graciously blessed of the Lord as I have often felt you to be, but I feel the scriptures bear me out in the statement, that I am sure that everything is not always bright and rosy and peaceful to you, because Paul says in Hebrews, "If ye be without chastisement whereof all are partakers, then ye are bastards and not sons", and also feeling in the sweetness of the evidence that is given in Rev., chapter three where He says, "as many as I love I rebuke and chasten." I do not like chastisement, neither do I like the very thought of sin, when I see it in myself, but when I can feel that my sufferings may be the chastenings of the Lord, then it is sweet evidence that I am a son and that He loves me. How rejoiced I am, when I can see and feel these things.

It is a most gracious favor if indeed I am one who has been made to see my sins, weaknesses, and shortcomings. If at the same time we can see the evidences, set forth in God's holy word, that these things are the very lives and experiences of the Biblical writers, and the blessed of the Lord. I am not glad that I am a sinner. no indeed. It has caused me to shed a million tears, it has caused me to spend restless days and even nights, but I am glad that I have (I hope) been made to see the immensity of my sins and hate them and beg and pray God to forgive them, and I hope that Jesus who maketh intercessions before God for the Saints, has prayed for me, and if He has then my prayers would not have been in the very least effective. but if he has interceded for me before His Father, then both His and my own are effective through Him.

Brother Lambert, I know not why I am writing you as I am, but if you will not consider it boasting, I think that I have been given some great strength, and encouragement through faith in the last two years. I feel the Lord has most tenderly and graciously given me to see and know there is nothing hard for Him, and if we ask anything according to His will, He heareth us. Oh, I would not take anything for these experiences which have been given me if not deceived, and to be perfectly plain and pointed about it I feel to know He has graciously heard and answered the prayers of this poor worm of the dust, not everything I have requested, no, but He has answered some of them that I know could not have come

any other way except He had sent it. So dear brother be of good cheer, the Lord is with us and will not forsake nor leave us ultimately, but will work all things after the council of His most holy will, and will cause all things to work together for our good, then with all things working for our good, and with Him being with His people, and I trust that we are His, and with **them** being kept by His power, then no wonder the old writer said no weapon that is formed against thee shall prosper and every tongue that rises up against thee in judgment thou shalt condemn.

Well, I only meant to write you, as I am thinking about you on this pleasant trip among the witnesses of God's holy truth. I hope the Lord will give you and sister Lambert both to deeply rejoice in God our Saviour, and to trust in Him. He will prosper your journey, He will keep you, His mercy endureth forever, and His love is everlasting, unchangeable, and never failing. Your pathway and journey through this wilderness of sin and sorrow is all hedged in, and your steps are ordered of the Lord, and although no doubt you will often take steps and thoughts which will bring sorrow and the Lord will give us repentance and faith sufficient for our day and not only so, but He will supply all your needs according to His riches in Christ Jesus. Like the oil in the cruse and the meal in the barrel of the widow that Elijah was sent to, so take courage in the faith of the Son of God who has loved us and has washed us from our sins, through His precious righteous and cleansing blood, of that everlasting

covenant ordered in all things and sure.

I went to the Union third Sunday, or rather Saturday, and a young brother by the name of Turner joined and is to be baptised on Saturday before the third Sunday in May. He seemed very bright, affectionate, and gave, I thought, great evidence of a gracious dealing of the Lord with Him. It was one of those seasons of rejoicing that the Lord has blessed us with much more often than I feel we deserve, except through His grace and mercy through Christ Jesus our Lord.

Tomorrow is our communion time at the home church, and it looks as if I will be alone so far as any other minister is concerned, but if the Lord is with me to the glory of His great name, and to the true edification of His saints then all will be well. May God bless you both, give my best regards to all the household of faith. Yours in a sweet hope. Pray for me when the Lord gives you the intercession at a rich throne of grace. I feel the need of the prayers of God's people.

R. W. RHODES
Lillie, La.

A GOOD MEETING IN TENNESSEE

Elder O. J. Denny:

I want to tell you about a good meeting we had at our association last fall. We had 10 visiting preachers. I heard eleven sermons and enjoyed them all. We had a large crowd present at every service both morning and evening. We had visitors from four or five different states. The weather was beautiful all through until Sunday morning.

We had a light rain until almost noon. There was hardly standing room in the church.

Elder Harvey Smith and J. W. Colder preached the two last sermons. I think almost everyone enjoyed the meeting all the way through.

The ladies spread dinner on the church yard but it was damp and cool and the American Legion invited them to spread the dinner in the city hall where they had tables, dishes, chairs and a warm room.

They served dinner to a large crowd. I understand there were baskets that were not opened. They had a wonderful feast both temporal and spiritual all through the meeting. After awhile there will be no break-up or good-bye. What a glorious thought.

The association meets at Marten this fall beginning Friday morning before the third Sunday in October. They hope to have a large crowd and lots of preachers present. Come and be with us.

We had a good meeting at our church first Sunday. It was a bright sunny day. We had visitors from other churches that come every meeting day.

Respectfully,
T. S. HILLIS
Greenfield, Tenn.

The above is good news from a far country and hope the interest in such meetings may be enjoyed for generations to come. Thank you for the invitation to your next association; but it will not be my privilege for me to attend.

O. J. DENNY

SALVATION BY GRACE

Dear Mr. Gold,

Enclosed you will find money order to pay for the Landmark.

Hope you will be blessed to publish the good old Landmark as many more years. I do enjoy it very much. I have been a reader of it ever since 1906. I love the truth which is printed therein. It is so much comfort to me. I love the Primitive Baptists and for what they stand. It is through grace we are saved for the law was given by Moses but grace and truth came by Jesus Christ.

Submitted in love.

T. C. WEST
809 W. St. James St.
Tarboro, N. C.

ENJOYS READING THE LANDMARK

Dear Mr. Gold,

Enclosed you will find money order for two dollars (\$2.00) for which please send me the Landmark for another year which will end June 15, 1950, and I do enjoy reading it so much that I don't want it to stop coming. Hope you and family are well. Appreciation.

MRS. A. J. WHITLEY, SR.
Route 1
Smithfield N. C.

ENJOYS THE LANDMARK

My subscription to Landmark expires June 1st. I am enclosing two dollars (check) for renewal for the coming year. I enjoy it very much and don't want to miss a copy.

Very truly,
MRS. ELLA BENNETT
RFD, Stokesdale, 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 B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXII

NO. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JULY 15, 1949

RICH MAN AND LAZARUS

The actors in this parable, if it be a parable, are a very rich man and a very poor man. We will not find too much fault with the rich man, because we nearly all want to be rich. We do not know how come him to be rich, whether he inherited it or whether he robbed the poor in order to get it. I have heard him consigned, by various preachers, to hell for not giving poor Lazarus any crumbs. Now this is wrong; because Abraham does not bring a single charge against him, he only says, "You received good things and Lazarus evil things, and now he is comforted and thou art tormented." And you cannot come to me and Lazarus cannot go to you. There is a gulf fixed which represents the covenant of grace; keeping one out of hell and the other out of heaven.

Lazarus represents a poor child

of God; he does not ask for any of the rich foods on the table, not even the crumbs on the table, but the crumbs which fell from the table, the dogs' food; so the humble Christian does not ask anything much but for mercy — just the crumbs, and will be content if he gets them. The two represent the difference between the rich and the proud pharisee and the humble child of God. One's clothes are the best to be had, while the other's is poor and in no sanitary condition for he is covered with sores, which represents sin, which is ever before the Christian.

Knowing his doom was sealed, he becomes anxious about his five brethren; and requests Abraham to his father's house, they may repent and not come to this place of torment. Abraham tells him they have Moses and the prophets to teach them. But he says if one went to them from the dead they would repent. Abraham tells him if they hear not Moses and the prophets they will not be persuaded though one went to them from the dead. The Pharisees boasted that they were Moses' disciples, but Jesus assures them that if they believed Moses they would believe Him, as Moses wrote of Him: saying "Prophets shall the Lord your God raise up unto you, Him shall ye hear in all things." And at present we have Moses and the prophets and Jesus who rose from the dead, and the great majority of the people act as though they do not believe in repentance. "Knowest thou not, vain man, that it is the goodness of God that leads to repentance."

It requires something besides the

preacher to bring people to repentance, those who have been taught of God hear the preached word, but others do not hear though an angel preach to them they will not hear unless they are taught of God. Jesus says, "Every one that is taught of the Father comes unto me and he that comes unto me I will in no wise cast out."

B. S. COWIN

JUDAH

The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh comes.

I love to think of Judah as a type of Christ, he was the fourth son of Jacob. I do not think of him as being a better man than his brethren, although when Reuben and Simon made war on the Suchathites, he took no part in their warfare.

When the time came for that patriarchs should go to Egypt the second time after corn they refused to go unless Benjamin, their younger brother, went with them, for Joseph had told them they should not see his face unless their younger brother was with them and Jacob refused to let him go. Reuben said, "Deliver him to me, and if I fail to bring him back, slay my two sons at my feet." Jacob says, "Benjamin shall not go." Judah said, "Deliver him to me, and at my hands you shall require him." Jacob unwillingly gave his consent for him to go, knowing that unless Benjamin went they would not see Joseph nor corn.

They went down into Egypt, and Joseph was proud to see his brother, but Joseph as yet had not made himself known to his brethren.

Their sacks were filled and they started home, but Joseph had his cup put in Benjamin's sack, nobody knows just why he did it, perhaps to test his brethren and see if they loved their father as they should. They all pledged that in whose sack the cup was found should be a bondservant to Joseph forever. It was found in Benjamin's sack. They had all pledged him to Joseph for a bond servant forever, and Judah had promised his father to bring him back.

They all went back to Egypt, they none knew what to do nor say, their sins had found them out. Judah came forward and told Joseph that he had become surety to his father for Benjamin and if they returned without him that his father would die, and said, "Let me be a bond servant to you and let Benjamin go back to his father."

This was the very height of love and the limit of sacrifice, for when anybody gives himself and all they have there is nothing else they can do. Judah must show his love for his father; and the promise must not be broken, for God gave it to Abraham by promise, Jesus gave himself to save his church—those whom His Father gave Him to save—so He became a surety to His Father for them just as Judah did for Benjamin to his father, that salvation might be sure to all His seed.

Judah died in Egypt and was buried there, but his tribe was more numerous than any of the patriarch's. He went before, camped in front of the tabernacle after making his promise good in the name of the Lord.

B. S. COWIN

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

AUGUST 1, 1949

NO. 18

PSALM 70

Make haste, O God, to deliver me; make haste to help me, O LORD.
Let them be ashamed and confounded that seek after my soul: let them
be turned backward, and put to confusion, that desire my hurt.
Let them be turned back for a reward of their shame that say, Aha,
aha!

Let all those that seek thee rejoice and be glad in thee: and let such
as love thy salvation say continually, Let God be magnified.

But I am poor and needy: make haste unto me, O God: thou art my
help and my deliverer; O LORD, make no tarrying.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

TURTON'S PILLAR

Part II

Prosperous to Hard Times

The first drawing away that I felt was towards my very dear wife. She was a hearer of dear Bradbury and a lover of him too. Here my old master appeared to me again; for he urged that I could not love a woman and Christ, too. This was a great trial. Now in my wild, dark days he never could succeed in tempting me with women, though he tried his best. Though seven devils were cast out, woman was not one of them. He drew many pictures to keep me from my purpose of forming an acquaintance with my dear one. I had little hope that she would look toward me, for she was brought up not over two miles from me, and all knew my career. However, I was not to be cowed, if once a thing got into my brain; but this had got lower than my brain, and nothing could stop it. So after many prayers, I went to make my request known, but, to my great disappointment, she was from home on business. I left word with her mother that I would be there at such a time tomorrow, and I should deem it a favour to have an interview with her. The mother looked crusty and gave me no encouragement, but I pressed it home that I must see her tomorrow. I marched up at that time, and knocked at the door as one having authority. The

door opened, and the mother with her straight face met me again. "Good day," I said, "where is your daughter?" As I spoke, she came into the kitchen where I was. I put out my hand, and said, "Good day, how are you?" But no reply. "Now" I thought, "I have won the battle at the first blow." But I further said, "I want a little private talk with you." She opened the parlor door; we went in. To relieve her I said, "I have come to ask you to be my wife." I never forget the look; she knew not what to say but wished me to let her consider it. "Eh," I said, "you do not need consider, you are my wife. I will come and see you again" (naming the day and time). All was well. Now we looked to the time when we should be one, and soon it arrived. We were married on December 7th, 1867. To tell of our life would fill a folio; but our marriage was joy and peace, and we lived together forty-three years without a quarrel. O the wonderful gospel we heard, the wonderful power that attended it, and the wonderful effects it produced! Really it is all wonderful, when it is understood that ours is a wonder-working God. Well now, we went on in these pleasant ways for nine months, and came to the waters of Marah. My dear wife's father died with a week's illness. This was bitter indeed, for she loved him much; but he died on the

Rock singing a short time before he died,

“Glorious things of thee are spoken,
Zion, city of our God.”

After this break in our enjoyments, we went on smoothly again for nearly four years, till 1872, when my dear brother John, who was called by grace the same year that I was, got killed in the mine, leaving a widow and seven children. Here I had what I hope never to experience again — rebellion. Awful rebellion sprang up in my heart against God for this stroke; I always feel afraid to think of it. God in mercy took it away; but some time passed before I could feel that familiarity I had had with the Lord or at his footstool, or conversing with friends of His goodness and grace. I believe it was sanctified for my good; for in all that has befallen me since that time that terrible rebellion has come as a picture before me. As a warning I have taken it; and instead of rebelling, I have been enabled by grace to say, “Thy will be done.”

Forty years have passed since the above heavy stroke. I have gone through many storms since then; the gate has been strait and the way narrow since then; the floods have run high, the fires have been hot and faith has been tried since then. To mention some of these might help some poor thing caught in a storm. The next trial after the above, I mean death trial, was that of my dear wife's mother. Painful was the experience of sickness for months together night and day; but the end was triumphant, she passed away with glory in her soul, and heaven in view. My dear one

was never in bed for weeks and suffered the rest of her life with swollen legs and feet, through loss of rest and painful anxiety. This was a great trial to me; but the promise was made good, “As thy day, so shall thy strength be.” But though it was a great trial, it left behind it a lasting mark to remind us of the great things God had done in taking her father and mother to that glorious heaven so long looked for. After many fears of not obtaining, they yet had abundant entrance. After this, we had again some years of pleasure, save the afflictive cross above mentioned. Mr. Bradbury came to preach in the old place two or three times a year; these were jubilee days to us. And he continued to do so till within about two years of his death, which took place in 1905.

Here I must turn back some few years: for I am smitten with this rod, that I am not making a clean breast with everything. I would not relate it but to show forth the sovereign grace of our ever merciful God. About this time I was friendly with two customers, worldly men, though decent and moral; one was a churchman, the other nothing. I could persuade this one to come to chapel with me sometimes but the churchman I never could; he thought us heretics. However, after tea on a Sabbath evening, these two called upon me to take a walk with them. After repeated calls, I did take a walk one nice, warm evening; and in our walk we came to a licensed house kept by a relation of the non-professor's, and he said, “Let us call and see him.” I said, “You go; I will wait till you

come." The next time I went with them I was overcome and went in, and took a ginger beer. Now the job was done. I had heard dear Vaughan that day; and his words kept pricking me and hurting me, so that I could not rest. I durst not tell my wife. She would not have believed an angel that I had been in a pub, and especially on a Sabbath evening. But no more. O, that night I wanted no supper. My wife kept looking at me with her innocent eyes that never deceived me—but no word; yet I thought she was under suspicion. When I fell asleep, God gave me this dream: I saw myself drunken and depraved, worse than in my darkest, wretched days. O, what this dream did for me! It was like a second conversion. I told my friends not to call upon me again, for I should never go again. This staggered them, but they knew I should not go; and it put us more apart. Still the non-professor kept to me in trade as long as he lived, but the churchman died 15 in my debt.

Now after this very salutary and merciful lesson, we kept going on in our business quite cheerily. My heart was full of gratitude to God for His goodness in so mercifully delivering me from snares and temptations, and drawing me closer to Himself. After this time, our dear old brethren, the Baptists, opened a Sunday night prayer meeting. I began to go and go yet, bless the Lord for this. Often I have gone bewildered, hoping to be missed by the good old deacon; but it often fell out that when I had the most fears, then I had to say a word in prayer. And truly I did feel I

knew not how to pray or what to pray for. After one of these praying, fearing times, one of the deacons told me how good it was to him and he seemed helped; but I was buffeted still, for I knew not a word that was said. This is the way I have been harassed by Satan, sin, and unbelief; and now, after all these years, Satan still plagues me, and delights to maul me.

Next comes my own dear father's death. He died as he had lived. He was kept in great measure from those terrible conflicts with Satan, sin, and unbelief that some of the saints of God are harassed with—even poor I. God seemed to give him great faith; I have known none that lived like him, nor have I known one that died like him. He had no pain, and was quite sensible. I said to him the day before he died, "How do you feel, father, in your soul as to your present state?" He gave me a look I shall never forget, and began to repeat many scriptures to prove what God had done for him, was doing in him, and what He would shortly do. I was rather backward at asking him any more questions just then: he had staggered me. I thought if I had a grain of that faith he had, how happy I should be! He said to my dear mother a minute before he died, "God is taking me to Himself, and He will take care of thee." Then he shut his eyes and died without a groan, April 15th, 1887. My dear mother seemed ready to die at the time, but God supported her, and she lived another five years.

In the year 1889, when dear Bools was preaching, I had a sight

of Christ in His sufferings that overwhelmed me. I saw Him bleeding, dying, groaning, and I begged of God He would let me alone, or I felt I must die on the seat. I seemed to hear those eternal words, "FATHER, FORGIVE THEM." But I do not know where the poor sinner is that can fully describe Christ in His sufferings or in His glory. O, that time! I was on the back seat, how glad I was! My poor dear wife knew what ailed me, but I could not talk to her of it for some time.

My mother gradually lost her sight, and was quite blind for the last two years of her life. I loved her much, and stuck to her to the last. So did my dear wife love her; and my eldest sister watched over her night and day with every possible care. Dear Bradbury sent her a weekly donation for years. And though her blindness was a great affliction, I am persuaded there were times she was quite reconciled to it. I took every opportunity to spend an hour or two with her, though living nearly two miles from her. She had watched over me, and prayed over me in those dark days, and God gave me a strong desire to do all I could for her. The last week she lived, I went after business, and stayed with her through the night, and O, what I learned in those nights! Sometimes she forgot there was anyone there but God and herself; and the holy, heavenly communion that went on between them I can never describe. The last portion of the wonderful Book that I read for her was Psalm cxxxii., on the night before she died, about 12:30, when her very soul seemed to dance within her. She held up her

thin hand and praised the Lord marvellously, and prayed earnestly for God to take her to her heavenly mansion; and in twelve hours He answered that prayer. She never spoke again; but once during those hours I had her thin hand in mine, and I said, "Mother, if God is with you and you are happy squeeze my hand." And O, how she kept squeezing it! and she died without a struggle or a groan. Thus ended a precious life, dear to me.

The first glimpse I had of that glorious place the Lord has prepared for all His blood-redeemed people, was about this time, now twenty years ago, as I lay ill in bed; and I lay wondering what it meant. I saw Jesus enthroned on high in glory, and the Father seated in all the splendor of His Majesty, and the Spirit moving all glorious trains of living, adoring, glorified beings; some I knew, some I knew not. But O, the glory, majesty and grandeur I cannot describe. Dear Watts has it in those beautiful lines:

There all the heavenly hosts are
seen;

In shining ranks they move,
And drink immortal vigor in,
With wonder and with love."

Now having had this gift, I have no fear of death, for Christ will convey me through the shadow. It is only a shadow, Psa. xxiii. This was a blessed time to me. I told my dear wife how I had seen the glory, and she believed me, and rejoiced with me at the great goodness of the Father of mercies in so graciously dealing with such a poor, ignorant sinner as I. I told another dear saint, who I thought understood all mysteries; but he only smiled and

said nothing. This was a damp cloth on my mouth, and I have not told it again till now.

But in twelve months after the above display of divine goodness there was a change in providence. Now I was nearing a new roadway, a path I had never travelled in; and had I known what was before me, I should have wished to die with my dear mother. In the following year the great coal strike of 1893 came as a great calamity upon us. We were in the midst of it, for I believe we had not one customer but worked in or about the mine. We had done a good business, and worked hard; we had got a bit of property and a bit of money, a good stock of eatables and wearables, and a good stock of patent medicines. But the eighteen-week stop cleared us of everything and put us in debt. This was what we had never known before. Many of our customers left us, some owing 10 pounds, some 50 pounds; some blamed me for letting everything go. Well, I had been a collier myself, and I helped them all I could to win the battle; but they proved treacherous, and instead of stopping with me, they left. A great misfortune to me was a big store and another drug shop started within a quarter of a mile from me. Here they all fled, and left the poor simpleton to do the best he could. We struggled against wind and tide five years, till two of my creditors pressed me into bankruptcy. This gave my poor wife a blow she never got over. To describe the first ten days of our bankruptcy would be more than I could do. I could not persuade her to go to bed, and

I could not go. At everything that stirred she thought someone was coming to take all we had; the night was worse than the day. I read all the cases I could find in the Bible to try to show her that others had been in deep trouble before us, and God had delivered them. The looks she would give almost petrified my soul, and she would say with such force, "He will never help us."

I will just note one thing; it may not suit some, yet I believe it will others that have been tempest tossed. The night before I had to meet my creditors at Manchester, I had a terrible night: we had no sleep. I had not a penny to take me there; and the ordeal I thought I had to go through was awful to me. I took my knife, and sent it into my hand and wrote a prayer to God in my own blood. Those lines are on a leaf in my old Bible now and as I write I see the knife mark in my hand. But behold here what God did for me. The morning came, and I was getting ready for Manchester. My dear wife said, "What is the use of getting ready? you have nothing, and you cannot walk so far; what will you do?" I said, "Just be quiet and see what God will do." I had not long said those words when a knock was at the door. I opened it, and a woman put 10 shilling in my hand, saying, "This will perhaps help you; pay me back any time." I could as soon have thought of a star falling as that coming. But O, it filled our mouths with praise, and off I went to Manchester.

Here I met with the most fierce temptation I ever had. I got into a compartment alone; and as the

train hurried away at full speed, the devil came in closer by my side. He said, "You will get in such a mess with those creditors today that you will be locked up, and never get home again. Open the door, and jump out." O how I kept praying to God to drive him away! I was covered over with perspiration. I thought about the blessed Jesus sweating great drops of blood falling down to the ground. But these words came with power: "Fear not, I will deliver thee." O what a miracle! Sceptic, where are you? The devil fled. I saw him (mentally) go out at the door he tried to persuade me to go through. I sat all the way after as calm as a summer day, and went to the place appointed as quiet and still as the night. "I will deliver thee," kept singing in my soul. When I got there, the official Receiver came and shook hands with me and asked me to sit down. I waited half an hour, when he came again, and sat down beside me, and said, "I do not think your creditors will appear, but wait a little longer; I will come again." In about ten minutes he came again, and said, "It is all over; none of them will come now." I said, "What will the next be?" He said, "You will hear no more of it till your public examination;" and he shook hands again, and said, "Good afternoon." Now I hurried home to tell my dear one all that had happened; and we wept together, and broke our fast at five p. m., having had nothing since the day before. That blessed promise and speedy fulfillment of it were both meat and drink to me. The eleventh day came. My dear friend, Bradbury, of

Camberwell, sent me some money, and our deacon, Jas. Simm, collected me some from friends, which enabled me to pay the Receiver all he required, to let everything remain. Then my dear wife began to revive a little and chided herself for her unbelief.

At my public examination, I was questioned and cross-questioned three quarters of an hour and God helped me through after a night of wrestling prayer. My poor dear one and I had little sleep that night, but God gave me this word, "Fear not"—only seven letters; but they did my soul more good than if King Edward had been going with me. After the examination was over, the official Receiver told me to go home and not trouble, for they had never had a straighter case than mine. He said it was an honorable bankruptcy. This was a backing to "Fear not." So I hurried to my dear wife to tell her the whole matter; but I was sometime ere I could do it. We had eaten nothing before through fear and trouble; now we could not eat for rejoicing of heart. I crept to my secret spot, and was looking to see if there were any marks of the tears I had shed, when a heaven of praise rushed into my soul. Then I felt a new man, and we ate our meat with gladness.

But after all this, I had my old infernal foe to battle with. God had kept him in the background, I feel sure, through all the foregoing worry and trying scenes; but now he showed his face and began to plague me about this matter. One morning, after I had been at the mercy seat, he came to me and so dogged me that I could not get rid

of him till I gave him an audience. And he began like a real master that knew how to environ poor, simple souls. He said, "There is one little thing here you can't deny." I said, "What is it?" He had particular note of the whole matter. O how careful we need to be in our conduct and behaviour! for even the devil knows our wrong steps. I had once acted a lie, though I had not said it with my lips; but it was brought so vividly before me that I could not deny it. Then he went on reaping up things half a century ago. "Ah," I said, "all those things were swallowed up long ago. My blessed Master said, 'All manner of sin shall be forgiven unto men;' and I know it, because I have felt it. My first witness is, 'I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; and I have a score more witnesses from His blessed Word which thou and all hell cannot withstand.'" This finished him for that time and he departed foiled.

After five weeks of an experience I hope no children of God may ever have, we opened the shop again with nothing in it to sell. Here God found me some more friends and raised me a bit of money, which helped us to keep creeping on. It has been all creeping from that day till now. We crept along together till my dear one dropped into the grave, and I am creeping onward to it. To tell of some of these creeping times might interest some that know the narrow way. For truly it has been a narrow way, so narrow sometimes that my dear wife and I could not go together; but I could not leave her,

so I had to keep fetching her up by prayer, supplication, and tears. Sometimes, when we had got through a difficult pass, she would drop a tear, and bewail her want of faith; but I tried to encourage her with the Word. It is a wonderful Word. One Word from the Book is better than a thousand of mine, for God will honor His Word. After one sleepless night in this trouble, when I had been driven by wind and tempest to my wit's end, I took the blessed Word, and fell upon, "Be still and know that I am God." I was enabled to obey the word, and he wrought wondrously, making darkness light and crooked things straight.

I might just here, as we are telling of the wonder of our God—for He is surely **our** God, relate a wonderful thing that happened in this old house. Our cupboard was bare, and had been so three days; and we had no coal either. My wife says, "We are getting to the end now." "The end of what?" I said. She looked at me, but said nothing. I said, "Just have a bit of patience." "**Patience! Patience!**" she emphasized it. Now there was not a more patient woman than she, though she repeated the word in the manner she did. "Yes," I said, "that is one of the things that God learns us, Romans v. If we had not patience, the chain would be a link short." "Ah," she said, "we are short altogether, we never shall see good any more." "Well now," I said, "just sit down while I tell you a thing or two. Now where shall I begin? If I start 6000 years back, and come down to Jesus Christ, we shall find that our condition is gen-

teel compared with any one of them." (I had mentioned above a score of suffering men and women, all followers of God.) "Look at our blessed Master," I said; "He had nowhere to put His dear head; we have a nice warm bed." I could see the tears coming, and mine began to creep down my cheek, when she said, "Let us never say another word, but suffer until we die." "Agreed," I said, "we will never grumble again." While we were making this bargain, the postman left a letter; and when I opened it there was a 10 shilling order in it. I put it on her knee. I was knocked all to pieces, and she was the same. But it put us right for a time, and we ate our meat with gladness and singleness of heart, **praising God**—who had more need than we?

(To be Continued)

EGYPTIANS SOLD THEIR LAND

And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them. So the land became Pharaoh's. Gen. 47:20. The story of Joseph's going into Egypt and his career as Governor over the land is a very interesting one. The Lord had told Abraham about it long before and Joseph said to his brethren, the Lord did send me before you to preserve life. But the immediate cause of his going was the jealousy of his brethren. Joseph had dreamed a couple of dreams that indicated that he would some day rule over them, and they were determined if possible to prevent it. And I suppose that when they sold him to those strangers who

took him into Egypt they thought they had accomplished their purpose, little thinking that this was the first step in bringing it about. While Joseph suffered great injustice and many hardships in Egypt, it was plainly manifest to those who came in contact with him that the Lord was with him and this is the secret of his wonderful success all the way through. He interpreted the dreams of two of the king's servants while in the prison and they turned out as he said they would, and Joseph said to the one who was taken back into the king's service, When it goes well with you remember me, and for two years things seemed to go well, and we have no account that in all that time he ever thought of Joseph. How like human nature unto this day, the better it goes with us in worldly thing the less we seem to think of the poor and needy. But the Lord was going to bring a terrible famine on the land and he caused the king to dream a couple of dreams that troubled him, and none of his wise men were able to interpret them to him. Now when trouble came Joseph's fellow prisoner remembered him and spake to the king about him, and Joseph is brought before Pharaoh, and he tells the king that the two dreams are one. The seven fat kine and the seven good ears are seven years of great plenty throughout all the land of Egypt and that the seven lean kine and the seven blasted ears are seven years of famine that are to follow the years of plenty. And he advises the king that a man discreet and wise be sought out and placed over the affairs of Egypt to take care of

the surplus, against the years of famine, and the king thought there was none so discreet and wise as Joseph and so he is placed at the head of the government of Egypt and without being further tedious, will say that Joseph brought about the greatest monopoly that I ever read about in the affairs of men. When the people had spent all their money he took their cattle and herds and then themselves and their land, and then the condition is brought about as stated in the text. And Joseph bought all the land of Egypt for Pharaoh. Notice he did not buy anything for himself, but all money, cattle, land and men were Pharaoh's. So that he is not only the King of Egypt, but the owner also. In this wonderful salvation of the lives of the people in Egypt and the glory and wealth of the King, Joseph is a type of Christ in the gospel kingdom. As the Lord was going to bring seven years of famine in Egypt, how good of him to send seven years of great plenty first, wherein he whom he had sent into Egypt could prepare against the time of need. So the scriptures abundantly teach us that God the Father who foresaw the poverty he would bring upon his people because of sin, did graciously and abundantly provide in Jesus, our Spiritual Joseph, for all the needs of those who have no grace and no means by which they can secure it, but they are supplied in their time of need for he has given them grace in Christ Jesus before the world began. And there is no scarcity since it pleased the Father that in him (Jesus) should all fullness dwell. Joseph's brethren had great-

ly sinned against him yet he was kind to them and saved their lives, and the Lord's people are great sinners and put him to open shame. Yet he suffered and died for them, and rose again for their justification. In all Joseph's career in Egypt there is no account of any friction between him and the King, but Pharaoh sent the people to Joseph. So Jesus and his Father who are King of the whole earth, are one. The Father has committed all judgment to the Son but he ever honors the Father, saying, My Father is greater than I, and I came not to do mine own will but the will of him that sent me. And he subdues all things unto the Father, and in the end comes to his Father asking to be glorified with him own self with the glory which He had with Him before the world was. As Pharaoh was king and owner of Egypt, so the Father is the creator of all things, is the King and owner of Zion. "Thy maker is thine husband," and he is all in all to the citizens of his kingdom. Therefore the apostle says, glorify God in your bodies and in your spirits, which are God's, all being his and he not be willing that any should perish, but all should come to repentance. Jesus, speaking by the Prophet says, I the Lord both know my sheep and will seek them out from all the countries whithersoever I have driven them in the cloudy and dark day, and while in the flesh Jesus said, the Son of Man is come to seek and to save that which was lost. The kingdom and

its inhabitant's are the Lord's. To him be praise now and forever.

JOSHUA T. ROWE

Reprint from Zion's Landmark
December 30, 1930.

AN EVERLASTING LOVE

"The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: there fore with lovingkindness have I drawn thee." Jer. 31:3.

Just a few thoughts on God's great love that He has for His believing children, those who have been called out of darkness into His marvelous light and given a precious hope in Christ Jesus.

God loved us even before we were made conscious of His great love for us, and with this great love He draws us to Him, and in due time makes Himself known to us and reveals to us spiritual things of which we had no knowledge or understanding of before and bestows on us a precious hope of heaven and causes us to feel that we have known something of His love that is shed abroad in our hearts.

We were very satisfied going on in our carefree way enjoying life as we found it without a thought of spiritual things, seeking the pleasures and joys of the world and enjoying them to our hearts' content, believing in them. We were satisfied and enjoyed these so-called pleasures. We were not very much concerned with thoughts of what would become of us in the end. We did not deem it necessary to pray because of sinful condition, because we were satisfied with our lives as they were.

But dear friends what a differ-

ent attitude we took when it pleased God (who had loved us with an everlasting love, chosen in Him before the foundation of the world that we should have forgiveness of our sins) to show us just what ungrateful, sinful creatures we were.

We were going about our own way, dead in trespasses and sin. God loved us then but we had no knowledge of it, no thought of prayer because of our sins and transgressions had entered our minds. We had not been shown our unregenerated condition until it pleased our kind and heavenly Father to reveal to us what sinful creatures we were and that to continue on in that condition would mean eternal destruction for us. But what could we do? We had no power to save ourselves from this miserable state we found ourselves in (only God has the power to raise us up from the horrible pit in which we find ourselves). We felt to be lost and alone and that even God had forsaken us. But our kind and heavenly Father had not forsaken us. He was preparing our hearts so that we should receive the spiritual blessings which we would receive at His appointed time (Ye must be of a broken heart and contrite spirit before we can receive spiritual blessings from on high). Oh, what miserable and wretched feelings we had. We cannot express the helplessness that we felt but all the time God loved us and we knew it not, but were of all people most miserable, no peace, no rest, no reconciliation could we find. Then we had the thought that we must pray and ask God to deliver us from the state we were in. We did not know

how to pray. We knew only to beg God to help us and to have mercy on us in our lost condition so in our weak way we tried to pray to Him and to seek his help. But we felt that all our prayers were in vain because without Him we can do nothing and we realize this when our eyes are turned within. We see ourselves as we are, and we cry out to God for mercy and understanding of the condition that we find ourselves in. We were being tried and found ourselves utterly condemned sinners without any hope or knowledge of God's great love in our hearts. But his strong loving arm is around us at all times so that no harm will befall us. We continued on in this condition until it pleases God to reveal to us the mysteries of his love and saving grace and reveals to us that through His Son we shall be saved that He sent His only begotten Son down to earth to die on the cross for the redemption of our sins. We received a hope of heaven and become a new creature in Christ Jesus. Old things are passed away. All things become new to us. We can see that our prayers were not in vain, our joy is inexpressible. We are in a state of rejoicing now, instead of desolation we find peace and rest. We are called out of darkness into His marvelous light. How humble we are made to feel! Such an undeserving condition makes us realize we are not worthy to merit a great love like that and so when the love of God comes into our hearts the love of the world and worldly pleasures fades away. We no longer find interest in them but all our thoughts and mind are cen-

tered on better things, because we have found rest and peace and joy in a precious hope that is far more comforting than anything else to us.

We are made to enjoy the sweet fellowship of His believing children and enjoy going among them and worshipping with them and we have that sweet love in our hearts toward each other bound together with cords of love enjoying their conversation, hearing about the goodness of God.

What wonderful words these are. "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. These words are also very sweet to me. "Ye have not chosen me, but I have chosen you." John 15:16. Therefore the Lord worketh with us to will and to do of his own pleasure. He kills and he maketh alive, kills us to the love of the world and maketh us alive unto Him. He makes us a willing people in the day of his power, and when we are changed from nature to grace our hearts are filled with the great love of God that he has for His believing children and with His help we try to live a life that is becoming to a Christian, but many times do I feel to fall short of living the way I should.

Written in love and sweet fellowship, a sister I hope,

THELMA REECE WILSON
No. 2 Rodgers Place
Portsmouth, Virginia

**AND AS IT WAS IN THE DAYS
OF NOE, SO SHALL IT BE ALSO
IN THE DAYS OF THE SON OF
MAN**

**By A. C. OWENS
Wilson, N. C.**

Each and every day as we grow older, the more serious the word "Salvation" becomes to us. We can't get away from the fact as the years go swiftly by that salvation and life have a deeper meaning to every true child of God. Hence, I am convinced that every gospel message, written or spoken, is born of much thinking about life and its principles, its inner meaning, and its great significance.

And as I sit here now, thinking back into the great beyond, endeavoring to gaze out into the future, the words recorded in Luke 17:26 come bursting into my mind as a mighty wind from the heavens, and give me even more for contemplation. Therefore, may the words sink deep, yes, very deep into the depths of your heart as they have in mine.

How was it in the days of Noe? You will recall that after God made man, man became so wicked, that the Lord cried out and said, "My spirit shall not always strive with man." He saw the wickedness of man was great in the earth, just as it is today. He saw that every imagination of the thoughts of man was evil continually. And it repented the Lord that he had made man on earth. Hence, the Lord further said, "I will destroy man whom I have created from the face of the earth."

But Noah, being a just and perfect man in his generation, had found grace in the eyes of the Lord; he walked with God. And God said

unto Noah, "The end of all flesh is come before me; for the earth is filled with violence; and behold I will destroy them with the earth." And He did destroy them all, except, of course, Noah and his family whom He called into the ark.

Someone may say that all these things took place back in the olden days, which is true. But the point is that it carries with it the same meaning for us today. If it does not do so, then we are at a loss to know just what portion of the Bible to believe. Someone may also say that this scripture does not apply to God's elect family, which is true. But the point again is that God's elect family does not follow the ways of this wicked old world, for they are the ones who are separated from the world; they are a separate people; they have been drawn out from among the world; they are the ones who have heard the voice of Christ saying, "Come unto me all ye that labor and I will give thee rest." They are the ones who have been blessed by our God to shake off all hatred, all malice, all intolerance, and who are sincerely praying to their God for a closer walk and talk with him.

In the words of our thought, the writer is referring to the day when our Lord will return to earth. He is calling our attention to what took place in the days of Noah, and tells us, ". . . so shall it be at the coming of the Son of Man." Hence, He says, "Watch therefore; for you know not what hour your Lord doth come." Therefore, be ye ready, for in such an hour as ye think not the Son of Man cometh.

We see then, my brethren, that

God condemned sin from the beginning of time. Christ began his ministry by preaching repentance. He also closed his work on earth by charging his disciples to preach remission of sins. Paul in one of his greatest discourses cried out, "Repent." Peter did likewise, and also did John the Baptist.

Ah, my dear Christian brethren! How often do we hear the term, "sound doctrine." And many times do we hear it when it gives this poor soul a feeling that he desires to go down on bended knees and cry out to our God to give His children a clearer understanding of the true meaning of thy Book. O, how important it is today that God's children begin to study the Bible with a sincere desire to understand the great significance of our Lord's mission on earth. I call your attention to an article written recently by Brother William D. Griffin, it came out in the *Old Faith Contender*, last issue, and I quote him: "The term 'sound doctrine' is the most abused thing among us." My answer to that is—"Amen, Brother Griffin, well said."

So it was in the days of Noah, it shall be when our Lord returns. And should he return today, he would find the people just as they were in Noah's day, perhaps much worse. . . . legalized liquor, legalized gambling, and very very popular to use profane language in high places. Hence, if the great church of God can't cry out against such things, we just as well stay in our homes and spend the time in song

and prayer.

May our God, therefore, bless each and every one of us with a heart full of love for each other, so that when we come to the end of our journey here, we can blend our voices in singing that glorious old hymn,

"When this lisping, stammering tongue

Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

ENJOYS THE GOOD READING

Zion's Landmark

Wilson, N. C.

Dear Sir,

I am renewing my subscription to the Landmark for another year. I don't want to miss one single issue. I enjoy the good reading that's in it. Sorry I waited to be reminded that my time was out.

May I ask to be remembered when you pray?

A friend,
MRS. JULIA PATE
RFD 2, Box 354
Goldsboro, N. C.
cfo Mrs. N. A. Howell

ENJOYS THE LANDMARK

Please find enclosed check for \$2.00, please renew our subscription for one more year. My wife and I both like to read it. We thank the Lord and you for being so kind to us. May He continue His mercies and blessings.

MR. AND MRS. D. J. VICK
Route 3
Rocky Mount, N. C.

Zion's Landmark

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

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VOL. LXXXII

NO. 18

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

AUG. 1, 1949

I'M LONELY

My companion went away on the 6th day of April, 1949 after living together fifty years. She was my greatest idol. I loved her devotedly as I esteemed her a gift of God unto me.

When I got ready to get married I had another woman in mind that I had courted for eight years. I was trying to marry her but there was always something in the way. My wife was just a hireling girl who lived close by and frequently visited out home but I never giving only passing notice to her as a friend and not a lover. I at last ceased to love the former girl and in a moment, in a twinkle of time was placed on my future wife. I was amazed at such a change. I did not understand nor do I now but say God does His own will. He gave her to me but I was not worthy of her. She has ever been my greatest helper in my work

in the ministry, in preparing my clothes and every thing else she could, was always ready and every reasonable agreement was given me but would not brag on me. She cared for our four children and everything else and never grumbled or complained at her lot.

If any praise or honor belong to anybody give it to her for she is worthy. She was not perfect any more than I am. She had her faults but many virtues which I did appreciate. I cannot tell in words all she was to me but she spent time usefully. She was good to the traveling ones and richly provided for them speaking a comforting and encouraging word where needed.

B. S. COWIN

TRIBUTE TO MRS. METTA HERRING

Mrs. Metta Taylor Herring, widow of W. R. Herring, passed away in a Wilson hospital early on a Sunday morning following a few years of declining health. She was a member of the White Oak Primitive Baptist Church, Saratoga, North Carolina. Funeral services were held from the home of her daughter, Mrs. Sam Jenkins, Walstonburg, with whom she made her home, on Sunday afternoon. Interment followed in the family cemetery near Walstonburg, Greene County. Surviving besides Mrs. Jenkins are one son, Horace T. Herring; a sister, Mrs. J. R. Mewborn; and a brother, Mark P. Taylor; and also several grandchildren.

When the writer endeavors to grasp words adequate to express his feelings in paying tribute to such a great spirit, he finds himself groping around in utter darkness. He can't say anything and have it mean just what he feels deep in his heart. But surely he must let her children know that they have his heartfelt sympathy and sincere prayer.

It has been of immeasurable value to have known her for many years. Our good Lord had blessed her to possess every characteristic of the finest in womanhood. Her every act, her walk, and her speech proved beyond doubt that she was in very close touch with the One in whom she had unshakable faith. It wasn't hard to see that she was following the Star that shone so brightly on the road to Damascus. In its warmth and clarity she lived,

and in its glory she passed away.

She met the basic test of Christianity that was set down by the Apostle Paul who, being the most human and self-depreciatory of all his missionaries, was her greatest guide and inspiration.

She was reverent without intolerance, and successful without the loss of humility or the sense of pity for the sorrows of daily life. She was a mother and a public servant fit to stand, as she had faith to believe she would, in the presence of our Lord with a clear heart.

She wronged or hurt no one. She comforted many, and her church, as well as all others who knew her, will never cease to feel the loss of her passing. She knew no bitterness or intolerance against others of different faith. She often gave of her means to others than her own denomination.

We, of course, know we can't attain the height to which she reached, but we can look up and try to follow the stakes which she set as our guide posts and find our highest aspirations, believe in them, see their beauty, and try to follow where they lead.

So may her requiem be these words from Paul to his young colleague, Timothy: I have fought a good fight. I have finished my course. I have kept the faith.

She had long ago discovered the truth of these words—"The greatest thing in this world is not so much where we stand as in what direction we are moving."

A. C. OWENS

EASTERN UNION

Editor Zion's Landmark:

Please publish this notice in your next issue of the Landmark.

The Eastern Union is appointed to be held, the Lord's will, with the church at White Plains in Beaufort County, N. C., on Saturday and fifth Sunday in July, 1949. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

NOAH L. AMBROSE, Union Clerk

CONTENTNEA UNION

The Contentnea Union was appointed to be held with the Church at Tyson's, the fifth Saturday and Sunday in July, 1949. Tyson's Church is situated about five miles northeast of Farmville, N. C., near Bell Arthur, on hardsurfaced road. Elder J. C.

Smith was appointed to preach the introductory sermon and Elder W. B. Kearney, alternate.

J. E. MEWBORN, Union Clerk

UPPER COUNTRY LINE ASSOCIATION

Upper Country Line Association convenes with the Lynches Creek Community Saturday before 3rd Sunday in July, continuing through Monday. Those traveling west on 70 turn north in Mebane on 119, turn right on 49, turn left at Carr to the meeting. Those traveling south via Yanceyville, take 86, turn right below Hightowers at Marker. Those traveling south on 49 turn right at Carr. Traveling east on 70 take 49 out of Haw River and turn left at Carr. Traveling south via Reidsville take 87 to marker, follow 62 into 49, north on 49 to Carr.

UNION MEETING AT OAK GROVE

The next session of the Angier Union Meeting is appointed to be held with the church at Oak Grove, Wake County, Saturday and fifth Sunday in July, 1949.

Oak Grove church is located about four (4) miles east of Apex, N. C. Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder E. C. Jones is alternate. Anyone desiring further information may communicate with Brother L. M. Jones, Church Clerk, Raleigh, Rt. 4, N. C. An invitation is extended to all of the same faith and order, especially the ministering Brethren.

W. F. Young, Union Clerk

Angier, N. C.

SKEWARKEY UNION

The Skewarkey Union convenes with the church at Falls of Tar River, Rocky Mount, N. C. 5th Sunday in July, Friday and Saturday before, D. V. Elder A. B. Denson is to preach the introductory sermon and Elder R. B. Denson, alternate. A cordial invitation to all.

E. C. Harrison, Union Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held with the church at Rosses beginning Saturday before the 6th Sunday in July, 1949.

Elder L. P. Martin was chosen to preach introductory sermon. Elder F. W. Rhodes, alternate.

Clyde Satterfield, Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

AUGUST 15, 1949

NO. 19

PSALM 71

In thee, O LORD, do I put my trust; let me never be put to confusion.
Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

For thou art my hope O Lord GOD: thou art my trust from my youth.

By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

I am as a wonder unto many: but thou art my strong refuge.

Let my mouth be filled with thy praise and with thy honor all the day.

Cast me not off in the time of old age; forsake me not when my strength faileth.

For mine enemies speak against me; and they that lay wait for my soul take counsel together.

Saying, God hath forsaken him, persecute and take him; for there is none to deliver him.

O God, be not far from me: O my God, make haste for my help.

Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

GOD'S LOVE

What a beautiful thought is God's
great love,

Sent down to us from heaven above
When we were dead in trespasses
and sin,

The love of God was there within,
We knew it not but went on our
way,

Living our life from day to day
Without a thought that we ought
to pray.

It was God's strong and loving arm
That kept us all from any harm.

We loved the world with its sinful
ways

And went about those carefree
days,

Enjoying the pleasures and joys
they brought,

Believing in them with all our
heart;

Until it pleased the Lord to open
our eyes and understanding

Of the sinful life that we were de-
manding,

And caused us to grieve and cry
aloud

For the mercy of God that we
should be spared

From a life of miserable sinful
deeds

To a wonderful life of Christian
creeds.

God heard our prayers and contrite
spirit,

And opened our hearts so that we
should merit

A good clean life created anew.

Although our fear and trials are
not few,

God gives us the grace to carry us
through.

We do not feel worthy of His great
love,

Sent down to us from heaven above
That shed abroad in the sinner's
heart

The love of God that His Son
brought.

The Christian life in full of beauty,
We try to live a life of love and
duty,

For Christ His Son who came down
to earth,

To show and teach men of the new
birth

And who died on the cross for our
sin,

That we should find rest and peace
within

And when He pleased to show His
shining face

We felt the richness of His heave-
ly grace,

We were so rejoiced and wonder-
fully blessed

Our hearts were filled with His
righteousness

And we went on rejoicing day by
day

Praying that God would keep us in
His holy way.

His love is everlasting His promises
true,

He binds our hearts with words of
 love,
 And keeps our hearts pure,
 And when this mortal life is over
 And we are called to our heavenly
 home
 The glory of His love shall shine
 around our Father's throne
 Then we shall be forever blessed
 In our home of heavenly rest.

Composed by

THELMA REECE WILSON
 2 Rodgers Place
 Portsmouth, Virginia

TURTON'S PILLAR

Part III

New Straits

I have said nothing about my baptism, and a hundred and one things besides which God has done for me; but I must say a word about the baptism. I was not baptised until 1894, though stopped in my wild course in 1862. Perhaps some will wonder how this was. I will tell it as well as I can. Baptism never troubled me till dear Bools was preaching, I think it was in 1887. He spoke of it in a way I had never heard before. I had my tea with him, and began to argue about it. He knocked all the breath out of me in two minutes; and three words he said never left me till Mr. Hinchliffe put me in the water. Now if I must write all that passed between Ruach* and me during these seven years while the battle lasted, I should need fill a volume; but I will try to put it in multum parvo.

When the conflict began, I thought it was only a flash in my natural understanding, and would subside by and by; but to my great surprise it turned out to be more

than a flash, it kept pricking me more deeply and more keenly. Still I fought hard against it, till at last I fell down and said, "Lord, I will obey, have mercy on me." Now this was a new line of experience; I never thought I should get into conflict with my Lord. "O," I thought, "is this all my dear Rose of Sharon wants me to do in obedience to His sweet command? Lamb of God," I said, "I will go ten times through the water; yea, I will go through fire if thou command it." But O, what a poor, weak, procrastinating spirit I had at that time! O the forbearance of my loving Lord! Years passed ere I yielded. When He invited me in gentle terms by the mouth of Bools, I paid no particular heed. Dear Croft touched me, so did Master Alexander; and after these touches, RUACH began in more earnest. In 1892, one morning at 5 a. m., He brought me out of bed with a melting heart and much confession for my fighting against so kind and gracious a Master. Here, on my knees with my Bible in my hands, on the 5th day of May, Deut. xxvi. 17, 18 was solemnly entered into: "Thou has avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments and to hearken unto His voice. And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments." And I vowed before God with my hands upon His holy Word; it was a solemn time indeed.

At this time I had some property, some money, and a shop and store

rooms full of everything. It was a saying in the place, "You can't go to Turton's for the wrong thing." Now who could forgive me, beside God, for my wretched procrastination? I did not perform my vow till I was so reduced in Providence that I had not a shilling. Then He brought me again on my knees, Bible in hand, early in the morning. In fact, I may say I had had a night of struggling, praying, weeping; and with trembling heart I opened the Book and said, "Lord, let us settle the matter now." And O, it said, "I will chastise (or punish) thee seven time for thy sins." (Lev. xxvi. 18). I opened right on it, and I said, "Lord, it is enough; I will go to the old deacon now and offer myself, if they will have so vile a monster as I;" thinking He would shut their hearts against me after such villainy as I had practiced against the best, the kindest, most loving Friend I had ever known or the world had ever seen. But instead of frowns, which I feared I met with smiles on every hand. "O my God," I said, "where must I hide my face?" But instead of hiding my face in shame, my blessed Lord lifted up the light of His countenance upon me, and made me drink and forget my poverty.

***The Holy Spirit**

Now comes the time for the burial. On the Wednesday night previous I had five hours' fight with the devil. I jumped out of bed, fell on my knees, and said, "Lord, deliver me." O the arguments I had with the devil that night! He showed me almost every sin I had done in my unregenerate state, and said, "Dare you take that solemn step?

There are people living yet that knew your vile, mad career." I said, "Devil, if thou bring a thousand devils with thee on Sabbath morning, God helping me I shall go through, if it is fire instead of water." I saw (felt) him move away as plainly as I see my pen run along. Perhaps some may pugh at this. Ah, but if ever he mauls them as he has done me, they will know more about it. Well, after this I got into bed, and slept three hours; and I had sweet anticipations of the event. On Sabbath morn early I arose with joy in my soul; and my much abused Master was so near to me I was astonished, after all my treachery and base conduct. Yet, after all this, He filled my soul with love, and my mouth with laughter. The devil, he could not get near me, for Christ was a pavilion round about me. I felt nothing of the water, heaven was in my soul, and my blessed Lord never upbraided me, never took His smiling face off me all day. And what think you, poor sinner, who are hanging back after the Holy Ghost has shown you the right way? Do not treat Him as I did. I never forget my conduct to this day, though nearly nineteen years ago. He has blessed me, loved me, caressed me; but do not think I have had all this Lamb and no bitter herb.

One time we had a very hard week. We scraped up everything on the Saturday to pay the rent and get a bit of coal, and we had nothing left. On the Sunday morning I got me ready for Sunday School. My wife said, "You will not do much good with an empty belly." "Well," I said, "I must go." Then

we read of the prophet and the ravens and I had a real, good meal, did not feel natural hunger at all. And by the time I got home a woman had been in with two cakes and a bit of bacon. As soon as I saw my dear wife's face I knew there was some dinner. She drew the bacon out of the oven, and cut up the cakes with tears running down. She could not tell me for a time, and we had a silent meal. These are the times we thank God, though nothing is said. "The sacrifices of God are a broken spirit." Broken and contrite hearts—we had them, and I felt persuaded God accepted them. I went back to the school cheerful; for I felt I had got a little oil in my lamp as well as food in my stomach. And after the school, preaching, and prayer meeting were over, a friend, yea, a brother, gave me two shillings. Then I longed for an opportunity to get on our knees to praise Him who has the hearts of all men in His hand. This is one of many such things we passed through, both in the old and new habitation.

Now if I went on relating these displays of God's wonderful providence, I should never stop; because He has kept following me with goodness and mercy all along till now. There are three times our Sunday School friends have helped me; and one brother especially has been good to me; so that whichever way I look, I am hemmed in with marvels of providence and wonders of grace. We had a girl we had brought up from the cradle, who was the picture of health up to fifteen years. Some great change came over her, and she became a

wreck. There seemed no hope, the doctor was lost over it, nothing seemed to have any good effect. What with sickness, fainting, and sometimes spitting of blood, we knew not what to do. Our school friends gave her some money to try a change at Glackpool. She went; and the following week I was taken with inflammation in the bowels. Then I thought, "All is over: my poor wife will be left alone." For a night and a day I thought I should die; but late the second day I thought otherwise. I had used some remedies, and felt myself in the hands of God, whether for death or life. Then I was overflowing with gratitude to find that the pains had left me—the severity of them. I was not altogether free for days, but in three weeks I got out of bed and walked about, and tried to do a little.

All this time we were in great straits. We had hard work to keep the rent and other things paid, and a man we did business with was as hard as Pharaoh. My very dear wife was broken in health and spirit; and I had no sooner got going at half speed than she jammed her leg against a soap box, and brought on inflammation. She had to sit four weeks with the leg in one position, and the girl was ill too; she would faint for over an hour at a time and lie as dead. Satan comes creeping when all is still, and says, "Where is your God now? What does He mean to do with you?" and much more suggested. I trembled, I sweat; I know not how I was. But in a moment God gave me mighty faith, and I said, "Devil, I will go to heaven as Lazarus did, but I will

never obey thy voice. Get thee behind me, get thee behind me, thou vile monster." O miracle! He left me, and I fell asleep. I awoke refreshed, kissed my dear Bible, and clung it to my heart. Then I opened it and read: "THOUGH I HAVE AFFLICTED THEE, I WILL AFFLICT THEE NO MORE. For now I will break his yoke from off thee, and will burst thy bonds in sunder." (Nah. 1. 12, 31). From this time things began to mend. God put it in the heart of some of His people to help me, and scarcely a week passed but I got some help. Now when God spoke the above promise to my soul, I could not see how it could be done; but faith ruled and I doubted it not. As time went on, my wife was better, the girl grew slowly better, and often my soul was filled with praise. We cried unto the Lord in our trouble, and He brought us out of our distresses. And we praised the Lord for His goodness, and for His wonderful works to the children of men.

In times of trial Satan has asked me what I think of that promise now. One time in a great battle I showed him what God had done for me. I read it over to him like an eternal law. "Now," I said, "what have you got to say about that? God is true; THOU art the liar. Get thee behind me." He was gone; I was the victor. "Ah," you will say, "I can't get rid of the devil like that." Neither can I always; but when the Spirit of God comes in my heart, bringing things to my remembrance, then I can face and conquer him.

Just here I will mention a pass that we never hoped to go through.

It was such a terrible pass, with dangers in it and all around it, that we could not see a streak of light in it. This was the trial. The shop and house we did our business and lived in, had to be sold. We had lived there between forty and fifty years, and the man that bought it wanted it for a friend of his. But my God in answer to prayer, overturned this, and for a time we were quiet respecting it; but the trials, storms, and bewildering things we met with in the way almost rent our souls to pieces; and but little more than twelve months passed away, when we got notice to quit. The man was coming to it himself to do business. "Now then," my wife says, "it's all up; there's nothing but the workhouse for us." "Well," I said, "the Lord has done great things for us; we are not going to give Him up now." "Ah no," she said with a look of sadness on her face almost like despair, "He is giving us up; for I am sure He is tired of our misery and complaint. We no sooner get out of one hole than we are in another, and it's pray, pray, pray; our knees are worn with praying." "Well, I said, "I'll tell you what we'll do, we'll give it all up, and take pot luck, and let come what will." "Eh," she said, "I never thought **you** would say that. I shan't give it up, I'll trust in Him till I die." Eh, bless you, that did more good than a pot of gold; because I knew the grace of faith was deep bedded in her soul.

Well, the time kept nearing that we must leave the old Bethel, the place where the gospel had been faithfully preached for over forty years, and good men and good

women had come and gone at pleasure. Now it must be a den of thieves, for the man coming in was a gambling book maker. The thought of this grieved me much; yet I could not pray to stop; for I had an inward conviction we must go. Well, the time was up and past that we should be gone. They sent and came repeatedly to see if we had gone, till they grew impatient. I had kept begging all the while for God to find us a house, and so had my dear wife; but no answer seemed given. At last we had strict notice to be out on a certain day; then the crying became more earnest. And now He wrought a mighty thing; this is it. A man opposite, that had lived in the house over twenty years, left it without any known cause. I went myself to see after it, and got it; and they did what they had not done for any one before—they bought the gas fixtures, and let me go in free. Then we sang as one awaked out of sleep, my cup was full for the time being. Willing hands were ready to help us, and so we got removed into a clean house. Our hearts were then ready to give praise unto God, for really we were like them that dream; and I tried to sing that nice song:

“For mercies countless as the sands,
Which daily I receive

From Jesus my Redeemer's hands,

My soul, what canst thou give?”

Though we had not a penny in the world, our hearts were glad that we had a home so near, and so unexpected. But O, at night, when the time of the evening sacrifice came, I looked at my wife, she looked at me, though not a word was said. My

soul yearned for the old room, the Bethel—it had often been a Bethel to me amidst storms and tempests, trials and temptations, doubts and fears. I tried to read the Word, I tried to pray; but I was like one of old. “O that I knew where I might find Him! O that I were as in months past, as in the days when God preserved me; when His candle shined upon my head!” Some days and nights passed over before I could find a place to draw water. Here God found me a friend who gave me the means to put a few things in the place. Then with a broken heart I fell down with my faithful companion to bless and praise God for His goodness; so that now this is like a little hill of Zion. Still I walk around the street sometimes to where I can see the old room window. O, the sight of it has sometimes filled my soul with joy at the remembrance of what God did for me in that place; and He did great things for us there. But to return to our new home. Time has inured us to it and in it. I have had such visits here, time after time, that the old place seems in a measure vanishing, though I think I can never quite forget it—the old room, the place where I wrote the prayer in blood, the spot where I had knelt so often and poured out my soul to God with many tears.

Here in this humble abode we suffered much. We had little to sell, and some days did not take in one penny. Then a little change, and then more prayer. One time, after near twelve months had gone over our head in the new home, we had a great trial. A debt we owed; and we fell into a lawyer's hands. He

troubled us much. My poor wife again was in deep trouble. This made mine heavier; I felt so much for her. I prayed and groaned over this; but the man grew impatient, and pressed me sore. The great wonder was that we took double money that week, and paid the debt; and the week following, the man that pressed me died suddenly. O, I did wonder at the stroke. Though things seemed so hard in this new place, the touches of His hand and visits in the night watches made up for our scant fare. For over twelve months things were very trying. We have gone to bed without anything, and got up the same.

At the time our old deacon died, in 1902, they put me in his place, and O, how I trembled at the thought of being a deacon! I had been praying all the week the lot would not fall on me. The day the meeting was held for the choice I was ill at home with influenza. I was sure they would not appoint me in my absence, but they did; and when I knew, I was in great fear, for I had great reason to fear. Our little bit of business was in a poor way; we were in debt, and could see no improvement, not the least sign of lessening the debt; and were always afraid of being sold up. But years went on, and we were not quite so crushed, for the debt kept lessening. We often paid up all we could muster off the debt, and left ourselves without a penny. I think we had prayed as much to be out of debt as for anything else, yea, more; except our soul's salvation.

Now the time was drawing near

when my dear wife would be entitled to the Old Age Pension. She could not go to look after it, because of the affliction in her legs and feet; and when I went for her register, I had nothing to pay with. After a time I went again, and told the clerk I had only a few coppers; and he gave it to me for what I had. Then we had to be examined as to what business we did. After the Pension officer had examined every stick and straw, he looked about him and said, "There must be something more, for I can only find seven shilling profit per week on your business." "Well," I said, "if you count 20 shilling a hundred times, you can only make it a sovereign." "Well then," he said, "how do you live and pay your rent?" I said, "I don't think it has cost that for us to live." He laughed at me, and said, "Come now, you are chaffing." "Nay," I said, "for we have not spent a penny on beef, bacon, or anything of that sort for years." "Well," he said, "I cannot make it out—seven shilling for three people! say nothing about rent." I said, "We only drink water, and oftener eat dry bread than anything else. But I may tell you we have had some good friends that have helped us for a good while, or we might have gone to the workhouse." "Well," he said, "I believe you have told me the truth; yet it seems a mystery." "Eh, man," I said, "God is in it;" but he could not grasp it. Well, we got the Pension book and the five shilling; and often we bent our knees to the Father of mercies. Now I thought God would shut up the hearts He had opened; but O, blessed be His name, He kept them

open, and kept our hearts overflowing with gratitude for all He had done and was doing.

I now come to a mighty trial. I could see my very dearly beloved wife beginning to fade like an autumn leaf. This weighed heavily on my spirit. I could see it but did not like to tell her so. She was always a poor, fearing thing; and yet I used to think if I had her life instead of mine, I should have nothing to fear. This is carnal reasoning I know; but truly her life was exemplary. Often I envied her quiet spirit, when my flippant tongue would bring guilt upon me. About the end of May, 1910, the man with the scythe seemed ready to cut her down. We lived in an upper room for the next fortnight, and I had to flit. I had prayed God for twenty years to remove the affliction from her legs and feet, and now they went down like another woman's; but she was only skin and bone, and what the issue would be I knew not. The doctor found something internal that, he said, had been coming a long time, which was the cause of the sudden attack. So the dear Lord answered my prayer, but,

"But it has been in such a way

As almost drove me to despair." Oft have we sung that hymn, and now I have experienced it to the very letter. Yet after all, after the effervescence has subsided and the sediment settled at the bottom of the vessel, the result looks like a pure white crystal with a heavenly lustre about it, worth the riches of India or Peru. What shall I say more? O if I could tell the marvellous mercy, the rich grace, the abounding love that Jesus Christ

shed upon us in the quiet hours of the night, when no eye saw us but that all-seeing Eye which chases away every shadow, and makes all darkness to flee away! O, He looked love into my soul when on my knees by her bedside! I could and did say, "**Father, Thy will be done.**" After that I was calm and waiting. For two days she seemed a little better, and again I said, "Thy will be done." I wept at His feet, looked at the nails, the spear, and the tomb; and was led from there to Bethany. How blessed to behold ascended Glory, the conquering Hero with all His vesture spangled with gems of victory, the Glory-Man, the exalted Lamb. If He did not appear in these marvellous ways and carry us heavenward, what must we do? Die, die, die I feel we must. But He says, "I will bring the third part through the fire."

I thought the first week I was willing; then I was bewildered. O, I wanted faith to give my dear wife up willingly and unreservedly; but He had touched me in a very tender, vital spot this time. I wanted to get nearer to Him. I had been very near Him sometimes, so near once that I felt I could give myself up; but now I hung in the balance, and this portion broke my heart: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke xiv. 26). He seemed to be trying me on this very point. I could not pray for her restoration; neither could I say, "Take her." I sat by her bedside, I yearned over her. I lay beside her in the night, and

when I woke up, I was afraid to look, lest she should be gone. I wanted to see her die, if she did die; but O, I was afraid of it. I loved the Lord, I loved His people and His ways; and all this because He first loved me. And I did feel that if He took my dear wife, I would trust in Him still. I would love Him still; yea, I would call upon Him while I lived; and when I died, hoped to die shouting, "The Lord has appeared."

But the life spark still kept waning. I watched more than twelve months, and never told her my thoughts; but a change came, and she had to lie in bed. The first time death was mentioned, she looked at me and said, "do you think I am going to die?" "Well," I said, "my dear one, we all have to die." Now she knew my thoughts. I might have told her that I did think so, for then she knew I did. But she lived three months longer; and O the sweet times I had by her bedside reading and praying! Often she would respond; but O, the last day and night I read her the lxth of Isaiah, and truly I believe she experienced the latter part of it in her last hours. Her last words were "Lord, help me," and she died calmly without a sigh, August 23rd, 1910. O how I missed her! but I could not grieve for her, feeling her happy spirit was in glory. I was never chided for loving her too much. She was no hindrance to me in serving my God; she never put a straw in my way. Thus ended a companionship of forty-three years, that few have experienced; and I buried her in certain hope of everlasting life.

Now after some conflict with the

devil, when he was gone, I had a pleasant hour. I laid me down in the green pasture of covenant love and the still water of sovereign grace, and had a good feed amongst the lilies. I never remember a happier time. Here I gathered strength, and was renewed in my inner man, so that I had no fear at all of the devil. I read in the Word with sweet delight; nothing seemed dark to me. I do not want to put me on the same step with dear Job when he said, "His candle shined upon my head;" but truly the Light of heaven seemed to shine about me and the Word seemed a light to my soul. This is the Light of life, the Daystar; and O, I have had many dawns of day after dark and terrible nights. God is in the midst of all these things, so that Zion cannot be moved. Impregnable is the great Rock.

"Here to this Refuge I repair

When storms around me blow;
Here I for shelter haste away,
And flee from all below."

(To be Continued)

UNTO US A CHILD IS BORN

Dear Brother Adams:

Enclosed is an article written by Brother Paul Lamm of Upper Black Creek church. Read it over and if you think it sound and printable use it as you think best.

I hope you and family are well.

Your brother in Christ, I hope,

W. E. TURNER

"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, Counsellor, The mighty

God, the Everlasting Father, the Prince of Peace." Isaiah 9:6.

Brethren, I realize this is by far too deep for puny me, but nevertheless it has been on my mind for sometime, so with the help of God I will try in my weak way to write upon this.

Here, Isaiah was blessed to speak of this child Jesus over seven hundred years before he was born into this low ground of sorrow. Isaiah said, "Unto us a child is born." To me this little word "us" is the church. Yes, Jesus was born to save the church. Those that were chosen by God the Father before the world was. We read that what we could not do in the flesh, God sent his only begotten Son into this world, born of woman, under the law to redeem those that were lost. This son was the great sin-bearer for his people. Yes, he suffered, bled and died that you, the church, his chosen elect, might have life everlasting. What a love this was. This love is not described by the human tongue. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." St. John 15:12. That is what Jesus died for the church, his people. The name whereby sinners must be saved. Oh, how I wish I could be blessed to praise his name and speak of his great love and tender mercy. I am so vile and so sinful and have so many evil thoughts, but at times when I am blessed to think upon his blessed name, what a comfort it is to this poor soul of mine to think of one that was without sin, that came down to this sin-cursed world to live and suffer a shameful death for our justifica-

tion.

"His name shall be called Wonderful." Who is it today that is praising this wonderful name, Jesus? All the world has a form of worship, but some want to take the power away from the one that is all powerful, begging you to give your hand to the preacher and your heart to God. I declare that God has never called anyone to save one of his little ones. All that he ever commanded of any that he has called and qualified to preach his word was to "feed my lambs, and feed my sheep", for Jesus said, "I came to seek and to save those that were lost." So my brethren, what is there left for puny man to do? Jesus paid the debt that we could not pay. He also said, "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." St. John 6:37. How will they come? Will they come in a big way? No, they will come as a little child, helpless, begging and pleading for mercy and not justice. Why? Because they have no justice to plead before a just and Holy God, because they have been condemned and they see that if they receive justice they will forever be lost, but thanks be to Jesus who comes to their rescue and gives them a sweet hope that they have been called from nature's darkness into his marvelous light. I am satisfied that this son was to redeem the church. What bothers me is did God think of poor me. Did he choose me to be one of his little ones. Some how he has given me a sweet hope. Jesus said "in this world you shall have tribulations, but be of good cheer, I have over-

come the world. Oh, what a promise to think that this blessed son has overcome the sins of his blessed family that they should be resurrected on the morn of the ressurection in his likeness never no more to be separated where we shall be with him, be like him and be satisfied, around that blood-washed throne to sing praises to the Father, Son and Holy Ghost in that world that has no end.

PAUL LAMM
Lucama, N. C.
RFD 1

LOVES TO HEAR

FROM LANDMARK READERS

The Daily Times
Wilson, N. C.
Landmark Department
Dear Sirs:

Enclosed find two dollars to renew my subscription to Landmark for another year. Love and best wishes to Landmark staff and the household of faith.

I enjoy the Landmark very much. I love to hear from the dear saints, most of whom I have never met personally. Somehow I feel a relationship and a love for the people of God that I have never found words to express. The God given love that flows from heart to heart is joy unspeakable.

Love and peace are beautiful words to me when I can feel the true meaning of them. I hope some of the Landmark writers will have a mind to write an article on Love and Peace.

Brother Denny, I was indeed

sorry to hear of your illness. I hope you are still improving and will soon be well. Your good pieces were so comforting to me. I enjoy all the writers and hope they can continue to write. Many of the brothers and sisters express my feelings in their writing better than I can.

Pray for an unworthy sister in hope of a better world.

EVA HALL
Route 3
Danville, Virginia

BRINGS GOOD NEWS

Zion's Landmark:

Am sending you \$1.00 to pay my subscription another year. It brings good news to our home and in many homes of the dear children of God. My time was out the first day of May. This pays it up until May 1, 1950.

I am your brother as ever, I hope.

W. E. JARRELL
Lexington, N. C.

THE LANDMARK A PLEASURE

Inclosed you will find \$2.00 to pay for the Landmark. I am very sorry I got behind. But I have been through so much. First, my mother died and then one thing and another. I hope I can take it as long as I live. I don't get to go to church so very much and it is so much pleasure to me.

I remain truly

Mrs. W. W. Johnson
Elm City, N. C.
Route 1, Box 269

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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N. C.

VOL. LXXXII

NO. 19

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. AUG. 15, 1949

THE GREAT PHYSICIAN, JESUS THE CHRIST

"And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment, for she said if I may touch his clothes, I shall be whole."

She had been given FAITH to believe that if she could but touch the hem of his garment she would be healed. See Matt. 9: 20-21 and Luke 8:43-48. Luke says she came behind him and touched the border of his garment; and immediately her issue of blood was stanch'd. "AND JESUS SAID WHO TOUCHED ME? And they all denied. Peter and they that were with him said "MASTER THE MULTITUDE thron'g thee and press

thee, and sayest thou, "WHO TOUCHED ME? And Jesus said somebody hath touched me; for I perceive that virtue has gone out of me. And the woman saw that she was not hid she came trembling and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; THY FAITH HATH MADE THEE whole, Go in peace. To my mind this is illustrative of every truly condemned sinner who has many miserable comforters, as did Job of old; but never comes to Jesus until he has spent all other efforts to be made whole, and finally without money or price comes, as a poor begger to the only GREAT PHYSICIAN, for cleansing. And we read that before he was done speaking there cometh one from the ruler of the Synagogue's house saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard it he answered him saying, Fear not; believe only and she shall be made whole. And entering the house, where all were weeping and bewailing, Jesus said Weep not; SHE IS NOT DEAD BUT SLEEP-ETH and they laugh'd him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and saying, MAID ARISE, AND HER SPIRIT CAME AGAIN, AND SHE AROSE STRAIGHTWAY AND HE COMMANDED TO GIVE HER MEAT." (Luke 8:48-54) And many more cases upon record show the power of the Lord Jesus Christ, (the sent of God) not only to heal the body;

but to cure the sin sick soul and to fitly prepare his children for Heaven and immortal glory. "Jesus saith 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, (II Cor. 1:9) (John 2:25-26). A GOD GIVEN HOPE IS worth more than the Gold of Ophir, all the rivers of oil or the cattle of a thousand hills. It is all of mercy and grace that any of us have hope in him.

O. J. DENNY

PENTECOST

And when the day of Pentecost was fully come, they all continued with one accord and in one place. Acts 2:1.

The Passover was instituted in Egypt, and blood was its sign, a reminder that the Lord would pass over, and the time of their deliverance out of bondage was at hand.

Jesus was crucified on the eve of the Passover, and when the Passover came it was seven weeks or fifty days to Pentecost. Jesus remained on earth forty days, or ten days till Pentecost; He had told His disciples to tarry at Jerusalem till they were endued with power from on high.

This power came while they were gathered together in one accord and in one place, not divided in different fashions and in different places, as the church seems to be at the present time; they were all waiting and looking for the same thing and that which they received made them to be of one

mind, and their duty as they saw it was made known to them by the Spirit, which Jesus had told them should teach them all things, and bring to their remembrance what He had said unto them.

Sometimes when everything seems to be in doubt and we have no assurance of any thing spiritual, the Spirit brings to our memory the rich mercies we have received from God, and again we are made to rejoice in God our Saviour and our hope is revived because of the memory of past mercies.

This was the most wonderful day in the history of the church. They were endued with a power that the church had never before seen manifested and they were with a wisdom that was invincible, and a boldness that took away all fear, and with a love that knew no bounds.

The disciples preached Jesus, the way, truth and the life, gave all glory to His name, and gave His name as their authority for doing all things and the "Lord added unto the church daily such as should be saved" and all that were ordained unto eternal life believed, "and he that believes has eternal life, and eternal life is not conditioned for our willingness to receive it, for it is purely a gift of God as we can do nothing to earn or merit it.

The Roman Empire visited ten cruel persecutions on the Christian church, and every one bit deeper and deeper into the Empire until the reign of Constantine when Christianity became the religion of the Empire. It being of God who begins the work in every heart that knows the "joyful sound". You can never

overthrow it. Through these apostles were unlearned and ignorant men, no one could resist the wisdom with which they spoke. They being threatened by the people who were in authority, and ordered not to teach in the name of Jesus, did not pay the least attention to it, but healed the sick, lame and all other afflictions and taught that Jesus was the Christ.

And the Jewish Sanhedrin nor the authority of the Roman Empire could not hinder the gospel from being preached by these unlearned and ignorant men.

B. S. COWIN

RIGHTEOUSNESS

Except your righteousness exceed that of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven. Matthew 5.

Our Saviour called the scribes and Pharisees hypocrites, people who regarded themselves better than others, who boasted their righteousness.

The Pharisee and publican who went into the temple to pray did not pray alike. The Pharisee thanked God he was not like other men, he told the Lord he fasted and gave tithes of all he possessed and our Lord said all they did was to be seen of men. They prayed at the corners of the street, and on the housetops, and sounded a trumpet when they gave alms. He tells us not to let one hand know what the other does, but give in secret and our Father will reward openly. One plead his righteousness, while the other plead his sinfulness and asked for mercy, and he was justified

rather than the other. We can see that the righteousness of the scribes and Pharisees was faulty and in order to enter the kingdom of heaven we must have a better religion than they had; a religion that is not so showy but better, a religion he feels and is not ashamed of, one he is proud of because he knows it is of God, and he was not seeking it but it came unbidden.

By faith Abel offered up a more acceptable sacrifice than Cain, because Cain's works were evil and his brother's were righteous. Abraham believed God, and accounted unto him for righteousness, and the apostle Paul says we are justified by faith. We conclude that faith is righteousness, for we walk by faith and what is not of faith is sin, and without faith it is impossible to please God, and we are justified by faith only.

We must have some evidence in order to have faith. One says you must exercise faith; but we cannot exercise that which we do not have.

Jesus is called the sun of righteousness, and he will arise to every one that fears His name, and they who hunger and thirst after righteousness are already blest. They have a foretaste of it, and will hunger and thirst for more, according to the promise, are filled. Our sins are imputed unto the Lord and His righteousness imputed unto us, it is not something we pick up by the way, but it is the work of God's spirit in the heart, and is better in

B. S. COWIN

Pharisees had.

every way than the scribes and

RESOLUTION OF RESPECT

In memory of Brother J. E. (Bud) Stephenson we attempt to write a sketch of his life and passing.

He was born May 8, 1869, and departed this life March 25, 1949, making his stay on earth 79 years, 10 months and 13 days. He was married to Sister Luella Austin Stephenson on February 28, 1904. To this union were born twelve children, nine are now living, three children having died several years ago. All was done for him that doctors, a loving wife, children and friends could do, but the Lord called and he had to go.

Brother Stephenson joined the church at Clement on the second Saturday in October, 1916, and was baptized the following day by his pastor, Elder A. D. Johnson, and was faithful to attend his church as long as he was able. He was confined to his bed for more than a year with a stroke.

Brother Stephenson leaves his wife, children, grandchildren, and brothers and sisters to mourn their loss, but we feel that none can mourn as though he had not left such evidence of a bright hope that all was well with him.

May the Lord make us reconciled to His will.

We feel that the church at Clement has lost an humble, kind, and faithful member. We feel safe to say with Paul that Brother Stephenson has fought a good fight, he has kept the faith. Now therefore there is a crown of righteousness laid up for him in Glory.

His funeral was preached at Clement Church by his pastor, Elder Shepard Langdon, Elder T. Floyd Adams, and Rev. Cadmus Coats.

Therefore, be it resolved that we first bow in humble submission to the holy will of God, who doeth all things well after the counsel of His own will, and we feel that our loss is his eternal gain.

Second, that we extend to his bereaved family our love and sympathy, hoping that the God of Heaven will comfort them in their bereavement and loneliness.

Third, that we have a copy of these resolutions spread upon our church book, a copy be sent to the bereaved family, and a copy be sent to The Landmark for publication.

This done by order of conference in session at Clement the second Saturday in May, 1949.

Read and approved by the church in conference June 11, 1949.

Elder Shepard Langdon, Moderator
W. A. Langdon, Clerk
Nettie Dupree
Vannie Massengill
W. A. Langdon

Committee

IN MEMORIAM

It pleased the Lord to visit the home of Elder B. S. Cowin on April 6, 1949 and called to himself the dear wife and mother and sister in Christ.

She was the daughter of the late Elder Lewie and Patsy Rogers.

She united with the Church at Bear Grass Saturday before the third Sunday in July, 1904 and was baptised by the late Elder J. N. Rogerson and proved her faith by her works for she proved a faithful member until death.

The Church and all that knew her loved her. The Church mourns the loss of this dear sister with her family, her husband, Elder B. S. Cowin; two sons, Clayton and Zack Cowin of the home, and two daughters, Mrs. Lavinia Harrison and Mrs. Annie Rogerson of Williamston. We feel a true mother in Israel has fallen.

Her funeral was conducted at the home by Elders A. B. Ayers, W. E. Grimes, E. C. Stevenson and her body was laid to rest in the family cemetery to await the resurrection of the body.

Done by order of conference Saturday before the third Sunday in April, 1949.

A. B. AYERS, Moderator
A. B. AYERS
LAUNSLIA AYERS

Committee

E. C. HARRISON,
Church Clerk

WANTS COMPANIONSHIP

The Landmark received a letter from Mrs. Lola P. Garner, Box 92 Warsaw, N.C., saying that she is alone and would like to have some woman to come and live with her. She has been alone since her sister's death. She wants someone who needs a nice home and has none. She wants her to write as Mrs. Garner says she will make it worth her time to come and live with her.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

SEPTEMBER 1, 1949

No. 20

PSALM 71

My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works.

Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

Thou, which has shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the psaltery, even thy truth, O my God: into thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

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

MY HEAVENLY HOME

(common metre)

I'm going home no more to die,
To that bright world above;
Where my Saviour lives on High
And reigns in Holy Love.

I'm going home my Lord to see,
To in His presence dwell;
In His smiles embraced to be,
Where in truth all is well.

I'm going home my Lord to see
Among the pure robed throug
In spotless white, forever free
In His arms forever strong.

I'm going to mansions e'er bright
Where love forever glows;
To walk the streets in golden light
In peace that ever grows.

I'm going home where there's no
strife,
To be vexed no more,
Where there'll be no cares of life
On that sweet blissful shore.

I'm going home to glory bright,
Free from trouble and woe;
E'er clear of sin in heaven's sight,
E'er in peace to go.

I'm going home my Lord to see,
For it is in my heart,
In oceans of love ever free
Never therefrom to part.

MISS MOLLIE SALMON
Woolwine, Virginia

THE HOLY CITY, THE NEW JERUSALEM

(common metre)

There is a city far above,
Already now prepared
For those who have been born of
love,
For whom God has e'er cared

There is a city pure and bright
Beyond this veil of woe,
Where God shall reign to the delight
Of those He did foreknow.

In that city bright and fair
Where our joys ne'er shal cease
No burdens to bear will be there,
But perfect calm and peace.

In that city beyond the sky
In union with the Lamb,
There'll be no lonely state nor sigh,
With Him "The Great I Am".

When that city shall come down
To get His chosen bride,
Their heads, with crowns shall
shine
E'er with Him to abide
Sweet music will ever be there
On heav'nly harps of gold,
Where there will be no sad despair
Its joys cannot be told.

MISS MOLLIE SALMONS
Woolwine, Virginia

TURTON'S PILLAR**Part IV****Remembering All The Way**

Since I buried my dear wife and have been left alone, I have called myself a lone sparrow, and so I am. I often think of dear John Newton's lines, which he wrote four years after his wife's death:

"Forget her! No. Can four short years

The deep impression wear away?
She still before my mind appears,
Abroad, at home, by night, by day.

Oft as with those she loved I meet,
Her looks, her voice, her words recur;

Or, if alone I walk the street,
Still something leads my thoughts to her."

Now I dwell alone; and yet I am not alone, for the Father is with me. I meditate in His seven decrees, and here I find employment day and night. The beginning of my new life and second birth comes before me like a picture—when I had to appear before the judgment seat; and O, the time of my deliverance was marvellous indeed; but as I have mentioned it before, I need not repeat it. Now having no mate to talk to, I try to go through the first lessons I learned in the school of Christ.

The Triune God was such a mystery to me. O the time I spent labouring in prayer and meditation to know this sacred mystery! But the Holy One revealed it to me little by little, in reading, in hearing the gospel. I would strongly encourage all seekers to miss no opportunity of hearing the gospel. God ordained it to give life, to call from darkness,

to enlighten the soul, to quicken the understanding, to solidify the mind. This I am sure of; for I was like a pot of foam continually effervescing; I had more sins stored up in my vile tabernacle than I could find vent for. But God soon quieted me down, and how glad I was to eat a bit of ox's straw, while a little child led me to it.

Sometimes I have a day meditating in the divine essential of God's **foreknowledge**. This is a marvellous thing; none can fully know it. But the sinner taught of God is fully and everlastingly convinced that God knows all things, that His Eye can see all things in heaven, in earth, in hell, and knows every thought of the heart. This is good doctrine; I remember the time when God showed me this clearly. O I lay at His sacred, sovereign feet adoring Him, I know not how long.

Then there is His **eternal predestination** — personal. Eh, that is mighty, the close, the essential thing with the soul. O the groans, the sighs, the deep exercises, the wrestling of the poor soul till God appears! And truly God must appear; for the knowledge of our predestination cannot be obtained through any other medium but God Himself. If I could tell it out, how God revealed it to me, I should be glad. But I know this, I kept reading Ephesians; and kept praying, begging, pleading, —"Lord Jesus, tell me, am I predestinated? O show me, do make it known to my poor soul." And O, how it came under the gospel! The trumpet sounded predestination into my soul. This

was indeed heaven to me; now I felt satisfied.

But ere long another mighty thing came up—**election**; and as I look back to the time of this exercise, it seems to revive my spirit. O that time! I had not seen the 8th of Romans then; at least, I had not seen the chain, link after link, that starts and ends in eternity. Had I seen it, with the eye of faith, it would have saved much trouble, many fears, much labouring and searching. I kept groaning out to God, "Am I elected? how must I know and be sure? O show me my election! Thou hast shown me I am predestinated; but O this election?" But O the mercy of God, He showed me I was elected according to the foreknowledge of God. On my knees He made it known to me; He sealed it on my heart in reading the 9th of Romans, and this was a double mercy to me. "I will have mercy on whom I will have mercy"—that did it. I saw all the mercy to a poor sinner was according to His sovereign, predestinating will, and my soul was at ease for a time.

Now I was not troubled about **calling**; I knew I had been called from an awful state and condition to another life; but I could not think it was to a life of righteousness; though I was afraid to look at sin, or think of it, if I could avoid it. I did many things in my simplicity to keep the thought of sin away; but it was too strong for me, it bore me down sometimes with a tremendous crash. And how this taught me I had no strength at all against sin! O, if I could tell what that passage, Matt. xi. 28, did for my soul: "Come unto Me, all ye

that labour and are heavy laden, and I will give you rest"! The rest He gave me was marvellous for a time.

Then **justification** troubled me. The conflict within put that out of sight for a time, till God the Holy Ghost showed me how I was justified, from Rom. iv. 25: "Who was delivered for our offenses, and was raised again for our justification." And I am sure none but God Himself can do this. Some He puts through severe lessons to learn it, some He teaches by a sermon, some in reading a single portion; and some hang in doubt and suspense all their days, till at last God makes it known to them, and takes them straight to heaven.

There is another thing which I fear to mention. Though it is true, it is seldom mentioned in the pulpit. I have often wondered at this. It is the absolute, irrevocable decree of heaven—the **reprobation of the wicked**. I do not know why this solemn matter is not spoken of. It is in the Book, and plainly seen by the eye of faith. True, it is awful to think of.

But the **glorification of the saints** is the great finale. God has made this so plain in His Word that no doubt of it exists in the minds of the saints. The great fear is concerning their own personal interest in it. Yet when divinely taught the other great doctrines, this one great principle is often longed for; and sometimes they have such sweet foretastes of it that it becomes an over-ruling power in the soul, and she often sings:

"O blissful dawn of endless day,

When sin shall cease and death
shall die,
When Christ His glory shall display,
And beam upon my longing
eye!"

And O, I must tell is for the glory of His name, the glory of His grace, and of the eternal power of the Triune Being; I have seen the heaven I am going to more than once. The first glimpse I have spoken of. Now the second sight I cannot give the date of, as I keep no diary, but the Holy Ghost brings it to my view very vividly sometimes. In Philpot's "Eternal Sonship," p 6, he says he had a sight he could not fairly describe. I read it many years ago, but did not remember he had said that, until recently I read it again. And how my own experience of such a sight came to my mind! I had been in bed poorly; and past midnight, ere dawn came, I saw in my room about my bed a glorious Light. I had been weeping and praying, wondering if I was going to die; but I had no fear. The Light seemed to ascend and open out in a glorious expanse, which appeared heaven to me. And how I gazed, and longed, after I had seen the glory-home, to enter in. But shortly all disappeared. I was in the darkness and felt sorrowful; but soon my sorrow fled away, and with delight I began to meditate on what I had seen. Often I think of it with pleasure. Heaven begins below, I am sure of it. Heaven has been in my soul, and I have been in heaven. The Lord be praised for that; heaven is my home.

"Bright land of bliss, O let me see
Thy beautiful abode!
Take me in Thy dear arms, and say,

'Come to thy home, thy God.'
My heart runs over, mercies flow,
and the new man is quite alive. O
for a thousand tongues to sing! Is it
not grand to have a little lively
grace in the soul drawing us after
God, to be clinging to Christ, hear-
ing His Spirit whisper, "All things
are yours"?"

Another sweet time comes to my thoughts just now. Many years ago dear Collinge was preaching blessedly on the subject of death, from the text, "For me to die is gain." The things he said were puzzling to me then. I had not long been married, and I had a good wife and everything I could need for comfort; and to think about death was a breach upon our enjoyments. But now, after more than forty years' experience of trial, pain, and sorrow, and being left like a lone sparrow, I understand more of dear Collinge, I know his feelings. Often now death is pleasant to meditate on. Perhaps this will perplex some, but it is true, vile as I am and have been. God is a Sovereign. Why He should deal with me as He has done I know not; only sovereignty explains it. Some do not see the fullness of that glorious attribute of our God: there is awful majesty and glory in it. How sweet, how pleasant to dwell upon His eternal excellences, to talk of His power, to speak of the glorious honour of His majesty! O that I could exalt Him! it would be the delight of my soul.

One blessed time I had at the Christmas following the death of my dear wife. On Christmas Day (Sunday) I felt comfortable all day during the services, but did not

have the sweet hearing I have sometimes; and at night went to bed calm and composed. I felt a sweet nearness on my knees, and got into bed feeling a desire to depart and had a softness of heart the whole of the next day, till 3 p. m. A. had gone to tea with some chapel friends, and I was left alone. I fastened the doors and began to sing,

"Jesus, Lover of my soul;"

and my soul was full of heaven in a minute. I fell on my knees, and Jesus Christ was with me of a truth; I thought I felt Him touch me. And O (my tears of love run down as I write, at the remembrance of it), I saw His hands and His feet—

"Those soft, those blessed feet of His,

That once rude iron tore;"

and I began to sing again

"Didst Thou for me, my Saviour,
brave

The scoff, the scourage, the gall,
The nails, the thorns, the spear, the
grave,

Whilst I deserved them all?"

And O, I was as near heaven as I can be till I enter in. He showed me the heaven and the glory, besides His dear hands and feet and bleeding heart. I beheld His Majesty, His glorious Person and my heavenly home. Bless you, this world was nothing to me; I knew nothing of this world, nor did I desire another moment in it. This lasted two hours, when a boy knocking at the door disturbed me. O, I did not know what to do; the boy would have thought me not myself, I am sure. I sat down again, and said, "Blessed Jesus, art Thou gone?" O, I said, "Am I in the same house? am I the same man?" I felt altogether dif-

ferent. And then I meditated on His glorious Person, and His glory seemed enhanced. I had often had views of Him; but this eclipsed them all. The week before I was sorrowful because I had not my loved one, after all the long years of mutual love. But my glorious Lord removed every shade of sorrow and filled my soul with joy and peace. Writing of this blessed overshadowing of Jesus Christ makes me indifferent to anything. I love Him with intense love, and I know He loves me. I have seen the blessed habitation three times, twice in dreams; but this one, on December 26th, 1910, was no dream.

Here I begin again after a lapse of three weeks, having had neither courage, memory, nor faith to proceed. Now I feel a little reviving. I have got to the place where fears are in the way, and sometimes the grasshopper is a burden; yet I feel I am the subject of many mercies and blessings above others at my years. I feel just now that I stand on Jordan's stormy banks, casting now and then my eyes to the other side of Jordan, where the sweet fields are blooming. There sometimes I long to be; not always. Sometimes when things are smooth, when I can see bread and butter for the table and particularly if I have sixpence to call my own, then I begin building another castle. O what a fool I am! I have done this scores of times, and they fall the same day. The old man will never alter; he clings to earth and earthly things, and earthly things cling to him, but the new man triumphs over him. When grace drops down upon him like rain upon the grass,

every blade seems to be invigorated and springs forth with new life. As I meditate in His Word, I find a fullness beyond all my expectations. Portions force themselves into my soul, and I feel sometimes that heaven is at my door. The Holy One, the Leader, Guide, and Instructor of all the heirs of grace leads me into the green pastures and by the still waters. He restores my soul when fallen; yea, when Apollyn has almost killed me, and left me for dead, filled with his poisonous breath, and with scars upon me from his weapon that nothing but the healing balm of the covenant can remove.

"O grace, thou bottomless abyss,"
How sweet thou art!

I had a very nice time with the minister one Saturday evening, followed up on Sunday with good texts, preaching, prayer, and singing; particularly the 9th hymn (Gadsby's) and the 2nd verse, "He saw me ruin'd in the Fall," etc. How it led me fifty years backward, when I was in an awful gulph, to all human appearance beyond a thought of recovery, damned by my terrible manner of life, damned by my own words!—none I think, more ruined in the Fall than I, But O, at the very moment when I was so near to hell, the mighty power shone forth, the almighty arm was stretched out, as the poet puts it,

"Almighty love, arrest that man!"
"Sovereign grace, o'er sin abounding!"

Here my tears run down at the remembrance of super-abounding grace, mercy and love. If I could tell it out, how glad I should be to

show forth His exceeding grace! Even now, after fifty years' experience of mercy, favour, long-suffering, and abundant goodness, how helpless I am! I need the Holy Spirit to quicken me afresh; I need Christ to appear, to show me His blessed hands or feet or side. But who can bear the full sight? Once I had a full sight, and it was overwhelming.

Though I have had all these years' experience of God's almighty power and grace, and enjoyed the sprinkled blood and the sweet presence of God's good Spirit, still I am the subject of many changes. I have had the sweetest, happiest night that mortal could have, dreaming of heaven and seeing the glory, with the sweetest foretaste of my heavenly home. Then I have got up with a heart full of gratitude and praise, and come to my open Bible, and fallen upon some of the old passages that used to affect me so deeply; and they have shivered my soul, dried up every drop of the sweets I had enjoyed in the night. Now sometimes it has lasted a whole day,—a remembrance of and reflection on my unregenerated state, the sins of my youth, my lack all along to use every effort to enhance the glory of my best, my only Friend, and my felt inability to shake off my present state of feeling; and besides all this, my old enemy taunting me and swearing by all the power he has that he will overcome me in the end and make me an apostate. And I must confess I am still nothing but clay in the sovereign hand of God; and glory be to His dear name, He will keep me (faith says

so in my soul) till He conducts me safely across that narrow sea of death.

"Then I shall see His face

And never, never sin,

There from the river of His grace
Drink endless pleasures in."

Sometimes He touches me with this word, "Remember, and forget not, that thou art a stiffnecked people" (Deut. ix). O how this word has melted me down, and caused me to own with shame the truth of it! "Yea, Lord," I have said, "far exceeding those poor people in the wilderness: I have exceeded all bounds." But O miracle of grace, a voice of sovereign grace sounds from the sacred Word! It carries mercy with it to the darkest souls, blinded by the devil, corrupted by sin, covered with shame, outlaws and outcasts. It says, "Such were some of you"—me me, me; I am the man. But this has given me abundant comfort many times—the Book of Hosea. Ephraim was "a silly dove without heart;" but I was without everything. As I have read God's wonderful dealings with Ephraim after all his sin, idolatry, backsliding, and revolt, hope has sprung up in my soul,—"Who can tell? He pardoned iniquity, loves him freely, is as the dew unto Israel." Ah, He and his beauty shall be as the olive tree, and his smell as Lebanon." This is the way He purges poor sinners from idols, and makes them blossom as the rose. His alluring power is beyond all our thoughts. Who is a God like unto this God, that has made Himself ours by ties of blood, by bonds of love, by pardoning mercy, by overflowing

grace, by eternal righteousness, and assurance of glory? "This God is our God for ever and ever: He will be our Guide even unto death."

There was one time in September, 1911, as sorrowful as any I have had for many years. My soul was troubled and my spirit bowed down. I went to the Bible meeting; we read Acts vii., and I was very very comfortable. The Holy Ghost blessed my soul in meditating upon it; it was very full and good to me, especially the latter part. Before we went to bed, I read in the holy Book with sweet joy; and as I lay down to sleep, I read the latter part of Psa. cii., and went to sleep with the holy words on my spirit—the very last verse, "The children of Thy servants shall continue, and their seed shall be established before Thee." Happy indeed I fell to sleep. In the darkness of the night I woke up with my eyes bathed in tears, and O, they ran down on my pillow and ceased not; I could not sleep again. I had dreamed a dream and my tears come now as I write. I dreamed that I had denied the faith, and denied my blessed Jesus; and more than, I had gone into the world, and begun to blaspheme that dear name I love and esteem above ten thousand worlds. O, I awoke with a broken heart; I knew not what to do. "O my God," I said, "do not forsake me, do not leave me;" and I wept till I had no more power to weep. I got up and went to my Bible, as I used to do in the regeneration, afraid to touch it, and could not leave it. "O," I said, "My God, for my dear Jesus' sake, do show me Thy Word—I have no other hope—what this dream mean-

eth. Do not forsake me now. If thou forsake me now, I shall die in utter despair. My God, let Thy Word and Thy Spirit give me life again; for death is in my soul." And with a trembling hand and more trembling heart — my very soul quivered, there was no strength left in me— I opened the life-and-death Book; for truly it was life and death with me at that solemn moment. But O the glory of that almighty Word! I opened it, and my weeping eyes fell on Phil. i. 6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." I could not suppress the tears, but they were tears of joy; the others were tears of bitter sorrow. Every fresh gush seemed to drain the last particle of life out of my soul. How sweet, how precious now my life appeared! for it was new life. O the death that held me when I awoke, the trembling, the fear! I thought, "The devil will have me now, and—will see I am an apostate." O blessed Jesus, blessed Jesus!

I cannot tell how long I lay on that bed in that state, nor how many times I called on that blessed, dear name. But even after the sweet, reviving power of the almighty word, I had a strange feeling upon me. Though the Holy Spirit lifted me up by His gracious word, yet a heaviness hung over me, and I felt as a withered leaf and a broken bough. My spirit trembled as I looked at that terrible dream. I do not want to put into words my devilish appearance, but I thought there was not a devil in hell half such a monster. God in

mercy save you and me from such a dream as that! It shook my whole frame. I thought I loved Jesus Christ before; then I knew I loved Him. O how dear He is to my soul now as I write.

In November, 1911, affliction came upon my niece; it affected her sight considerably, and left her as weak as a child. This was a sharp trial. I kept praying. When I read Paul's earnest, praying spirit, how his whole soul was absorbed in heavenly things, and his spirit inflamed with divine love, I shrank away into nothing; and yet I rose again to pray. O I must pray! it is in my very soul to pray. And God has done such great things for me in answer to my poor, babbling prayers that I cannot keep away from the mercy-seat. I want to keep thick with Him. O how He warms my heart when He draws near! but when He withholds His presence, I droop and die. But I am soon there again, for I cannot live without Him; and what a sweet feeling comes creeping over my soul as I draw near the mercy seat! Sometimes He meets me with a kiss. This is heaven, heaven begun below; it is heaven to live beneath His smiles.

In the following December I took a severe cold, which lingered on till April this year (1912). On January 20th I got up early on Sabbath morn to make my morning sacrifice. It is such a sweet, hallowed time to write, to meditate, to pray. I got to reading the 139th Psalm. Eh, the Spirit took me up, and carried me to Mount Zion and Bethlehem. I saw the place where He was laid in the manger. I followed Him down to Egypt and back, and saw

Him baptised, and the Dove hovering over and descending upon Him. O how sweet the sight! Then I followed Him into the wilderness of temptation, and O the terrible scene!—the monster dogging Him, tempting Him, challenging Him, insulting Him. But soon I saw Him triumph, and come forth victorious. Then I saw Him talking to Nicodemus, thence to the well; and O how my soul was knit to the poor harlot! "Ah! poor thing," I said, "thy one crime was nothing to my seven deep-dyed crimes, which the Saviour cast out of my soul in one day." But after this I saw Him again in the Garden. I saw Him kneeling in agony, I saw the bloody sweat. O, my poor soul wept with Him, and over His sorrow. Yea, I saw vile Judas kiss Him and my soul was wrung to the quick. And O dear, I saw the nailing and the sword plunge, and my very soul sank within me. Here I was lost for a time; but I revived, and saw Him again, leading the dear disciples to Bethany. I saw His lovely, smiling face beaming upon them and telling them what to do, assuring them He would be with them to the end. I was so wrapped up in holy wonder and amazement that I said, "Blessed Lamb of God, where am I?" Ah! they say we are not sure of heaven. I am; neither devils nor sceptics can persuade me out of that. But I have given only a faint touch of my Sabbath morn festival and sacrifice. Living tongues are dumb at best to set forth, or even speak of, the glories of our glorious Christ, the God-man, the bleeding Man, the conquering Hero, the eternal Son, the glory of heaven,

our best, our only Friend. O for a thousand tongues to sing His blessed praise! How the lone sparrow would sing!

I had nearly recovered from my cold, when I went to see a dear one buried. That day I took a fresh cold, and had tonsillitis for over a month, in which I could not sleep or rest; but I durst not see the doctor, for I fear doctors and their drugs. I kept begging and praying to Jesus to do just as He pleased; for I felt resigned to Him, and was willing for Him to cure me or take me to heaven my home. He had given me twice to see the glory-land in my dreams, and put a longing desire in my soul to leave this world behind. And now, since I have been better (June, 1912), He has given me another view of the King in His beauty, which has made my soul long, yea, faint sometimes for the longing it hath for the sweet Rose of Sharon. The other day, before I went to our Bible meeting, this lovely Rose was so near me that the sweet perfume hung about me; so that I was afraid to go, fearing I should lose the sweet scent that I had been inhaling during the afternoon. But I durst not stay away, and the dew remained on my branch. I must say this as long as I live—bear with me, I cannot help it. He is all fair, there is not a spot upon Him, His mouth is so sweet, and His countenance is comely; yea, He is altogether lovely. I wish I could tell all I feel in my soul of this glorious Person. As I near the gate of Paradise, His glorious Majesty shines out sometimes with such lustre that I know not where I am. I have seen Him in the Garden, I

have seen Him in the hands of that bloody monarch, I have seen Him at Pilate's bar, I have seen Him led to the ignominious tree, and I have seen the monsters driving the nails into His sacred flesh. I have seen the devilish fiend plunge the sword into His loving heart, I have seen His languid eyes, and heard His dying cry, "My God, why hast Thou forsaken Me?" All these scenes are accompanied with bitter sorrow and sore lamentation (Zec. xii. 10).

But the scene I want to describe, if I could, is beyond the mortal power to describe; yet I will try to tell the feelings of my soul as I stood near the heavenly gate. There were songs of immortal joy filling every soul, glory, lustre, immortal grandeur, harps, songs, living trees in all their beauty, rivers clear as crystals, saints, angels, and all beauty indescribable and the expanse of the place beyond all thought. But the glory of it all was I stood and beheld the **most glorious Personage eyes could behold.** His glory seemed to fill all space, every eye gazed upon Him, every voice seemed to roll to Him, every strain of music seemed to hover around Him, thousands of rays of light seemed to burst out and shoot forth from His magnificent Person; and all seemed to go on, as it were, **eternally.** I cannot say how I was at this time, whether properly asleep or partly awake; whether it was a dream or I had found my way into one of the fields in the suburb of Paradise. But such was the effect, and it partly remains, that I had no fear, no sorrow, no knowledge as it were of earth and its things — all

seemed a forgotten thing, expecting to enter in. But in a short time (I cannot explain how) the glory began to dim, the Majesty I lost sight of, and gradually I found myself alone in my chair, with my Bible on my knees. I had been reading in the Psalms. My heart melted, my tears running down, my whole self, as though oblivious to everything earthly. This sort of compassion of the Holy One in showing a poor sinner such things as these, outruns all my understanding; but O, the settling, the establishing of my faith in heaven's understanding; but the sure abode of believers on and in the Lamb of God! Nothing so sure as heaven to every follower of the Lamb.

"My soul anticipates the day
Would stretch her wings and soar
away,
The song to sing, the palm to bear
And bow the chief of sinners
there."

(To be Continued)

THE GADARENE

Dear Beloved in the Lord:

Last year at an association a minister in his discourse said the swine were drowned in the sea. Knowing that this was a misquotation, my mind began to revolve. It occurred to me as never before that they were not real or literal swine, nor was it a real or literal sea. Matthew, Mark and Luke record the incident of the Gadarene. Neither one uses the word "drowned". In the natural realm to drown a fellow means natural or physical death. Matthew says, "And behold, the whole herd of swine ran violently down a steep place into the sea and

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rent, and the pagan centurion should cry out, "This is the Son of God." He was born and died the King of the Jews and all Jews are glad and rejoice that they have a King who has died and will have to die no more, but remains an everlasting Prophet, Priest and King.

B. S. COWIN

ASSOCIATION NOTICE

LITTLE RIVER OF NORTH CAROLINA

The one hundred and twentieth session of the Little River Primitive Baptist Association will convene, the Lord willing, with Fellowship Church in Johnston County, N. C., beginning on Friday before the Fourth Sunday in September, 1949. The meeting is to be held in the Johnston County Community Building, located on Highway No. 210, eight miles east of Angier, N. C.

Brethren, Sisters and Friends, especially the ministering Brethren are cordially invited.

M. E. Fish—Association Clerk
Angier, N. C.

ALL DAY MEETING

Mewborn's Church, Greene County, N. C. expects to have an all-day meeting the second Sunday in September, 1949, which is the yearly meeting.

J. E. Mewborn
Church Clerk

ANNOUNCEMENT OF ASSOCIATION

The Salem Primitive Baptist Association will convene with Broad Street Primitive Baptist Church of Winston Salem, N. C. third Sunday in September, Saturday before and Monday following; but because of more adequate accomodation for the stand or arbor and parking space, the Association will be held by the Broad Street Church at Bunker Hill Primitive Church, which is located on Highway between Kernersville and High Point, N. C. Readers will kindly disregard any former announcements of the convening of this Association.

All lovers of the truth are cordially invited to attend.

Elder G. W. Hill, Moderator
Elder Z. L. Rhue, Asso. Clerk
103 South Street, High Point, N. C.

LITTLE RIVER ASSOCIATION

The Little River Association, with the Lord's will, will convene in Sandy Grove Church Johnston Co. on 210 Highway

3 miles East of Angier, N. C., Friday-Saturday and 4th Sunday in Sept. 1949.

Those coming from the North and West—turn on 210 East at Angier, N. C., following Highway to Pointer.

Those coming by way of Smithfield—turn on 210 for about 20 miles to Pointer.

We invite all Brethens and ministers who are in Order to visit with us.

Elder T. Floyd Adams Mod.
Elder E. C. Jones Clerk

"RESOLUTIONS OF RESPECT"

On July 5, 1949 God saw fit to remove from our midst our dear sister Martha Smith who was born April 12, 1873.

She united with the Hunting Quarter Primitive Baptist Church at Atlantic, N. C., on Wednesday before the second Sunday in July 1910.

Her funeral was conducted by Elder W. C. Edwards assisted by Rev. L. C. Chandler of the local Missionary Baptist church. She was then laid to rest to await the resurrection morn and the coming of the Lord.

We feel we have lost one who was near and dear to us, but that our loss is her eternal gain.

We extend our heartfelt sympathies to the bereaved family.

That a copy of these resolutions be sent to Old Faith Contender, one to Zions Landmark, one to the family and one on our church book.

Done by order of conference assembled this Saturday before third Sunday in July 1949.

Eld. S. Gray, Mod.
J. S. Smith, C. C.

LUCY WILSON WILLIAMS

The Lord has seen fit to remove from our midsts one of our beloved members, our sister and mother in Israle, sister Lucy Williams age 79.

Brother T. H. Williams and sister Lucy were married January 4, 1891.

Sister Williams passed away Sunday afternoon, June 12, 1949.

Her companion preceded her to the grave around nine years ago. T. H. Williams and Lucy his companion together joined the church at Flat Swamp, first Sunday morning at the water, in July 1911. They were faithful members as long as they were able to go. We do miss them so much.

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

The Church mourns but not as one without hope.

We of the Church at Flat Swamp bow in humble subission to the will of Him who doeths all things well after the counsel of his own will.

Sister Williams is left to mourn with six daughters and three sons namely: Mrs. R. L. McClensey of Chadbourn, N. C., Mrs. E. C. Whitehurst, Bethel, N. C., Mrs. Mary James of Wasington, Mrs. Roy Daughtridge and Mrs. R. B. Denson of Rocky Mount, Mrs. John Council of Arlington, Va.; three sons Thomas and W. R. Williams of Robersonville, N. C., and Robert of Rocky Mount.

May the Lord bless the bereaved ones. Give them grace through every day to know Jesus is the way, truth and the light.

This is done by the order of conference at Flat Swamp, Saturday before First Sunday in July 1949.

W. E. Grimes Moderator
E. C. House, Clerk
Fannie Alford
Lester House

JOHN THOMAS ROGERS

John Thomas Rogers was the son of John and Elizabeth Rogers, was born September 4, 1855 in Person County and died December 30, 1948; making his stay on this earth 93 years, 2 months and 26 days. He lived an unusually long and useful life.

He was married to Minerva Jane Oakley on April 12, 1881 who survives. They were blessed with five children, with only two living to mourn his loss. Mrs. Olena Allen of Person County and Mrs. A. N. Painter of Durham County. Also surviving are seventeen grandchildren, forty-five great grandchildren, two great great grandchildren and one brother, George R. Rogers of Semora, N. C.

He spent the early part of his life in Person County moving to Durham in 1900 lived in Durham County until twelve years before his death, when they returned to Person County to make their home with their daughter Mrs. A. N. Painter of near Bragtown. He was a devoted husband and father and was loved by everyone who knew him.

Grandpa, was in declining health, but was able to visit his family and friends until ten weeks before his death. He was in bed these ten weeks and we saw him suffer so, and asking the Lord to take him out of his misery that it made his departure from this earth easier to bear.

He was a true believer in salvation by grace and some of his happiest hours were spent with the Old Baptist and reading his Bible. I have seen him sit for hours reading the Bible, quoting scriptures from memory and talking about the good works of the Lord.

He joined the Durham Primitive Baptist church Nov. 7, 1909 and was baptised at the same time with his wife, by Elder J. A. Herndon.

He attended church regularly until his

sickness, although was getting very deaf in his old age he looked forward to Sunday to go to church. He had read the Bible so much during his life he seemed to understand the ministers when he only really heard a small part of the sermon.

He passed away in the morning at 8:55 o'clock, and it was so easy and peaceful without a sigh or struggle, that we all feel he is just sleeping.

Elders L. P. Martin and T. F. Adams preached his funeral at the Durham Primitive Baptist Church on January 1, 1949. A large number of relatives, friends and neighbors followed his remains to their final resting place at Eno Primitive Baptist church cemetery.

A Granddaughter
Sudie P. Malone

Bro. Rogers, was indeed a highly favored man of God, he often visited Wheelers Church, in his latter years and made some very interesting and inspiring talks in our conferences.

T. F. A.

RESOLUTIONS OF RESPECT

Resolutions of Respect goes to Sister Sallie Stone who passed away on Friday, May 13, 1949.

We hope she is sleeping and waiting to fill her seat in Heaven, for which God has prepared for her. Her time had come when God called his little one, and we feel that she is resting in peace and happiness with that everlasting love which has no end.

Sister Stone was a member of the Primitive Baptist Church in Tarboro, having moved her church membership from Gay Swamp Church in 1942. She was a faithful member and attended our church every chance she could. She was born in 1877 and died in 1949, having a stay here on earth of seventy-two years. As those years rolled by, she made many friends wherever she went. She was the widow of Elder E. C. Stone, whom we all loved and missed when God called him.

Even though her seat at our church may be filled by someone else, the memories of Sister Stone still linger on.

We know there is nothing we can do or say to keep our loved ones when God sees fit to call them; so as a token of remembrance of Sister Stone, we have written this poem:

Memory of Sister Stone

In memory of Sister Stone
For whom we loved so well,
We hope she is peacefully resting
And in Heaven she will dwell.

We miss her, our dear Sister
As days and weeks go by,
But there is nothing we can do

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When time has come to die.

We hope to meet you, dear Sister,
In our Father's House above,
We hope to meet many others
For them we also loved.

Now to her family and friends
She has left behind,
We hope God will lead you
To follow down her line.

On behalf of the Tarboro Church,
The memories linger on,
Of our dear Sister we loved so well
We hope God called her Home.

We resolve that three copies of this
resolution be made: (1) to be sent to
the family, (2) to be sent to the church,
and (3) to the Landmark.

This was by order of Conference con-
vening 1st Saturday, June 4, 1949.

Elder Joseph D. Fly, Moderator
Launa E. Harrell, Church Clerk
John H. Cooker,

Committee

WILLIAM ARTHUR BOGUE

God in his all wise providence has seen
fit to remove from us our dear father,
William A. Bogue, whom we one and all
dearly loved, for his gentleness of char-
acter, unselfish and true manhood, natu-
rally kind and accommodating to all
with whom he was thrown, yet above all
these natural qualifications his deep and
abiding faith in Christ as his personal
Saviour, ever ready to talk of Jesus and
his love. He was born June 4, 1882 in
Pitt County, making his stay here on
earth 67 years 1 month, and 9 days.

A well known and highly respected
citizen of his community (Wayne County)
for many years he was a true and faith-
ful member of the Primitive Baptist
Church, at Aycocks. For several years
he served as deacon, always filling his
seat when able to go. He suffered much
during his life, and the last few months
was in bed most of the time. On the
afternoon of July 13, 1949, at 4:00 p.m.,
as I was standing by his bed-side, the
angel of death descended, he fell asleep
in Jesus peacefully and without a struggle.
God called "Come up higher. Enter now
into the joys of thy Lord". We feel as
that spirit took its flight he entered a
"home not made with hands, eternal in
the Heavens" prepared for him as for
all the jewels of God's mercy in the in-
finite joy of Him who loved us and called
us in His great foreknowledge of all
things.

So may his requiem be these words from
Paul to his young colleague, Timothy: I
have fought a good fight, I have finished
my course, I have kept the faith.

Funeral services were conducted by

Elder Jimmy Roberts, assisted by Elder
Nathan Davis. His body was laid to rest
in the family burying ground, in the
presence of a host of relatives and friends.

Father I stretch my hands to thee,

No other help I know.

If Thou withdraw thyself from me
Oh whither shall I go.

What did Thine only son endure

Before I drew my breath.

What pain, what labor to survive

My Soul from endless death.

Author of faith, to thee I lift

My weary, longing eyes:

O let me now receive that gift.

My Soul without it dies.

His daughter,

Grace Bogue Reid

OBITUARY

Sister M. B. Carawan was born Novem-
ber 22, 1873, and died August 14, 1949,
making her stay on earth 75 years, six
months and 14 days.

She was married to Milton B. Carawan
January 12, 1890. To this union was born
10 children, eight now living.

They are: Mrs. F. F. Gurganus, Bath,
N. C., Mrs. Carl Morris, Greenville, N. C.,
Mrs. Jim Vaniford, Greenville, N. C., Mrs.
Joseph Wingate, Greenville, N. C., Viola
Carawan, Parrott, Va., Hugh Carawan,
Greenville, N. C., Vernon Carawan, Green-
ville, N. C., Williams Carawan, New Or-
leans, La. She is also survived by 31
grand children 24 great grand children,
and two sisters, Mrs. Mary Carawan Low-
land, N. C. and Mrs. George McKenney,
Franklinville, N. C.

She united with the Primitive Baptist
church at North Creek Wednesday after-
Sunday in July, 1895, and was baptised
by Elder D. W. Toppin. She lived a faith-
ful Christian life unto death. To know
her was to love her. She was a good wife
a loving mother and a kind friend to
others. It has been the writer's happy
privilege to know sister M. B. Carawan
for a few years. She was a faithful mem-
ber and was devoted to her church, loving
the doctoring salvation of Grace because
of a sound faith.

Her funeral was conducted at her home
church at North Creek Wednesday after-
noon at 4:30 o'clock by her former pastor,
Elder S. Gray of Kinston, N. C., assisted by
her present pastor, Elder W. E. Grimes
of Stokes, N. C.

Her body was laid to rest in the church
cemetery under a mound of beautiful
flowers to await the morning of the resur-
rection. We believe she will see Him as
He is and she will be happy. So sleep
on dear sister and take thy rest. Writ-
ten by one who loves her.

SILVANUS GRAY

P. O. Box 81 Kinston, N. C.

Carolina

SEP 16 1949

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

SEPTEMBER 15, 1949

NO. 21

PSALM 72

Give the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass; as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Sheba shall offer gifts.

Yea, all kings shall fall down before him; all nations shall serve him.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

TURTON'S PILLAR

Part V Reflections

After some weeks of delay, again I begin to write October 14, 1912. If I could describe the conflict that has raged between my soul and the devil and the powers of darkness, it would perhaps do some other poor thing good, that has to fight some with these great powers. I have tried to take my pen many times, but some unaccountable power has stopped me; and I have prayed to be delivered from it.

One morning after a pleasant night of sweet sleep, heavenly thoughts, and sweet fellowship with the Son of man, yea, with the Son of man, He came and took me to those scenes of His earthly pilgrimage; one in particular, that in Luke xxii. But the xxiii. rd of Luke is beyond all I can write; it is humbling, heart-breaking, and rending asunder of soul and body. To have fellowship with Christ in these sufferings is sweet, blessed, precious, and glorious; and yet if it were continued long, I believe the soul would be so wrought upon that it would leave the body. For there have been times when my old carcase has seemed bereft of power, but the soul has been so alive and near to God that I have been reluctant to move; I have wanted to be released from the burden of the flesh. O these visits to the sacred

places — the Passover room, the Garden, the Mount of Olives, Calvary, Gethsemane! Here I have been led in the spirit, and lingered long. Some will say this is all imagination. True, without this faculty these things could not be experienced; but if I could work my own imagination at will, I would be in these blessed places, enjoying these sweet, precious things till I was carried out into heaven. It is the favour and mercy of God when any poor sinner is caught hold of by the Spirit, and led into these mysteries of the Man of Sorrows.

I believe many children of God are the objects of much mercy and compassion, but are not given to behold and experience the great, deep, marvellous mysteries of the Manhood and Godhead of their glorious Christ. They believe what they read in the record God has given, but "the deep that coucheth beneath" hath not been opened to their view. I speak from my own impressions. When I am in company with the brethren and hear of their knowledge of Christ and in Christ, and of the Father and the Holy Ghost, I see how far they have got in these things; and I believe there is a reason for this. Perhaps it may be wise to keep this to myself; still if I say a thing or two, or express a thought or two here, I may not be condemned. I do believe if we had deeper thinkers as teachers, closer

students of Scripture, a more penetrating conversation in our all-around circles, it would be for good. Some will ask the question, "How are we to attain these things?" All I can say is, "Search the Scriptures," keep close to the throne of grace, shun the world in all its phases, sacrifice something for Christ, follow the Lamb on the Monday as well as the Sunday, and every day till Sunday again. If this be the rule and daily practice, it will have its reward in gracious blessings, richer fruits, and deeper discoveries of the mysteries both of our fallen, ruined, and depraved nature and of the glories, beauties, riches, and fulness of Christ. It would lead to a more heavenly intercourse with, and a deeper knowledge of, the Three Persons. These things are very low amongst us as a people; but it was not always so. There was a time when men and women were greater in their hold on divine things, though they were not so well lettered. Their spirits and lives were more saintly, their conversation more savoury, their walk more circumspect, their attendance on public worship more regular and punctual. These things all show a higher state of spiritual life. But we leave all these things, and pray for more displays of sovereign grace, sovereign mercy, sovereign power, and richer effusions of spiritual Unction in the churches of God that we know and love. How sweet to leave the world and earth and sin and self and feel after God and heaven and Christ, ardently and earnestly striving and craving for the Holy Spirit to quicken and energise our souls, that we may en-

joy the blessings treasured up in Christ Jesus; and that, as adopted sons and daughters of our Father which is in heaven, we may taste and feel the delights of our heavenly home, in anticipation of the full delights which a thousand promises assure us of in His blessed word. I believe many do not half enjoy the sweets of grace, because their surroundings and environments are untoward. Parents do not seem to see, or at least to be convinced of, the necessity of constructing their home in the mode and manner needful for the sanctifying influence to be felt and enjoyed.

Again, many children of God are very poor; the doctor's bill is a great trouble, and the suffering of their poor bodies has a mixture of trouble, fear and sorrow. Some think the next time will be the last, and their poor souls are dark. They have never had the enjoyment of great things, their sonship has not been made clear to them; that is one great reason of their trouble. They cannot say with C. W.:

"Jesus, I know, has died for me." Eh, if God the Holy Ghost would reveal that to them, how it would help them through these dark, dismal places! or if He would say, "When thou passest through the waters, I will be with thee," etc. They love the Lord and His people, but this affliction — the dread of death, hangs about them like a ponderous thing, and they cannot remove it. It is mixed in their prayers it is plain in their conversation, it is seen in their every-day life. How I long to see them walk at large, to have this assurance and say with Job, "I know that my Re-

deemer liveth"! We love these things, they are the essence of Christian experience. It all amounts to this, "Christ in you the hope of glory." It makes this world and this life very little and very narrow, so that we can see the end of it, the end of both world and life. "For what is your life? It is even a vapour," "a wind that passeth away." And what is the world? "Vanity of vanities." The Preacher said so, and he could preach and sing, too. I have not seen or heard any songs like his.

In meditating on the lxxxixth Psalm I have seen the heights of grace and the depths of sin, the heights of mercy and the depths of misery, the glorious Christ and the incorrigible sinner, the sovereign God and the fallen backslider — with triumphing adversaries, broken down hedges, strongholds in ruin, and his crown that he once delighted in cast to the ground. Was ever a poor sinner in such a plight—forsaken of God, slighted of man, and self-condemned too, the devil's sharp darts piercing him, and horrors in his soul that none can describe? If any poor sinner has been here, he understands in some measure the 15th of Luke and the Book of Hosea. Some may say, "How do you know these things? I have known you 30 years, and I never saw you only in the same quiet going way; I never knew you to backslide." That may be; but I cannot say before God and man that I have never been a backslider in heart. We need not backslide a week, a month, a year. O, I do not know what I must do if I was in that state a week, say nothing of a year.

I have suffered enough in one day. I know that God corrects for sin; and I do not need to kill a man, rob a woman or deceive a friend, to bring my soul into a dark place. No; I believe God has kept me from this backsliding way in a good measure, and I do not want any experience of this sort to learn the secret. If the person that goes into the pulpit on the Sunday morning or the Sunday School man or woman, spend the Saturday afternoon and evening reading newspapers or talking politics; or less than that, if they pore over nice philosophy, with an idea of improving the mind and enriching their talents; or if they take a walk to town to see what is going on, and meet a friend and stop an hour talking at the end of the market, there will not be much done in the name of the Holy Child, neither will there be much expounding of the divine Word in the school. But apart from all this, if I neglect the Word of God, if I never make Christ the home conversation, the daily subject, if I am only on my knees in a formal way for a short time in the morning and again at night, can I expect grace to abound? Can I expect Jesus to come and take up His abode with me, to cheer my heart and enrich my soul with thoughts of God and the Father and Christ, and to assure me that heaven is mine, that he has redeemed my soul? Though He has told me this many times, I do love Him to come and tell me again. But, I say, if we are not searching for these things, not striving to enter into this strait gate—and it is very narrow, how shall we obtain? I know no other way. The wisest

man that ever lived, or will live, said "He that tilleth his land shall have plenty of bread." (Prov. xxviii. 19). And I have watched men and women too, and I find Bible readers and thinkers get more of the real Bread than some of their professed teachers.

I have thought that God in mercy to my soul has given me to taste a little of the backslider's trouble and sorrow in this way. I have got more than once in a low, cold state, not feeling the sweet warmth in my soul, not read the Word with that eagerness I love to do, not knelt over it in tears, not poured over some words of the Prophets, or the Evangelists, or the Epistles, or some gracious words of Christ, with that wrestling, longing, groaning, striving, and never-giving-up feeling, till He the Spirit has answered my request. Now I have felt at these times that I was in or very near the field of the backslider; but God has preserved me from the open field and all its shame and reproach. But O the terrible work that is experienced after such an inward fall, which none know but the soul and God! The world has not discovered it, the church knows nothing of it, neither do I believe Satan knows; for he is not omniscient, though he knows a lot.

But I was thinking of the mercies of the Lord; and began to think of that eternal love of God which is without beginning or end, and never did and never will know any change. What a mercy to have sweet intercourse with the Holy One as I sit pouring over the pages of the sacred Book, not in a methodical way nor as a daily task, but

with a sweet, gracious desire to find tokens of love, evidences of a heavenly birth, proving my election to be of God; not theory, not dry doctrine, no. The doctrine is good; but I want the doctrine written on my soul in lines of blood, the blood of the dear Redeemer — my Redeemer, made mine by the sweetest impression of love divine; by the sealing of the Holy Ghost on and in my new man of grace, that God-like image stamped upon my soul. I love to dwell on the glorious expression of my exalted Friend ere He left this cruel, death-like world: "Let not your heart be troubled or afraid. I go to prepare a place for you. My peace I give unto you. I leave it with you;" and then His God-like prayer, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold my glory — the glory which I had with Thee before the world was." These are the mercies I love to sing of; and the nearer I approach the blissful home the more intense are my desires, the more ardent my longings. I count it a marvelous mercy to have these things in my bosom; to take the mercies of my God, my Saviour, my precious, indwelling Friend the Comforter, one by one.

I have been reading and meditating on the mercies of David in the lxist Psalm, and have been favoured with views of God's care, protection, and defence. I love to be brought into these pleasant fields of musing meditation; I think it is heaven below. I went back to those first days of gospel things when Christ was near and dear in my heart, filling my soul with gladness,

making me ride upon my "high places." Some dear things that have never seen much light may wonder what these "high places" are. I will just tell one or two. This is one—when the Holy Ghost leads me into this precious truth, viz., that I am united to the living Vine, that I am identified with Him; with these sweet lines bubbling up in my soul,

He that has made my heaven secure

Will here all good provide;

While Christ is rich I can't be poor,

What can I want beside?"

and this precious word rolling about in my soul: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This is a blessed "high place." And here is another grand, elevated spot; to be here is a bit of heaven below: "But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem . . . and to JESUS the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Now is not that a high place? I have found it so; and I shall never get to a much higher place till I awake in His likeness. Then shall I know even as also I am known. How gracious the Redeemer is to indulge such a one as I! I can only reconcile it by sovereignty: it is His sovereign will and pleasure it should be so.

I remember reading some years ago of a poor, degraded sinner, such as I when Christ took hold of me. I cannot remember the name of the man nor the title of the book.

But after he had been stripped of his vile raiment and clothed in new garments he was a miracle to everybody and a great mystery to himself. He went through much suffering and persecution, deep trials and afflictions for many years, and came forth as gold. For some time in his closing life he was so amazed at the goodness of God in altering His course of dealing with him, that he felt sure these heavenly things that dropped down into his soul were premonitions of his removal to his home above. But to his surprise he kept on living in sweet delights, poor as poor could be temporarily, but rich to all the intents of bliss; for Jesus Christ was his daily Companion. And when the time came for him to die, he died in faith, triumphant, singing the new song before he set his feet on the heavenly shore.

O how beneficial, establishing, strengthening it is to have fellowship with the Father and the Son, by the leading of the Holy Ghost! These three are One. This puts every other thing in the shade. I want to spend the rest of my time here in studying this sweet theme. I want Him to rule over me and in me, to lead me into His Word day by day. This is my prayer and desire, and He sweetly grants it from time to time. I just feel now that I will sing of mercy as long as I live; and when I die I will sing louder still.

"Then in a nobler, sweeter song

I'll sing Thy power to save,

When this poor, lipping, stammering tongue,

Lies silent in the grave."

O this grave! it is a terror to most

people. God in mercy has relieved me from this terror and fear. Sometimes I feel ready to die, and sometimes willing, but not every day. But there have been times when I could say,

"I feel this mud-wall'd cottage
shake,

And long to see it fall."

And when I have a desire to depart, I know where Paul lived. But when I am saying, "O spare me, that I may recover my strength before I go hence and be no more!" then I live in another house; and this is a very miserable one. Every wind that blows is ready to fell it, every storm seems to make another crack in the wall; and when a hurricane comes, I shiver and shake like an aspen leaf. Then I begin to think about the storm of death, and wonder how it is that storms and rough winds shake me; for when I am meditating on death, I have no fear. Often this precious world will come, "O death, where is thy sting? O grave, where is thy victory?" and sometimes it comes which such sweetness and power that fear has no place. I cannot believe that to pass from life into death corporally will be so terrible to me as it was to pass from death to life spiritually.

I feel for the dear servants of Christ; and I need to do so, or it would never be laid so strong upon my heart to pray for those dear men. Without boasting (God forbid I should!) often as the Sabbath day approaches I beg earnestly for them, and forget my own poor, weak, ignorant self. Often I have said, "Lord, look after them whatever betides me;" and yet I do

plead hard for myself that my dear RUACH will take the things of Christ and show them to me. O when Christ is revealed to a poor sinner, I believe he feels a thousand times more than he can express. I have often thought, if God had given me the gift of speech what a pleasure I should take in proclaiming the glorious Christ of God, my own Christ, as I know Him by the teaching of the blessed Spirit! But here I am, perfectly satisfied God sends by whom He will send, and I admire His wisdom and goodness in doing as He will.

Days and weeks have gone by since I wrote the last line; then some sweet impulse came over me to try to finish this record of a thousand wonders. It may not be much wonder to some that have known me many years; but if they read what I have written, it should in some measure show them how marvelous the grace that preserved me when grovelling in sins of the deepest dye, in full league with the devil and wicked men. And O, if I could have learned that truth, "The way of transgressors is hard." I have thought sometimes I should not suffer now some things that will stick to this old clay house till it falls down for the worms to feast upon. I used to think, when under the terrors of the law and feeling the wrath of God abiding upon me day and night, and longing for death to know the worst, yet under awful fear of it, that if I died and was cast into the grave, not a worm would touch such cursed, sin-stained flesh as mine.

Now I say without any fear, with love springing up in my soul as I

write, that Christ Jesus my Lord has done a thousand, yea, ten thousand times more for me than I can either write or utter; but I want to tell or write all I can till He takes me up to the full glory. I have been blessed in my soul in looking back on the way He has led me fifty years—a long journey, with many haltings and many mercies, yea, mercies which all my praise excel. He has done so much for me that sometimes I have such longings and anxious desires to see the King in His beauty and the glory of the place, that I forget all about these little things; though at other times I am worried and anxious about this poor, old, vile tent, how to keep it together. One pin gets loose and then another; and if grace did not prevail, I should lose myself quite. But thanks be to God, He giveth victory over all our fears. Why I should ever doubt is a mystery to me, after all He has done for me. I am old and greyheaded, and feel the old man of sin as strong as ever. Sin prevails for a time, but grace rises triumphant, and will reign; for God has said it, and it has been the experience of my soul for half a century. Therefore I have no hope but this ever gracious God, abundant, in goodness, rich in mercy. Grace and salvation are round about Him, goodness and mercy follow me day by day, and love is my safe abode through the night.

For the last twenty years, since the change I have related in providence, I have been inured to being nothing and having nothing, and I never expect anything only from day to day. Here I am, 73 years old, and I have every faculty intact that

God gave me from my mother's womb. A thousand mercies are wrapped up in this bundle of life; and though I have not had a shilling to call my own for many years, and have suffered want sometimes both of food, fire, and money, yet I have had many mercies, for which my heart and soul long to sing His praise oftener than I do. Here is mercy in abundance: I have not a thing I wear but God has sent me, and I should be the most ungrateful man if I did not sing aloud of these things. For years now He has raised me up friends (some known and some unknown), so that I keep living as though I had an income; and so I have, for God does it, and it is marvellous to me. I often am constrained to say it, —

“Bless Him, my soul, from day to day,

Trust Him to bring thee on thy way.”

It is nice to live on daily providence, but only grace can effectually teach this lesson. When God sends a crumb, my heart rejoices, and gratitude flows out like a stream. Then I begin to sing, “Bless the Lord, O my soul, and forget not all His benefits.” Now, even now, my heart is glad, my soul doth magnify the Lord, and my spirit rejoices in God my Saviour, because He hath holden me up till now, brought me through many, many, trials, many temptations, many fears, and made many a cloud break in blessings on my head.

“Wonders of grace to God belong,”

and I am repeating His mercies every day in my songs of gratitude and praise. Hallelujah! Glory be to

God the Father, and the Son, with the Spirit, world without end. Amen.

The End

COMING TO CHRIST

There is much being said over the radio and in pulpits in this day, about "coming to Christ and be saved." One speaker will tell the people what they must do in order to be saved, and another will tell them about a different way, all which manifests that they are confused as to the "only way"! It is not my purpose to criticize any one, but if it be God's will, through the Holy Spirit, to give me understanding to "rightly divide the word of truth," then we will give Him the praise.

Jesus sayeth unto him (Thomas) "I am the way, the truth and the life:" "no man cometh unto the Father but by Me" (John 14:6). The "true way", is unknown until it be revealed by the Holy Spirit that "Jesus is the way, the truth, and the life." There is no "coming to Jesus to be saved" until the heart has been "quickened by the Holy Spirit." There is but "one way", and all God's children, by the grace of God, "come the same way"! He hath said, "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 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." (Heb. 8:10-11). The word "all" has under consideration "all" that the Father giveth me, shal come to

Me. These are the ones who are "subjects" of God's free and unmerited grace. When one has been "drawn by the grace of God", there is a "willingness to come"! The Psalmist says, "Thy people shall be willing in the day of Thy power." Psalms 110:3.

The Apostle Paul in his letter to the Roman brethren, said: "For whosoever shal call upon the name of the Lord shall be saved." Then he asks the question: "How then shall they call on Him in whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? (Romans 10:13-15). Every subject of God's grace, in due season, are taught by the Holy Spirit to say, "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). Coming to Jesus to be saved implies that we have been given the "will to come," which is the manifestation of the "fruit of that gracious operation on the sinner's heart by the Holy Spirit by the "drawing of the Father", poor sinners are enabled to come to the Saviour, and to embrace Him, and to appropriate all the blessings of salvation, which is accomplished through the preaching of the gospel, which is the power of God unto salvation to every one that believeth.

From this, it will be evident how highly important it is for the Church of Jesus Christ in the world to understand, and to be faithful to her one and sacred calling: to preach the Word! Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering

and doctrine" (II Tim. 4:2. The "preaching of the Word" is the divinely instituted means through the Holy Spirit, in which it pleases the Father through His Son, Jesus Christ, to "draw sinners unto Him". For one to be "drawn unto Christ," he must first "hear His voice," saying "come unto Me!" The mere word of man, even though he derive the contents of his speech from the Scripture, is not sufficient! The sinner must "hear the Word of God." The word of man is powerless to save. The "Word of God" comes with Spirit and power. His word 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 (Heb. 4:12). It is only the "Word of God that is efficacious:" "it brings to pass that which it expresses." God calls the things that are not as if they were! When "He says LET THERE BE LIGHT, there is light." When Jesus says, "Come unto Me," the poor sinner to whom those words are addressed and illuminated by the Holy Spirit, "will be sure to answer that call!" There is no power that can prevent one from "coming to Jesus," when He says "Come unto Me." The word of man can never take the place of God's Word!

Our Lord declares, "The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). And again He says, "My sheep hear My voice, and I know them, and they follow Me." So the Apostle writes asking the

question, "How shall they believe in Him of whom they have not heard?" (Romans 10:14).

Dear friends: How could it be different? How could the word of man, will all the begging he could put forth, ever take the place of the "mighty Word of God" in the salvation of sinners, of whom the apostle said, "of whom I am chief." To come to Jesus Christ as Saviour, is to believe on Him. Then it is necessary that the sinner hear the voice of Jesus saying, "Come unto Me, and be saved." Yes, it is necessary that Jesus Christ Himself stand by my "spiritual grave", and call, "Come forth, rise from the dead," if ever I am to hear His blessed voice! Then and then only, by His grace, cast myself upon Him, rely upon Him, "come to Him", lean on His bosom, and find the precious promised rest for my soul. This is the work of God, without any help whatsoever by the creature.

Yes, dear little ones, it pleases Jesus Christ our Saviour, to "speak His Word" by which He draws poor sinners to Him, through the preaching of His Word! The apostle again asks the question, "How shall they hear without a preacher?" (Romans 10:14. Jesus instituted the preaching of the gospel, whereby it pleases Him to "draw His own sheep unto Him," and to speak His Word of "of comfort to them." And from this truth, there are a few thoughts in regard to the preaching of the Word, we would like to mention as we see it:

First of all, it is important to emphasize that "preaching" is "ministry of the Word of God, as it is in

Christ Jesus." It is the "Word of Christ," by the Holy Ghost, going forth in accomplishing that which He intended it to accomplish. Should we be blessed to remember this, we shall realize that it is a deeply serious matter to listen to the preaching of the Word, as well as it is a serious matter for the preacher to preach the Word! We do not go to the meeting house (the Church) to hear nice sermons, nor to be entertained by splendid oratory, or to discover the mere opinions of men, but to "hear the Word as it is in Christ" addressed to us by Him! To me that is a matter of life and death. If Jesus Christ does not speak, there is no preaching of His Word. All the wisdom of men, all the glittering oratory of a wonderful and attractive speaker, all the sentimentalism of a modern revivalist, all the touching stories he may tell, all the emotional begging and pleadings, are in vain. What matters to a child of God is, as he listens to the preaching of the Word, "do I hear His voice saying, "Come unto Me, and rest"! And to hear Him say, "thy sins are forgiven thee, go in peace!" Unto this end, the preaching of the Word is a "comfort" and a "drawing" unto Christ, "by the Father", to all who are hungering and thirsting after righteousness.

My experience is that God's called and ordained ministers have no message of their own to deliver. He is an ambassador of Christ! And as an ambassador, he must deliver the message with which he is charged by Him who sent him.

Through the preaching of the Word, "Christ speaks His own word

with power," drawing "His own unto Himself."

Grace be with all them that love the Lord Jesus Christ in sincerity. Amen.

Yours in bonds,

POSIE W. ASHWORTH
P. O. Box 917
Danville, Virginia

ENJOYS THE LANDMARK

I am sending remittance for the Landmark. I enjoy reading it, especially the editorials. It helps us to know there are others that are traveling the same path, and we can sympathize with one another with our ups and downs in the spiritual kingdom. We have been blessed to have wonderful preaching at our meeting, and especially at our (L. C. L.) association. I felt the Lord greatly blessed the elders to speak comfortingly to the household of faith.

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VOL. LXXXII

NO. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

SEPT. 15, 1949

MEDITATION ON THE TRUMPET

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt and shall worship the Lord in the Holy Mount at Jerusalem." Isaiah 27:13.

Some trumpets are made large and may be called great because of their size, some make a great noise and may be called great because of the loud sound they make, but I do not feel that the "great trumpet" that is mentioned by the prophet Isaiah has any reference to the loud report or the size; but the greatness here referred to is in terms of what is meant to the children of God in their experiences, the sweet message that it brings to poor lost sinners.

It does not matter as to whether

you are in the land of Egypt (darkness) or whether you are "ready to perish in the land of Assyria," when this trumpet blows, you will most assuredly hear it. There are many trumpets blown in the land today saying, "Lo, here is Christ, or there," but the Saviour said "Believe it not," Matt. 24:23. The poet who wrote the hymn must have heard this trumpet when he said:

"How sweet the name of Jesus
sounds,

In a believer's ear!

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."

When this trumpet is heard in the land, it carries a certain sound and is understood by all the redeemed family of God, the voice of which is "On earth peace and good will towards men." Mary, the mother of Jesus could say, "My soul doth magnify the Lord and my spirit hath rejoiced in God, my Saviour, for He hath regarded the low estate of His handmaiden; for behold, from henceforth all generations shall call me blessed. For He, that is mighty hath done to me great things; and holy is His name." Luke 1:46-49.

"And it shall come to pass in that day." What day is under consideration? In my humble judgment it is the day when Jesus rises in our souls with great healing power and strips us of our self righteousness, which is nothing more than "filthy

rags," and clothe us with His righteousness and fills our souls with this great love, joy, peace, and happiness. Surely this is the day that the old prophet had under consideration. Before this day we were kept under the law, and the justice of God's just condemnation was upon us, and the sentence of death was keenly felt in our souls; sin had made such an inroad into our very being that we could behold ourselves as nothing but a mass of corruption. We were brought to see that we had transgressed every commandment of God's just and holy law. Oh! how hard we labored to find a cure, but, alas! we gave up and came to the end of our wits. At times I have looked out on the fields and have seen the beasts of the fields grazing on the grass, and said to myself, "I rather be a beast than what I am." In this state of mind I realized death would end all with the beast, but with me, alas! what would become of my never-dying soul? I was miserable, having the knowledge that I had a soul to be lost or saved; and my condition was such that I had no hope of Heaven. I was faint and "ready to perish in Assyria." But the prophet said, and the message is dictated by the Holy Ghost, that the great trumpet shall be blown and they shall come which are ready to perish in the land of Assyria and the outcasts of Egypt.

How often the child of God feels to be an "outcast" even when he is in the midst of hundreds of people and sometimes thousands; yet he feels lonely, desolate and often sighs and groans inwardly, saying, "I feel to be one to myself, a cast-

away." Oh! what hard labor is this! But when that great trumpet is blown the voice says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls." Matt. 11:28-29. When this sweet message comes, we are not at a loss to know where it comes from, for Jesus says, "My sheep hear my voice and I know them, and they follow me." John 10:27.

When this sweet peace is ours to enjoy, we are then brought to the latter part of the text: "And shall worship the Lord in the Holy Mount of Jerusalem." Our eyes have now been annointed and are opened to see that Jesus is now become our surity, and has satisfied every demand of the law for us, by shedding His own blood, died for our sins and arose for our justification and when we get a clear picture of this in our experience, there comes a great desire in our hearts to ascribe all honor, praise and glory to Him for doing so much for us, that which we had labored so long to do. How often we try to tell it to others, but alas! we find our tongues are too feeble and our voices are too weak. We would exalt His name above every name if we could, but God is the only one who can do this. Paul said, "God hath highly exalted Him, high above the heavens, and given him a name which is above every name."

Do not be discouraged, dear ones, if you feel that you cannot tell it, because the blessing is not in the telling, but in the knowing, for the Psalmist David said, "Blessed is the

people that know the joyful sound, they shall walk, O Lord in the light of thy countenance." Psal 8:9-15.

In conclusion, may I say that when this great trumpet is blown, and this great burden is rolled away and you are made to rejoice in the precious redeemer's love, it may be that you were in the house, on the road, or in the field; strange as it may seem, you then worshiped the "Lord in the Holy Mount at Jerusalem."

Humbly submitted,
T. F. ADAMS

**IN MEMORY OF
SISTER MARY P. SMITH**

Sister Mary P. Smith was born January 26, 1859 and died February 28, 1949 from injuries sustained in a fall on February 23—making her stay on earth 90 years in January.

She was the daughter of William Alfred and Amelia H. Myatt. She was the widow of Mr. Frank Smith of Willow Springs, who preceded her to the grave several years. Surviving are six daughters and two sons. She made her home with her two daughters, Mrs. Grace Turner and Miss Columbia Smith of Raleigh, North Carolina. Miss Columbia deserves a lot of credit for her untiring devotion to her mother day and night.

Sister Smith was a devoted member of Middle Creek Primitive Baptist Church, Wake County, and always attended until her health failed. She joined the Primitive Baptist Church at Willow Springs, Wake County on August 23, 1891, and later moved her membership to Middle Creek Baptist Church, Wake County.

Her funeral was held at Mitchell Funeral Home in Raleigh by Rev. E. J. Agsten, pastor of West Raleigh Presbyterian Church and assisted by her pastor, Elder E. C. Jones. Burial was in Oakwood cemetery in Raleigh.

In the passing of Sister Smith, her children have lost a kind and loving mother; the Church, a devoted and faithful member.

Therefore, be it Resolved:

First, that we believe she is now resting from her labors and we desire to bow in humble submission to the will of our Heavenly Father, who is too good to be unkind.

Second, that we thank God for the sweet Christian life she lived while here

with us.

Third, that we extend to her bereaved family our deepest sympathy. We commend them to Him who is a very present help in time of trouble.

Fourth, that a copy of these resolutions be sent to the family, to Zion's Landmark for publication, and one spread on our Church book.

Done by order of Middle Creek Church in conference. Elder E. C. Jones, Sister Alice Perry, and Brother C. L. Dupree, Committee.

ELDER E. C. JONES, Mod.
C. L. DUPREE, Church Clerk

**OBITUARY OF
BROTHER JOHN EVANNER FRY**

In memory of our dear brother, John Evanner Fry, who departed this life May 23, 1949, unexpectedly of a heart attack. He had been in ill health for many years. His death came as a shock to his loved ones, and his many friends.

He was born May 16, 1885, near Winston-Salem. In 1904, he married Miss Sarah Thompson, and to this union two children were born, Talmadge and Letha. She preceded him to the grave several years.

In April, 1926, he was married to Sister Nannie Holder Murray. In 1929 they adopted a year-old baby daughter whose name is Edna. She is married now, and has a little boy. They all live with Sister Fry and care for her.

Brother Fry was received into Willow Springs Primitive Baptist church in May, 1943, and was baptised by his pastor, Elder T. Floyd Adams. Because of his declining health he was unable to attend church regularly.

His funeral was conducted by his pastor, and he was laid to rest at Danville, Virginia.

Therefore, be it resolved: First, that we hope to bow in humble submission to the will of our Heavenly Father who knoweth and doeth all things well.

Second, that we extend to his beloved family our deepest sympathy, especially his wife, and our sister, and trusting the God of grace may comfort and sustain us all.

Third, that a copy of these resolutions be recorded in our church minutes, one sent to his wife, and a copy to Zion's Landmark for publication.

Done by the order of the church in conference, Saturday, June 25, 1949.

ELDER F. W. RHODES, Mod.
J. C. ADAMS, Clerk
BROTHER AND SISTER E.
B. PEARCE,
B. PEARCE, Special Committee

ISAAC ANDERSON LAMM

It is with much sadness today that I will try to write the obituary of my dear uncle.

Isaac Anderson Lamm, son of Jonas and Basheba Lamm, was born June 5, 1872, and died December 3, 1948, making his stay on earth 76 years, five months and 27 days. He was received into the fellowship of Scott's church June 4, 1898 and baptized June 5, 1898 by Elder George W. Boswell. He was ordained as deacon of the church December 17, 1898 and was chosen as clerk of the Black Creek Union with the sitting of the union at Goldsboro, May 29, 1925, which he served faithfully till the time of his death. He was a faithful church member and went far and near as long as he was able. He had many friends out of the church as well as in the church. We do not mourn as those without hope, for he had every mark of a child of God. We mourn because we miss him so much in his home, in his church, and in his daily walk, the kind and gentle smile that he always wore when he met us.

He was married twice, and to the first union were born four children—two of which are dead. He leaves to mourn his passing his last wife, two children of his first marriage, five grandchildren, several grandchildren, several nieces and nephews and a host of friends.

His funeral was preached at Scott's Church the first Saturday in December by his pastor, Elder W. E. Turner, of Wilson, and Elder J. D. Fly of Rocky Mount. His body was laid to rest in the Williamson cemetery beneath a mound of beautiful flowers to await the resurrection morn when Jesus will appear on earth again to call his jewels home never no more to be parted, where they will be with him forevermore, where it will be just one sweet communion never to be broken up and where we will be like Him and be satisfied. This was his precious hope and we feel that his soul is today sweetly resting with Jesus.

Written by his niece.

MRS. PAUL LAMM

RESOLUTION OF RESPECT

Brother Michael H. Garner was born October 1, 1858 and died May 2, 1949. His first wife was Miss Mary Jane Rives who died in September, 1922. To them was born one girl, Mrs. Janie Gould; four boys, Mr. Lee Garner, Mr. Bennie Garner, Mr. Charlie Garner and Mr. Needham W. Garner. They are all living. There are 34 grandchildren, 45 great-grandchildren and one or more great-great grandchildren.

About 15 years ago, the writer has no date, he married Mrs. Dorcas Swain, whom he leaves with the children, brothers, sisters and friends to mourn our loss. But

we mourn not as those without hope.

Brother Garner joined the Primitive Baptist Church at Newport, N. C., on Saturday, September 16, 1939, was baptised the next day by our pastor, Elder R. W. Gurganus. The burial service was conducted by Elder Gurganus at the grave side in the presence of a large congregation and his body was laid beside his first wife in the Garner cemetery beneath a mound of beautiful flowers. We shall miss Brother Garner, but be it resolved, first, that we bow in humble submission to Him who does all things well. Resolved, second, that a copy of these resolutions be sent to the Old Faith Contender and a copy sent to Zion's Landmark for publication, a copy sent to the family and a copy recorded in our church book. Done by order of the church in conference on Saturday, June 18, 1949.

ELD. R. W. GURGANUS, Mod.
WALTER R. MANN, C. C.

Written by W. R. Mann, Newport, N. C.

RESOLUTIONS OF RESPECT

Deacon Isaac Anderson Lamm, our beloved brother and friend in Christ, departed this life December 3, 1948, age 76 years. He was born June 3, 1872, son of Jonas and Basheba Lamm. December 20, 1893 he was married to Amanda Mims. To this union were born two sons and two daughters, Henry, Carol, Ruth and Naomi. His wife and two children, Carol and Ruth, preceded him to the grave.

On March 8, 1937 Brother Lamm was married to Sarah Ann Parrish who, with his two children, Henry and Naomi, survive. He was baptised into the fellowship of the church at Scott's the first Sunday in June, 1898 by the pastor, Elder G. W. Boswell. On December 17, 1898 he was ordained as deacon of Scott's church by a presbytery composed of Elders G. W. Boswell and J. F. Farmer, and was chosen Clerk of the Black Creek Union May 29, 1925. Also served as assistant clerk of the Black Creek Association since 1912, and clerk of Scott's church since 1899.

Brother Lamm was firm in the faith of the Old School Predestinarian Baptists and his delight was in heavenly conversation, and in presenting his body a living sacrifice as long as health and strength would permit. It is with gratitude to the Lord for his lifetime of inestimable service to the church of Jesus Christ. We are persuaded and believe that through grace he has entered into that eternal inheritance prepared for the covenanted in Christ from the foundation of the world. That death to him was a blessed exchange, leaving this world of sin, sickness, sorrow and death, entering the kingdom of eternal rest.

Our heartfelt sympathy goes out to his

wife, children, kindred, and friends who feel the sad separation in his death.

His church, together with the many churches he visited, will miss him as well as his community.

Funeral services were held at Scott's church and he was laid to rest in the family plot near Lucama, N. C.

Resolved that a copy of this sketch be sent to the Landmark, Old Faith Contender, his wife and children.

Done by order of conference, Scott's church, Saturday, July 2, 1949.

ELDER W. E. TURNER, Mod
DEACON J. B. BARRON, Clerk

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

Bear Creek Primitive Baptist association, if the Lord wills, will convene with High Ridge church in Union County, commencing on Friday before the first Sunday in October, 1949 and continue for three days. High Ridge church is located six or seven miles south of Marshville, N. C. on highway No. 74. It is a paved road within two or three miles of the church. After traveling about six miles you will come to a cross roads. Turn left about one-third mile to church. All orderly Baptists and lovers of truth are cordially invited to attend these sessions. For further information contact Elder J. T. Jones, Marshville, N. C., or undersigned.

T. A. WILLIAMS, Asso. Clerk
Route 2, Box 357
Monroe, N. C.

SEVEN MILE ASSOCIATION

The Seven Mile Association convenes Friday before the third Sunday in September and continues through Sunday. Held with the Bethsaida Church located in Harnett County, N. C., two miles west of highway 301 between Dunn and Benson.

KEHUKEE ASSOCIATION MEETING

The eighteenth annual session of the Kehukee Primitive Baptist association will convene with the church at Kehukee, Halifax County, one mile from Scotland Neck, Highway No. 125, the first Sunday in October, the Saturday before and the Monday following.

Elder A. B. Denson was chosen to preach the introductory sermon, and Elder R. B. Denson to be his alternate. Visitors desiring to be met in Scotland Neck please notify R. F. Edwards, Tillery, N. C., or Wiley Keel, Scotland Neck, N. C.

We extend an invitation to all that are in peace and order.

A. B. DENSON, Moderator
R. B. DENSON, Clerk.

WANTED POEM

Dear Mr. Denny,

Just a few lines to let you know I am thking of you. Hoping this letter will find you and Mrs. Denny in the best of health. This leaves Mother and me feeling very well at this time.

More than sixty years ago I read a piece of poetry composed by Elder P. D. Gold who was editor of Zion's Landmark at that time. I only recall two verses of this poem, which read like this, "Armenian preach that Christ died to save all those just would try, the primitive of them could not agree he died to save such as we," and so forth.

If memory serves me right this poem is composed of sixteen verses and if possible would be glad to have this re-published in Zion's Landmark. I am satisfied all Primitive Baptists would enjoy reading this poem, and would appreciate very much this being done.

Hoping the good Lord to bless you spiritually in the future as he has done in the past, and also collectively.

I remain your unworthy brother in Christ, I hope.

Yours very truly,

T. B. SMOTHERS

If anyone has the poem, please send it to the Landmark to be published.

8677
Carolina
OCT 3 1949

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

OCTOBER 1, 1949

NO. 22

PSALM 72

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

There shall be an 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.

His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

The prayers of David the son of Jesse are ended.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

PRAYER

Prayer is the sincere desire of the soul. For one to pray, they must first feel the necessity of prayer. This is not felt in a carnal way. In our carnal mind, we are satisfied with our state of mind, position or place, and we do not feel the need of prayer, so there must be a change brought within our soul and mind and this we can't and don't bring upon ourselves.

To feel the need of prayer and to have a mind to pray is a gift of God.

God reveals to men their position and how they stand before him condemned sinners. Oh! how miserable we stand before him and see and feel the weakness of our heart and to realize our lost and ruined state before God. We must soon die and pass from this world of misery and woe. Then we are learning how to pray because necessity is laid upon us and we pray because we have first felt the need of prayer. God is the giver of every prayer that is prayed in sincerity.

When we are made to pray, we pray in faith believing God is able to grant unto us our every desire of heart. Faith reveals to us that God has saved in the past and that He is able to save now. Peter prayed "Save Lord, I perish." Peter was sinking down in the depths of the sea. He realized his condition then, and by faith he prayed. Blind Bar-

temus prayed by reason of his blindness, in faith he prayed believing that Jesus was able to heal him of his afflictions.

Saul of Tarsus prayed when he was stricken down. He, who beforehand had no faith in Jesus, had no love for Him or His doctrine. Yet when God made known unto Saul his lost condition, he prayed.

God in mercy teaches us to pray by causing us to see our lost and ruined state before Him.

The poor publican felt his sinful condition. He entered the temple with a bowed head, a broken heart, and a contrite spirit and prayed. Thus "Lord be merciful to me, a sinner." It was his condition that caused him to pray.

The children of Israel prayed by reason of their afflictions in the land of Egypt. It was by reason of afflictions brought upon them by Pharaoh, the wicked king, and by faith they prayed.

Moses prayed when Israel became rebellious in the wilderness that God might be merciful unto them.

David always prayed before God, pouring out the distresses of his soul unto him. By reason of his distress he was made to pray.

Prayer closed the heavens so that it rained not for a space of three years. Prayer brought forth a cloud the size of a man's hand, and behold an abundance of rain fell.

Prayer caused the fiery furnace to do no harm to the Hebrew children. Prayer caused the sun to stand still for the space of two hours so the battle was won. The thief prayed unto Jesus on the cross and received the answer before he died, "This day thou shalt be with me in Paradise." Prayer is the only relief to a sin-sick sinner. It soothes his sorrow, heals his wounds, and drives away his fear. Prayer is the sincere desire of the soul, unuttered or expressed. It is the only cure for a broken and contrite spirit.

Jesus communed always with the Father by prayer. What a beautiful example He set before all men.

Paul prayed continually for Zion that she might be kept from presumptuous sins.

There must be a cause for prayer and this cause is the work of God's spirit.

While God is a prayer giving God, He is a prayer answering God.

In every instant that I have mentioned God in mercy heard their cry.

Can all men pray? Does God in mercy answer their prayer? We will answer both questions with one answer. NO. The false prophets prayed until high noon unto their gods with no reply. Saul, who was King of Israel, sought the Lord to no avail, in many places the children of mammon have prayed with no profit; the Pharisee thanked God that he was not as the poor publican, he boasted of the work he was doing. He was not seeking mercy, so he received none.

Prayers that are not felt are never answered. They are as "sounding brass and a tinkling cymbal."

God given prayers are as "apples of gold in pictures of silver".

May God direct our minds to know our needs and that He carry **our minds in a manner that is pleasing and acceptable in His sight.**

Submitted in love,

E. C. JONES

SWEET MEDITATION

Greater love hath no man than this, that a man lay down his life for his friends.

Last night I was awakened hearing, it seems, audibly these words, repeating over and over with a certain sound which gave me great concern, and sweet meditation, especially at that time for the past week my mind was centered on God's love for those chosen in Him before they had a being. Realizing there's no love like His love, that He lay down His life for His friends, but our first impression is it being God's purpose through Jesus Christ that such could be and not any thing produced by the Son for the sinner, except by the virtue of that everlasting love by which the Father hath loved us, sending His Son in likeness of sinful flesh to act as an administrator of his Father's will, He had no doubt that all things would be according to the will ordained by His Father. In this He said, "I came down from heaven not to do mine own will, but the will of the Father which hath sent me.

"And this is the Father's will which hath sent me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me; that everyone which seeth the Son, and

believeth on Him, may have everlasting life, and I will raise him up again at the last day." According to His great love He laid down his life that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. John again says, "Beloved if God so loved us we ought also to love one another, looking over one another for good and not evil. If we have the true Spirit, we have love, for God is love. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, commanded to be steadfast, and unmovable, and love not the world for it is the exponent of unrighteousness. If any man love the world the love of God is not in him, for the things of the world is sin and the wages of sin is death, therefore, a child of God has to be killed in order to be made alive. It is by the imparting of His Spirit in us that we have seen and do testify that the Father hath sent His Son to be the Saviour of the world, and if we have love in our hearts that is evidence we dwell in God and God in us, and He makes known unto us in time what His love did for us in the covenant of grace. Then we are awakened from that dead state of carnality and made to view ourselves, seeing our degradation and sin, which is more than we could bear, but for His mercy, giving us a little hope which enables us to walk by faith in the countenance of His love, guided by our Father who said, "I'll be with thee even to the end of the world." How glad I am he didn't say, "I'll go with you far enough to save you and then leave

you to take care of yourself," as the world would have it, but "I will be unto you a God, and you shall be unto me a people." John said, Behold what manner of love God hath bestowed upon us that we be called the sons of God. Therefore, the world knoweth us not because it knew not Him. He laid down His life and rose again for their justification that they might become an heir of that holy habitation and walk by sight and not faith for it is then our hope will cease to be hope but a reality in God, who redeemed us by His blood, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.

So it is all of the love of God that we have anything, but for his love we would not have a being, we'd have no soul to be quickened by Christ who laid down his life that we might be saved.

MRS. C. C. MEAD
Elizabeth City, N. C.

THE TWO SCHOOLS OF PREDESTINATION

I feel somewhat impressed to write on the above subject today. Before discussing the subject, we will define the word. Webster says, "Predestination is the "purpose of God from eternity respecting all events." The two schools are defined as follows: Supralapsarians and Sublapsarians. Supra means before and lapsus, fall. This view is in line with Webster's definition, "The purpose of God from eternity."

God's purposes, like Himself, are eternal. We will ask what are the

properties of God's divine purposes or decrees. They are eternal, most wise, absolute, and unchangeable. This view is in line with the London Confession of Faith, "God hath decreed in Himself from all eternity by the most wise and holy counsel of His own will, freely and unchangeably all things whatsoever come to pass." The things decreed are various and many, but the act of decreeing is one eternal decision, "As I have thought so shall it come to pass, as I have purposed so shall it stand." Isa. 14:24 and 27.

Owing to God's infinite power and wisdom, His omnipotence and immutability, and the unity in the Trinity, it would be unreasonable to argue that God's decree regarding man's salvation, were after the fall as the Sublapsarians teach; that idea would lead us to believe that God waited to see what man would do, before He decided what He would do. This makes God depend on man's will, which is contrary to all Bible teaching. It was God's will to allow man to fall, by a voluntary permission. The law given Adam was not a prohibitory law, but commandatory; Adam was told what the result would be if he ate the forbidden fruit. Sin entered the world by man's transgression of the law, for sin is the transgressing of the law "To whomsoever ye yield yourselves servants to obey, his servants ye are." God was never deceived nor disappointed; this world is just as God intended it should be. There are numerous passages in the old scriptures proving that this world is just as described. Prov. 8:22, "the Lord possessed me in the beginning of His

way, before His works of old, I was set up from everlasting from the beginning or even the earth was, when there was no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: 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: when He set a compass upon the face of the depth; when he established the clouds above: when he strengthened the fountain of the deep. . . 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 part of his earth; and my delights were with the sons of men."

The above shows clearly that Jesus' delights were with the sons of men, that elect family, that the Father had given Him, His bride, the children of promise. The Father is not willing that He should lose one of them. David, in Psalm 139, first sets forth God's omniscience, then His omnipresence; then he describes the Church, Christ's body. Verse 15-16: "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."

The above shows that God's all-seeing eye beheld all the members of Christ's body, and were written

in His book. This chosen material is what compared the house, "wisdom hath builded her house," in the mind and purpose of God the house was complete. Except the Lord build the house they labor in vain that build it. The Father chose the material for the house, the Son purchased it. The Holy Spirit brings the material chosen by the Father and purchased by the Son, into the building. "In whom ye also are builded together for a habitation of God through the Spirit." God is so infinitely perfect in His nature, that His poor, depraved creatures cannot add to His perfection but only through the Son alone are we quickened into divine life and made partakers of the divine nature it is then that we please God. He alone is the source of all good and His government of the world is such that He causes the wrath of man to praise Him, and the remainder He restrains. Our enemies frequently call us fatalists; the person who does not believe in the absolute sovereignty and that He controls and directs all events, is a fatalist.

"God created all things by the Word of His power, that are in heaven and earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him; and He is before all things and by Him all things consist;" some people teach and believe that the devil is a fallen angel; that he rebelled against God and was cast out into the earth. Go with me to Job 26:13. By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent. Lo, these are parts of his ways but how

little a portion is heard of him. Isa. 27:1 says, In that day the Lord with sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea. See Rev. 12:9 and 20:2.

Someone may ask why did God form a crooked serpent? It is for the same reason that He raised up Pharaoh—that He might show His power in him that his name might be declared throughout all the earth. God, through Moses his mediator, delivered the last one of his chosen race from Egyptian bondage; likewise through Christ He will deliver all His chosen race from the bondage of Satan. Evidently it was God's will and purpose that sin should be in the world because He made arrangements for its cure before it came. If there had not been any sin in the world, God's love and mercy would not have been manifested in forgiving it; His power and wisdom in overruling it, and His justice in punishing it. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. 2:19.

The London Confession of Faith, Chapter 5, Article 5 says, "The most wise and gracious God doth oftentimes leave for a season His own children to manifest temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength or corruption and deceitfulness of their hearts (II Chron. 32:25, 26, 31. II Sam. 24:1; II Cor. 12:7-9) that they may be humbled, and to raise them to a more close and con-

stant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin and for other just and holy ends, so that whatever befalls any of His elect is by His appointment, for His glory and their good. (Rom. 8:28.)

Our enemies have charged us with Antinomianism, that we are against the law. We believe in law in its proper place, but there is no law given that can add life. The Apostle asked wherefore then serveth the law, and it was added because of the transgression till the seed should come to whom the promise was made. "Fear God and keep His commandments, is the whole duty of man." But the law stops our mouths and makes us all guilty before God.

I will soon be 81 years old, and have been trying to preach Christ as a complete Saviour for 44 years; I was almost completely blind for about one year. I had a cataract removed from my eye last November and now thank the Lord that I can see again to read and write.

Brethren, these are perilous times, but our God has the situation in His hands and all will redound to His praise, glory and honor.

My Christian love to all the saints throughout the land.

LYTLE BURNS
Florence, Alabama

CHIEF OF SINNERS

Elder Lester Lee

Dear Brother Lee,

Yours received some time ago. Surely glad indeed to hear from you and yours. I am feeling well as usual.

Brother Lee, I have not words to write to interest you like I would like to. If you remember you wrote me concerning yourself in regards to feeling to be the chief of sinners. I wonder sometimes why do we have to feel that way and why such a man as you ever gets to that place but I am there most of the time and can't get away from it. When I try to change my mind I find that I cannot. I wonder why we worry like we do. What for and why I cannot tell. Paul says he hath believed and will yet deliver. Sometimes I find myself trying to patch up, but can't find anything to patch with, but sometimes I feel like it may help us to think on things that do us most good.

It has just come to mind, that "where sin abounds grace did much more abound," and sin may abound unto death but grace may abound unto life everlasting. What a wonderful thought it is to realize that the Lord has power over Satan, more than Satan has power over us, and Satan has to obey him but it still leaves us at the gate, we can only wait and I hope if we do not meet in this life again to enjoy each other as we have in the past, I hope that sometime we will meet on that bright and shining shore where sickness and sorrow will be no more. And we shall know as we are known, in that world forever and ever more.

May God bless you and yours. Write me again if you have a mind to. I was so glad to get your letter.

C. J. DAVIS
Clinton, N. C.

EXPERIENCE

My experience as I have witnessed it. When I was small I had always feared God and thought about dying. My father always told me the things I didn't do I wouldn't have to answer for at judgment. So by that I tried to do the best I could which wasn't very much as I am a poor sinner. I thought very much of the life everlasting.

One night in the fall of 1941 I was sleeping in a room that had a heater flue. I dreamed the room was lined with gold and shone brighter than the noonday sun. I was frightened at first, then I cast my eyes up at the heater flue and a shaft of light came through. It was bright like moonlight. In this shaft of light a baby angel came floating through. It came right down to me, not quite close enough for me to touch it, and stretched out its left hand to me. I said, "Lord if I could only touch it, I know my sins would be forgiven and I shall be saved." The angel said, "Touch me and it shall be. You will be saved." Three times it came close to me and held out its left hand and everytime I tried with all my strength to touch it. When I awoke I was waving both hands and seem to be sitting up in bed.

It was never intended for me to touch it, because then I would have no hope and I believe I would have died had I touched it, for we are not to know some things.

Well, time passed on until the summer of 1943. My father was very sick at that time, we nor anyone thought he would live. But he is living today. Thank God for it. I was very blue, lowdown and de-

spondent. I felt burdened and distressed over papa's illness. I could not rest at night, I was so miserable. So one night after papa had a real bad sinking spell and we thought the death angel was calling, I went to bed and during those few short hours I had a dream. I dreamed I heard a great commotion and people calling. I walked out on the porch and I saw my brother-in-law. I said, "What is the matter, Grover?" Why are you running?" He said, "If you look back yonder," and he pointed behind him, "you'll run, too." I looked and it was the worst cloud, rolling, tumbling, black and traveling at a real fast speed. I could hear people screaming, hollering, moaning and in agony, but it seems I was not afraid. I started walking down the road and preaching, laying off one band and then another. As I did this the cloud split in the east and a shaft of light came down and I heard beautiful music. I looked up at the light and saw the light was caused by a large star. It was real large and was made up of little stars. When the star lighted the earth like a bright moonlight night I saw I was in a little town or so it seems for there was one or two stores there. I began to look about me and part of the stores were new, that is, a store would be half new and half old. I told the people be not afraid, this is the work of the Lord, the Lord has been here. The new part represents the cleaning and forgiveness of sin, it is pure and clean. The other part that is dirty is the outside and is unclean. I told them this was the power of God, and in saying this I looked to the

north and said, "See the houses and cotton fields, trees and everything are destroyed. There was nothing there. I told them to remember how the people lived there, how cruel and wicked they were and that God didn't love wrong doings. So I walked on. As I came near another store, there was an old car in the road. Now this road was straight and narrow and the car was on it. As I neared the car my sister came out of the store with some loaves of bread and a few groceries and took them to the car. As I reached the car I saw all of my people in the car. I heard someone say, "She hasn't enough food for all of those people in that car." I said, "Oh, yes she has. Remember how Jesus fed the five thousand with a few loaves of bread and a few fishes," and I said, "He will feed us." So I helped my sister in the car and took my six-months-old son and put him at the wheel. The people began to ask why I did this and said, "He can't drive that car," but I knew he could and said to them: "Remember in the Bible it reads a little child shall lead them." So I went behind the car and gave it three hard shoves and sent it on down the road. All this time the star and light were still shining. I looked up at it; as I watched it, the little stars that made the big star began to melt and drop drops of gold which turned into what seems to be drops of blood and these faded away as they fell toward the earth. Seeing this I started home and as I reached the back hall door, Mama met me and said, "Hand me that colored baby and take yours." Looking in my arms, there was a colored baby

so I handed it to Mama. Then I asked, "How is Papa?" and Mama said, "Your papa is going to get well," and I looked in the hall and there stood papa smiling. Then I woke up. All my despondent feeling was gone and I believed and hoped Papa would get well.

At the same time of my father's illness I experienced a spiritual feeling, one that I have neither had before nor since. While my father was very ill he sent for Elders Ayers and Cowan to come and pray for him.

So upon their arrival there was no one home except father, baby and I. Mama having such a hard times, at that time being husband and wife, was working at the pack house in tobacco. So papa told me to bring him the olive oil, and to go to the station across the road and get two silver pieces for the paper money he handed me. This I did. I then went into the back of the house leaving Elders Cowan and Ayers in the room with papa, fearing the baby would cry and disturb them, I sat in a big rocker and nursed it. All the while I, too, was trying to pray, for I knew I was the smallest of the least and an unworthy one. Just as I finished praying for my father to get well, a quickening feeling entered my toes and traveled all the way through my body and went out the top of my head. As it did so the hair on my head seemed to rise up. I called this feeling a spiritual healing feeling showing me God had heard my prayer and was answering it and there was no power on earth could make me believe that my father wasn't going to get well. Mr. Ayers

and Mr. Cowan were leaving now and I met mama at the door for she was just coming home and told her papa is going to get well, I know he is, but I didn't tell her at that time why I knew, for she was telling the preachers good-bye. It was quite sometime before I told her. I think I told her about it that winter.

The next year in 1944 we moved to Pitt County. It had been a very dry year. The crops were drying up and our tobacco was only about 12 inches high. My husband said, "If it doesn't rain in two weeks I am leaving and getting me a job for there will be nothing here for me." So I was sad and blue and I looked across the road at my neighbor's corn. It was nearly dead, almost dried up. I was so burdened, so when papa and mama said they were going to fast and pray, I said to myself, "I am, too." The morning papa and mama left for church to fast and pray for rain I did, too. My throat was locked. I couldn't swallow. I went upstairs and prayed and laid down to rest as the baby was asleep. I closed my eyes and I must have napped, but the time seemed short. It seems as if I heard a slight noise or something, for I heard a voice above the ceiling speak to me. The voice said, "Your blessings have been few, but from now on they shall be more abundant," and I said, "Lord, let it be," and He said, "It shall be." I asked, "Is this a promise, Lord?" and He said, "It shall be." I arose and went downstairs. I felt light and contented for I knew the rain would come and the Lord would bless me.

When mama and papa came I told them we would get some rain.

I didn't tell them why. Everytime it began to get dry and we needed rain I would walk out in the fields and say, "Lord, remember thy promise to me." It seems I could hear the same voice I heard upstairs say, "It shall be," and we were blessed that year, paid our debts and cleared a little money.

Now about this time I began to think about joining the church. It was the year 1945. I prayed for God to show me the truth, the way and the light, also the church and faith for me to follow. But it was a dark year for me. Nothing was presented to me, so I thought I am too much of a sinner and not worthy for my prayers to be answered. Many nights I cried myself to sleep. No one knows but the Lord how I felt. So the year passed by.

It is now in February, 1946. I dreamed a dream one night about the elements. I dreamed I went out in the yard one night about supper time. I had in my arms three kittens and one was real black. I was going to put them with their mother. When I got out in the yard the stars were shining. It was a beautiful moonlight night. I was singing, "The night has a thousand eyes while the day has one. The night has a thousand eyes while the day has the beautiful sun." While singing this I looked to the north, there was a little cloud in the sky. It seemed so little I smiled thinking What could it do to a beautiful night like this and I looked away. Somehow something caused me to look again at the cloud and I did. Just as soon as I saw the cloud there appeared right beneath it three large stars about as large and

bright as the sun. First the star on my right began falling then the middle star, then the star on my left. As each fell fire and terrible black smoke streamed from them. This smoke went up and joined to the cloud in a funnel shape. The cloud in the meantime had grown black and larger and when these three funnels attached themselves to it; it kept right on growing until it reached the sky and touched the earth. Everything was in total darkness. Then all at once all around the cloud, fire began to shoot out in flashes and balls and it began to lightning. Fire drops were raining down. There was no thunder but I could hear something roaring that sounded like wind but the wind was not blowing. There was the greatest agony of people behind the cloud, moaning, groaning, screaming and hollering.

Mama called to me, "Glenn, if you go behind that cloud you will be destroyed for it is destruction." I told her, I won't. I was going in the corn field back of the house and sit down for I would be safe there. I took the three kittens with me. No sooner than I had got seated than Emma, a colored girl, came up to me and said "Weren't you afraid?" I don't know if I answered her or not, for it was raining just a little and I put the kittens to their mother. Then I looked around and there were no corn stalks nor corn in the field it was barren and Mama was out there with me. The colored girl said, "Look!" and I did and there was nothing across the road to the north. It was blank, everything was destroyed and all was

calm, the moon and stars were shining just as it was in the beginning of my dream. I then looked toward our house. Everything was just as it was and father called me and said, "Glenn, come to supper," and he came out on the back porch. I got up saying, "We are saved, saved, saved," and went into the house. There my dream ended.

I began now to think about the church again. I asked mama if I offered would they accept me. She asked me what church I wanted to join. I told her I didn't know, for I was unfit to join any. So we let the subject drop. It is now the last two weeks in April 1946. Mama was reading and I was sitting on the bed. So I asked Mama if I was to offer at Flat Swamp would they accept me. She said, "she thought they might." I said, "I want to know the right church and the faith to follow. I don't want to make a mistake I'll regret later on. I want to be sure." "Oh," she said, "you are waiting for more." She said, "Don't you have any hope at all?" I didn't reply for I was so downcast. I got up and left the room. I went to find the children out in the yard.

The fourth Sunday night in April 1946 I laid down to sleep. My mind was not occupied. I did not think about any divine thing at all but hoped I would rest. I soon fell asleep and started dreaming. I was in Flat Swamp church and there was a big crowd there as there was a big meeting. So I was standing there in the church. Mrs. Mitt Everett came up to me and said, "Here, take these," and she handed me two small twigs with white blossoms on them. The twigs were wilt-

ed and I said, "What are these for? and what is that little piece of wire on one twig?" She said, "It is the key to Flat Swamp church." And I answered and asked, "Why should a member of Spring Green church give me the key to Flat Swamp?" She replied, "There is another one for you. I have it at home." Then sitting down she opened a book and said, "This is the work of the Lord." I looked at the book as she turned the pages and it seemed as if, though not very clear, they were Biblical pictures and one seemed to resemble the Lord for it had on white. So while looking at the book, I was still standing. Mr. Cowan came up to me, he put his right hand around my neck upon my right shoulder and handed me something saying, "Here is something for you and a smiling smile is worth more than a weary smile," and he smiled and turned away. It was then I looked in my left hand and he had given me three white flowers with the center like pure gold. I know white is for purity and what is more pure and beautiful than flowers. This is the thought that went through my mind, This is wonderful. I must write it down. I turned and walked down the aisle to the door which was closed. I opened it and went out, but I soon came back with pencil and paper and began writing the texts the preachers had preached, saying, I won't write papa's text. I'll wait until I get home, for papa was there. I heard him but did not see him. While I was writing the crowd began to move and get closer and pack around me so I had to get out of the church to get some

air for it was warm and I felt faint.

The next thing I knew I had my little girl in my arms and was walking up Spring Green church steps. The door was open and I saw the people in there, it was no one but the members for the crowd was small. It was the side the male members use. As I got to the door sill I said to myself, "They don't want me because they haven't invited me in." Just as those words went through my mind, Mr. Will Ross said, "Let's open the doors of the church, maybe there is someone who wants to come in and be with us." So papa opened the door of the church. As he did so one woman went up. Something said to me, "go ahead." I said, "I can't. I have got to tie this pink bow of ribbon on my little girl's hair," and I began to fix the ribbon. Mama came down the aisle dressed in white. She took the baby saying, "Go ahead, they're waiting for you." I looked at the members and recognized Mrs. Salisbury, Grandma, Mr. Landy Roberson and one dead member, Mr. Joe Powell. When Mama took the baby, I had no excuse. My hands were empty and I was dressed in white. I don't know how I got up to the front of the church but I was there. I heard Mrs. Everett say to me, "I told you there was another key." Another member said, "We have been waiting a long time for you." They said to the other lady who went before me, "Does your husband know?" She said, "Yes, I told him this morning." Then they said to me, "Does yours know?" I said, "No, I didn't know it myself, for I don't think I would have come had I known it."

When I said this the whole church, members and everything vanished at once. Then I heard a voice saying "Now you know your church." I aroused enough to turn over in bed and I heard that voice say again, "Now you know your church." It seemed to be the same voice that had spoken to me before in my dreams for it sounded just like it. I believe it was and I was so glad and happy about it I didn't sleep any more.

I told my mama and papa about it the next morning as soon as I got dressed even before breakfast. I felt I had to tell somebody who knew about the Lord. So I ask anyone what they think about this and to pray for me, because I am a poor sinner.

The next week, I dreamed I went to Spring Green church and my father, Elder W. E. Grimes stood at the table (just as he did the fourth Saturday in May) and preached and gave out a hymn, "Are You Washed in Jesus' Blood." I was very burdened in my dream and some member asked me why I was so depressed. I said, "I haven't been baptised. I haven't been washed in Jesus' blood." The member said, "Why don't you?" I said, "I haven't had the chance." So the fourth Saturday in May, my father preached at the table on the floor, just as he did in my dream. So when the door of the church was opened, I went up before the church and was accepted and was baptised the fourth Sunday morning at ten o'clock.

How I love those dear people and their doctrine and faith. May the

Lord bless us and keep us safe from all harm.

A little sister in Christ, I hope.

GLENN GRIMES ROGERSON

A GOOD ARTICLE

Dear Kindred in Christ:

Do I start to write with fear and trembling, but many times have I turned the leaves of my Bible precious book, and read some scripture that would cheer my drooping mind. Feeling too unworthy to read my Bible at this time, July 16, I picked up a Landmark, the December 15, 1948 issue, which had been handed to me by a loving sister in the spirit (Sister Dail). The article which was written by Elder Adams, how it brought sweet memories as it seems I experienced with David: The Lord is my Shephard, I shall not want. (Before starting to read, I felt sorely distressed. Oh, can I claim such divine things as these?) I beg the good Lord will be with me as I endeavor to pen a few lines. My first experience, if indeed I have any was: The God of love came down and visited me as a babe in my crib, as it seems I looked up, He was standing there in pure white apparel, whiter than the new fallen snow. He said: "Lo! I will be with you always, even unto the end." How I pondered this in my heart. I told no one until the year 1926. I asked a dear sister (Norris) could, or was it possible for a baby to have a vision. She said yes. It had been in my mind, "He has hid it from the wise and prudent, and revealed it unto babes." O, how these things have not been forgotten in all these years. My birthday will be July 23. Do hope some dear ones

will write a card or letter. It will be after then before this is printed but write just the same if you have a mind to do so. I do beg the sustaining grace of God be with me always and enable me to sing His praises now and forevermore. It must have been a divine revelation that I saw Him with an eye of faith, not the natural. Brother Adams, how you proclaim the sweetest things of the Lord. Oh, the wonderful works of the Lord, and how He works in us to will and to do of His great pleasure and when He has begun a good work. He will perform it in His time, place in the minds of His children. Pray for me. May the Lord add His blessings.

Submitted in love.

ALLIE BLALOCK WHITE
3216 Chapel Hill Road,
Durham, N. C.

**DON'T WANT TO MISS
EVEN ONE ISSUE**

A few days late but enclosed you will find one dollar to continue the Landmark to July 1950.

I would not like to miss even one issue of the Landmark for I am enjoying the experience of our English brother and I think that one item alone is worth more than the Landmark cost for several years.

May the Lord bless you and yours.

ELDER B. V. HELMS
Route 7, Box 639
Roanoke, Virginia

ENJOYS THE LANDMARK

Dear Mr. Gold,

You will find enclosed check for two dollars to pay for Zion's Landmark another year from August

1, 1949 to August 1, 1950. I enjoy reading it so much I don't want to miss a single copy. Sorry I am a little late sending in my remittance.

MRS. O. A. GILLIKIN
Vandemere, N. C.

ENJOYS THE LANDMARK

Dear Brother,

As my time has expired for the good old Landmark I am sending you my check for \$2.00 to renew my subscription for another year which pays me up to July 1, 1950. I don't want to miss a single issue. I am always glad to receive them. I hardly ever lay it down till I read it through. It's all the preaching I can get now as I can't get out much to go to church as I am afflicted with rheumatism and neuritis and old age. I am 80 years old. Don't get out very far from the house now as I can't walk very well. I am glad you are getting along well with the publication of the Landmark as I hope to be able to read it as long as I live.

Hoping this will find you enjoying good health.

Your brother in hope of eternal life

W. S. WILSON
Elias, Ky.

ENJOYS THE LANDMARK

Dear Mr. Gold,

Enclosed you will find \$2.00 for which continue my subscription, please, to the Landmark for one year to July 1, 1950.

I enjoy reading the Landmark very much. Don't want to miss a copy.

MRS. J. W. LEWIS
Kinston, 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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N. C.

VOL. LXXXII

NO. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

OCT. 1, 1949

WHO I BELIEVE

I know in whom I have believed and that He is able to keep that which I have committed unto Him against that day. Paul to Timothy.

Paul's early life was spent fighting against that very name he was trusting in now, for he plainly says that he was a Pharisee, the son of a Pharisee and that which he thought to be ordained unto life, he found to be unto death. He went on persecuting all who called on the name of Jesus as their Saviour and Redeemer.

He continued his persecution until he was arrested by Jesus on his way to Damascus. Ever after this it seems he was an uncompromising teacher that Jesus was the Christ; for he could say in truth I know, something we would love to say, that we know in whom we have believed. It requires evidence to enable us to believe, and greater evi-

dence to say that we know.

He knew His power to convince Paul that He was all powerful, for his words brought Paul to be an humble supplicant instead of a raving wolf. He knew His love was supreme in forgiving such a persecutor as he had been. He said it pleased God to take him out of his mother's womb and call him by His grace to reveal His Son in him and enable him to preach among the Gentiles the unsearchable riches of Christ, a gospel revealed one that could not be searched out.

A God who could separate him from his kindred, friends and nation, from the religion in which he was born and bred by one omnipotent stroke could make him to sacrifice everything and count all these things but dung for the excellency of Christ. Who could make him willing to suffer persecution, imprisonment and cruel whippings and stoning willingly, was worthy to be trusted and the evidences were sufficient to enable him to say this and more for he had from his first experience committed all to Him for safe keeping. And the day spoken about is the same day spoken about when he said, "I have fought a good fight, I have finished my course, I have kept the faith, and from henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me in that day, and not to me only, but to all them also who love His appearing."

He could not have been mistaken because he so many times said, "Be of good courage, Paul," who gave him the two hundred and seventy six who sailed with him on his way

towards Rome.

Great were his gifts, and great were his crosses. He saw himself the very chief of sinners and "less than the least of all saints," but eye hath not seen, nor ear heard the good things that God has in store for them that love Him.

B. S. COWIN

DIES AT AGE OF 116 YEARS

Born on August 1, 1832, sold as a slave at the age of six and freed at the age of 30 by Lincoln's Emancipation Proclamation of January 1, 1863, Mrs. Fannie Blackstone Perkins, one of America's oldest colored women, passed away at 4 o'clock Sunday afternoon, June 12, in her humble home in Blue Creek.

For the last 65 years of her life "Aunt Fanny" as she was affectionately known, was a devout Primitive Baptist and though in her later years she was both blind and unable to walk, she seldom missed the regular church services in the tiny Baptist church near her home. She literally lived in faith and her last day on earth was beautiful. She was taken ill on Saturday night and seemed to realize that the end was near. On Sunday morning she called her loved ones to her bedside and bid them all goodbye. To her favorite granddaughter, Matilda Evans, who is a valued employe of the Leaksville hospital, she announced in the presence of all, "I'm flying."

Aunt Fanny Perkins was the mother of 20 children. Fifteen of them have passed away and five are still living. There are five generations of children, grandchildren, great grandchildren, great-great-grandchildren, and great-great-great-grandchildren, "too many to be tabulated," a member of the family said. The five children who survive are Mrs. Victoria Hairston, of Moyertown, Charles Perkins, Ellen Morehead and Fanny Wilkinson all of Blue Creek, and Alta Dock Perkins, of Williamson, W. Va. She also leaves one sister, Sophia Hood of Draper.

Mrs. Perkins was born in Halifax County, Virginia. Her husband, who lived to a ripe old age, died in 1932.

The funeral was held on Wednesday afternoon in Morning Star Baptist church. Jimmy Wilson, of Cascade, Va., pastor of the Primitive Baptist church at Blue Creek, had charge of the services and Robert Towns, of Draper led the prayer. Burial was made in the Hamlin graveyard at Blue Creek. The floral offerings were elaborate. Aunt Fanny had a host of friends among the people of this commu-

nity, both white and colored, and the profuse floral pieces evidenced not only her wide acquaintance but also the high esteem in which she was held by all who knew the Christian life she led.

WHITE OAK UNION

White Oak Union will be held with the church at Muddy Creek on the fifth Saturday and Sunday, 29th and 30th of October, 1949. Church located about six miles south east of Beulaville, on the Chinquapin highway. Brethren and friends invited to meet with us.

W. A. WALTON, Union Clerk

BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION

The Black Creek Primitive Baptist Association convenes for the 1949 session with the church at Creeches, Johnson County, N. C., Friday, Saturday and Sunday, October 21, 22, 23.

The church is located about three hundred yards south of highway No. 42 between Wilson and junction of highways Nos. 42 and 39, one half mile east of junction. Those coming from the north on highway 39 will turn left and those from south will turn right and follow to sign pointing to church. Those coming via route 301 turn on highway 39 one mile north of Selma, N. C., and follow above directions.

We extend a special invitation to our ministering brethren and to all lovers of truth.

W. E. TURNER,
Association Clerk

PLEASURE AND COMFORT FROM THE LANDMARK

Dear Mr. Gold,

Please pardon me for not sending in my subscription before now. I just neglected sending it in when I should. I do not get to go to church so much as I would like to, so I get lots of pleasure and comfort from the Landmark. I am sending you four dollars to pay for Landmark this year, and also for another year.

Wishing you much success.

Yours truly,

MRS. H. R. BROWN

Hurdle Mills, N. C.

Route 1

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

OCTOBER 15

NO. 23

PSALM 73

Truly God is good to Israel, even to such as are of a clean heart.

But as for me, my feet were almost gone; my steps had well nigh slipped.

For I was envious at the foolish, when I saw the prosperity of the wicked.

For there are no bands in their death; but their strength is firm.

They are not in trouble as other men; neither are they plagued like other men.

Therefore pride compasseth them about as a chain; violence covereth them as a garment.

Their eyes stand out with fatness: they have more than heart could wish.

They are corrupt, and speak wickedly concerning oppression: they speak loftily.

They set their mouth against the heavens; and their tongue walketh through the earth.

Therefore his people return hither; and waters of a full cup are wrung out to them.

And they say, How doth God know? and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world; they increase in riches.

Verily I have cleansed my heart in vain, and washed my hands in innocency.

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

INSTITUTIONS

Why We As Primitive Baptists Oppose Them

Knowing, perhaps, that I was once among the Missionary Baptists, many from different states have written asking concerning the issue dividing the Missionary and Primitive Baptists, and upon what ground I condemned this or that: This together with the fact that several brethren have requested me to give our reasons for opposing Masonry, constrains me now to attempt to explain why, and to what extent, we oppose all outside institutions.

In the first place, we are not anti-Missionaries in the Bible sense in which the accepted term, or phrase "Missionary Baptist" in contradistinction from "Primitive Baptist", implies missions; or as originated and directed separate from the church. Neither, I presume, would the Missionary Baptists admit they were not primitive save in the sense implied by "Primitive Baptist."

But the moral and religious institutions that comprised the issues and effected a division more than half a century since, were not only features or characteristic principles of the Baptists originally, and for centuries after, but were not obnoxious to their principles of doctrine and repudiated by their practice according to their own accepted histories—Orchard—as well as

others. And just as they—the true Baptists—did through the ages and at the division, so they do now, and are still claiming the same scriptural line of defense as that the church of Jesus Christ built, organized, established and regulated as to law and order and made complete in all things in, and by himself, supercedes the necessity of all other institutions to its membership—forbids fellowship with any other. For it is a kingdom, not of this world, composed of members called out of, and separated from the world, or as it were denuded of the world and clothed and made complete in Jesus Christ, (John 17: 6-16) and by his law thoroughly furnished to all good works (I Cor. 1:10.

Moreover, as bought by him with a price, and translated from the kingdom of darkness, they are bound to him as obedient subjects. While as born of God they are born into, as heirs of, this kingdom, and bound to him by relationship. Therefore, as lacking neither life now law—home nor heritage, they are bound to love, honor and obey him alone. And this kingdom is as Mount Zion set on a mountain in Jerusalem—a higher plane—and commanded to worship God alone, and within the gates of Jerusalem—that whatsoever she does to do all to the glory of God (I Cor. 10: 31.) And she is positively forbidden

THE HISTORY OF THE STATE OF NORTH CAROLINA

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The history of the State of North Carolina is a subject of great interest and importance. It is a subject which has attracted the attention of many of our best writers and historians. The history of the State is a subject which has been treated in many different ways. Some have written general histories of the State, while others have written more particular histories of different parts of the State. The history of the State is a subject which has been treated in many different ways. Some have written general histories of the State, while others have written more particular histories of different parts of the State.

to have fellowship with—as working with the unfruitful works of the world. (Eph. 5:11). What? With Mount Zion, the beauty of the whole earth, for temple, Jesus Christ for law-giver, God for teacher, and the Holy Ghost for guide, to go back—descend down to the world that a Masonic Lodge may induce you to deeds of charity? or a Temperance Society may save you from drunkenness? — a Christian Aid Society help you walk with Christ?—a Theological School qualify you to preach Christ? If this were a necessity from the inefficiency of the kingdom I would say, shame on the kingdom that professes to save men from the world and then send them back to the world for salvation. But not being true, I would shame on the man who would thus deny and dishonor his King and kingdom.

But it may be asked, in these opposing institutions do you not oppose and fail to perform their many good works? For instance, in opposing Masonry do you not ignore all benevolent, charitable works—the object and essence of Masonry? Right here you misapprehend us; we do not ignore or discourage, or to the least extent make void the obligation to do deeds of charity and benevolence in forbidding our members to become Masons; we do not object to such deeds, but to the name in which done. When we join the church we solemnly and sacredly subscribed to the law of Christ which—to repeat—commands that whatsoever ye do, do all in the name, as unto the Lord, to the glory of God; we are commanded to do deeds of charity, too, but we do

them as disciples of Christ:—we do them as Christians and not as Masons; we do them as church members under the law to Christ, and hence in his name; and not as members of a Masonic fraternity under law to the lodge, and hence in the name of Masonry. And thus the honor and glory goes to Christ and not to the Lodge. Nor do we oppose Masonry as a worldly institution for worldlings. But members of the church of Christ must do all things in the name and to the honor of their Lord.

Just so as to temperance and Temperance Societies. We have been maligned as drunkards, encouraging drunkenness because we will not allow our members to belong to Temperance Societies. But it is false. The law of Christ to Church members is not deficient in any sense, or any line, but looks to every relative position in life—covers the whole moral scope and regenerates all the outward conduct or walk; and hence there is a law against drunkenness. Thus we would live sober as unto Christ, and not unto a Temperance Society—as Christians in honor and obedience to the law of Christ, and not a worldly society. For one to say that the law of Christ, and influence of the Spirit cannot keep him sober, but a Temperance Society can, is to place Jesus and his church below it; and the man guilty does not love Jesus, nor is worthy of membership in his church. This is not to ignore or denounce temperance, but to place it on a higher plane; nor is it to oppose societies of the world, but to hold Jesus and his church above them.

So to religious institutions (so-called) we condemn such as enjoin good or gospel works upon the same principle, or as not in the works in the abstract, but in the name in which done. All the good works you do as members of a worldly institution, we would do as members of the church of Christ. You glorify institution, we Christ, and his church, the only institution he established or recognized—the sole depository of his law—the sole place on earth where God has set his name, the sole source whence flows his glory and all acceptable works.

We have been called, "Do-nothings" because we abide in the house of the Lord, not scatter our works all over the world in fellowship with worldly societies. But come into the house—the church—come into our private life as professed Christians, and we are not afraid of comparison.

A Theological School we condemn in name and works; to qualify men to preach the gospel! This reminds me of an attempt to go beyond or improve upon Christ and the Holy Spirit. In brief support of which I 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 to all good works." II Tim 3: 16. This "man of God" is the preacher. And this passage shows the literal scriptures have a great scope of usefulness; first in correcting and instructing this preacher till perfect as such (will the school carry him beyond this?) And then

thoroughly furnishes to all good works. Will he go to school to repeat, or learn other kind? These furnished scriptures corroborating any given point or witnesses, in the mouth of two or three of which every word or position in declaring the gospel, may be established. (If these establish gospel truths, what need of a school to do more?) According to which Timothy — answering to all gospel preachers— was commanded to study the scriptures, not to appear approved unto men but unto God, II Tim. 2:15. In this same line was Paul when, in speaking of his manner of preaching, he said that "not in the words which men's wisdom teacheth but which the Holy Ghost teacheth, comparing spiritual with spiritual." I Cor. 2:13. But it is said that one educated can better preach the gospel. But Paul said the God that wrought "mightily" in him was the same that "wrought effectually in Peter" to preach to the Jews. Gal. 2:18. (Can the school prepare more than effective?) Peter's sermon to Cornelius was effective as Paul's preaching. Beside, Paul said in substance several times that it was not with the excellency of man's speech or wisdom that he preached: "Howbeit," he added, "we speak wisdom to them who are perfect, yet not the wisdom of this world." Beside all this as with the voice of God the preacher is commanded to preach the gospel "with the ability God giveth." We have gospel precept or example where one called conferred not with the flesh but went directly to the work. If God wants an educated man, as Moses and Paul, he can have them educa-

ted before the call. But not many wise men after the flesh; not many mighty, not many noble are called." I Cor. 1:26.

As to Sunday Schools, we cannot patronize them from the fact that to do so would be to subscribe to the erroneous principle upon which based. They are to the church what a nursery is to an orchard; at the proper age they are taken up root and branch and transplanted in the orchard or church. We believe there is but one stock, so to speak, in the Lord's vineyard or church; and that every member as a branch must be cut off from the natural and grafted into Christ the spiritual; and never transplanted. Beside, every admonition in the training of children is given direct to parents, which they may not delegate without sin. Here again we do not object to the work, but approve it, but to the manner and name in which done.

—Selected.

Published by request of Elder J. E. Mewbern.

**EXPERIENCE OF
SISTER BOYETTE**

Dear Brother Denny,

I am enclosing the experience of Sister Elsie Boyette of Kenly, N. C., if you think it worthy of space in the Landmark.

I have her permission. Hope you and your dear family are well.

Your brother, I hope.

ELDER J. D. FLY
Rocky Mount, N. C.

Dear Brother Flye,

For relief of mind I feel I must write you tonight. I have started to

write several times in the past three years, but feeling so little and unworthy would lay it aside, but after I heard you and Brother Fate preach so wonderful today, I have to try again if the Lord will guide my pen. I started to write last year, but mother-in-law was taken worse, before she got better my dear husband was taken to the hospital, and God saw fit to take him from me. In my grief I felt I didn't want to live on without him, but lately I have been made to know that in taking care of my dear mother-in-law and children, that I am still doing something for my dear husband, and continually pray to God for faith, courage and knowledge to do it right in love and kindness.

I was an orphan, living from place to place until I was 16 years old. I tried to love everybody, and felt that no one cared about me, until I met my husband, so I showered all the love in my starved heart on my husband and later my children.

When I was about twelve years old, I lived with Primitive Baptists near a Free Will Baptist church. I liked to go with them to Upper Black Creek to church but lots of the girls my age attended Sunday School, so I went because I wanted to be with them. I had a great desire to live right, but didn't know what was right. I often went off alone to ramble the field or woods and in the only way I knew begged the Lord to make me good and kind so people would like me. I always felt alone even in a crowd. I wondered how it would be if I had parents like other children, and wanted to know how my mother looked (I can't ever remember see-

ing her). One night I dreamed I was sitting by the roadside, there seemed to be a ladder from where I was, leading up to the sky. I saw someone coming down and thought it was Mother. She came almost down and then turned and went back but I could see she was very pretty. I could not know what my dream meant, but felt like God was showing me that Mother was in heaven. I wanted to be good enough so I could climb that ladder and be with my Mother, but so many people had told me I was a good for nothing, and sorry. I believed I would never be good enough to go to heaven unless I joined a church, so when they ran a revival at the Free Will church and most of the girls joined I wanted to join too, but something seemed to hold me back. On Sunday night after the baptising, the superintendent of the Sunday School seemed to look straight at me when he announced the revival would continue for three more days. I thought they were giving me one more chance, so I joined during the three days, but I still felt like I should not have joined. I thought I would feel better after I was baptised, because everyone shook my hand and told me I had done the right thing. I moved around so much I couldn't go regular after that, and after I was married I was so far off I asked for a letter, after I got the letter, I was so troubled I was sure it was wrong for me to be in a church. I destroyed the letter. I felt I knew if I was ever saved it would be by the grace of God, and not a church or anything I could do that would save me.

About 1920 when the great Northern Lights were seen so bright and large I wondered as many did, if it was the end of the world. I knew I was a lost sinner doomed for torment. I was so troubled and afraid I couldn't lie down. I went back and forth to the window and it seemed as if the light grew brighter each time I looked at it. I finally went to bed long after midnight and fell into a troubled sleep. I dreamed I was in a big woods and fire all around me coming closer and closer. I began to pray to God to save my soul, but I waked up before the fire got to me. It seemed to me I was the most wretched person in the word for a while after that. Finally it seemed I was feeling a little better. My husband got a job on the railroad, and we moved to Micro, N. C. After a few months he got sick with tonsilitis and for three days he could not swallow even a drop of water, he was in so much pain and distress he said he would get on the tracks and let a train kill him so he would be out of misery. That night Elder Collier and wife came to see him. They talked for awhile and after they went home I lay down beside my husband, and while lying there I had a desire to pray. I arose and went into another room and got on my knees, and in a very weak way I prayed to God for relief for my dear husband. I felt so much better I thought surely God had heard my prayer. I went to sleep about 4 a. m. At about 6 a. m. I opened my eyes to see my husband sitting by the baby's bed laughing and playing with her, the first time he had noticed her in three days. The abcess had burst

and he could drink water. Oh, how happy I was, for I knew my prayer had been answered.

We moved to Florida after this, and I didn't know how to find a Primitive Baptist church or if there even was one there. No one I asked about it seemed to know anything about it. I went to a Missionary once in a while but it was not satisfying to me, I felt worse after going than before. I was taken sick and every one thought I had contracted T. B. I kept getting weaker all the time and was taken to the hospital twice for lung trouble. I was sick almost three months. Then I began a medicine and started to get better slowly. Along then I dreamed one night I was in a very little room without doors or windows. It seemed to be on posts twice as high as the tallest trees. I tried and tried to get out, but could find no way to get out.

A few nights later I dreamed I did get out of the little room and was on a mountain top so peaked there was only room for my feet on top. I could not get off the mountain, because it was so straight down I would surely be killed if I tried, then two beautiful sticks like walking canes came floating up and placed themselves in my hands and lifted me down to earth.

The third night I dreamed again and I was walking through a place like a cemetery with some one I didn't know, and we passed the two sticks that had lifted me from the mountain top. They were sticking up as tombstones and I said to my companion, "Don't touch the sticks, they are the sticks of promise." (I don't know if I know the meaning

of this dream. I would like to know what you think about it.)

One Sunday after this my husband was gone to a railroad meeting, I thought, but when he came home about 3 o'clock I met him at the door. He looked so pleased I knew he had done something he thought would please me, so I asked him where he had been. He told me to guess, and he would take me a month from that day. I don't know why I said it, but I said at once, "You have found the church." He said yes, and he had heard some wonderful preaching. It seemed like a heavy burden lifted from me and I could hardly wait another month to go, but I began to get better so fast that I was able to go, and walked part of the way. When we got near enough to hear the singing the tears began running down my cheeks and I walked in that church crying for joy. Brother W. R. Rhoden was pastor and he gave out No. 82 in the hymn book. To me he was the most beautiful person I ever saw. There seemed to be a light shining round about him. I felt more like I had come home than I ever had before. I got my health back and my troubles seemed to pass away for awhile.

During this time my children attended the Missionary church which was only two blocks away. I went with them a few times, but every time I went I felt so much a stranger in a strange place, even though I knew most all the people. They were all very nice to me but I had not satisfaction from going. In the summer they had a revival and the children would beg me to go with them at night. I would go,

then wish I hadn't. One night I dreamed of a big ditch of water near my yard. I was standing by the water, when a man came up and took my hand. I looked up to see Brother W. H. Rhoden. Without saying anything to me he led me straight into the water and baptised me. After he did we came out and he walked off, I came back in my house.

This dream made me want to be baptised, but I didn't feel like I was worthy to be in Brother Rhoden's church, so I went to the revival again and thought I would join, but something held me glued to my seat, it seemed. That night I was in so much trouble I knew I must be going to die. I prayed as I never had before. I asked God to show me if I should join the Missionary church. I went to sleep and dreamed I was lost deep in a dark swamp at night. It was so dark I couldn't see anything, with rain and wind lashing at me. I saw a tiny light in the distance and started to it. As I got nearer the light grew brighter. It was a very little, one room house on blocks about as high as my head, with no steps to get in. I knocked at the door and Brother Rhoden opened it. He was helping me get in out of the rain and he looked just like he did the first time I saw him with this great light shining on him. His wife made hot coffee and gave me dry clothes. I was still there when I waked from my dream. I didn't want to join the Missionary church any more, but I didn't think I could ever be fit to join Brother Rhoden's church but that was where I felt I had been shown in my dream to go. I went

every time I could, with some good friends that lived near and when my husband didn't have to work he went with me. I tried to keep my feelings to myself, and didn't think anyone knew about them. The people of the church had singings around each week in their homes. I went as much as possible. It was so sweet to be with them even if not one of them. One of the deacons spoke to me one time and said, "I thought we could call you Sister Boyette by now." I said, "I am not fit." He said he knew I wanted to be in the church. I wondered how he knew I wanted to be in the church. I wondered how he knew and felt worse than before. Finally I decided I would offer and see if I could get relief for my troubled soul, in April of 1934, but when the meeting was over I had not gone. I was in so much trouble after that my husband thought I was sick. All I could do was lie around with my head covered, and try to pray. I promised God if he would ease my burden I would offer to the church. I got better and in May was the annual meeting. I couldn't go till Sunday, and a lady friend went with me. When the door of the church was opened I just sat there till the last hymn was finished. It seemed I would die. I couldn't move or speak, as someone turned to stone. My friend thought I was going to faint and helped me out to the car. I could not tell her what was the matter but I knew I had broken my promise to God and was begging his forgiveness in silent prayer. The next month I was afraid to go to sleep at night. I thought I would surely die. I lived

in torment until the next meeting, when somehow I was up there begging for a home. They received me and I was freed of my burden when baptised next day. I could not talk to them and tell the trouble I had been in, but they received me anyway. I can never tell anyone how free and happy I felt. I felt I could not praise God enough. I have had doubts and fears at times with heartaches and sorrow in between. I know I am not worthy of the many blessings he has bestowed on me and mine, for indeed they have been many. I have learned through suffering that blessing come in unexpected ways, not for anything I have done, but for Jesus' sake. Our prayers are answered in unexpected ways, and I am made to know it was an answer to a prayer.

A little while before the bombing of Pearl Harbor I dreamed I saw an enormous Christmas tree formed of lights in the sky. While I was looking at it, the lights began to separate, going in every direction all over the sky, then they began shooting fire at each other in terrible war. The next day I told my daughter that the U. S. would be in war before Christmas, so on December 7 the bombs hit Pearl Harbor.

Brother Fly, I have been rambling in writing, but have written as it comes to me. If you think it unfit just throw it in the waste basket. I am made to realize more each day that there dwelleth no good in me, but how I do love the dear people of God.

I try in my weak way to ask him to guide my weak and weary feet, that I may not fall by the wayside.

I do not know whether I have an experience of grace of God or not, but I do know He has all power in heaven and earth, if I am saved it is by the grace of God and not of men. I feel that it is as crumbs from the Master's table to be allowed to be even the least of all God's people. I want to ask the prayers of them all that I may be made willing and humble at all times to do his precious will, that I may be given wisdom, love and understanding to raise my children in the way they should go, that He will be my guide in everything I do or say.

At times I feel that everything is against me, but sooner or later the God of all grace sends deliverance, and I am made to praise and rejoice in a Saviour's love and can sing. "I know that my redeemer lives, What pleasure this sweet sentence gives."

Please pray for me and excuse my mistakes.

ELSIE BOYETTE

Kenly, N. C., Route 2

"NOW THERE STOOD BY THE CROSS OF JESUS HIS MOTHER"

By A. C. OWENS

As I attempt to write an article on this thought, I can feel the inspiration of one who is seemingly sitting near by my side — MY MOTHER. But she is not here in reality, for she passed on a few years ago. How my desire is to thank God each and every day for instilling into her heart and soul those great Christian virtues, those virtues which are leading stars all true sons and daughters try to follow as they pass along through the journey of life. I often endeavor to render

praise and thanksgiving to our Lord for putting it into her heart to teach us about the goodness and mercies of our Saviour and showing the way that we should live while here in this present life. This thought makes me cry out with the poet and join him in those beautiful words, "Backward, turn backward, O time in your flight, And make me a child again just for tonight." Yes, I would like to go back there, at least for just one night, and gather around my mother's knees and drink in those words of wisdom that can come only from the Heaven.

"Now there stood by the cross of Jesus His mother." The mother of our Lord, Mary, had been living in the background among the shadows, just as many, many good Christian mothers do today. It is often the case that you do not hear much from that kind. They are not after publicity, nor are they seeking popularity. They are not posing as saints. They are only trying to do their duty as a good mother.

It had been a number of years since we heard much about Mary. But when the supreme hour strikes of her Son's agony, when the world had cast out her Child, she stands there by the Cross. Bereft as she was of faith and hope, baffled and paralyzed as she was by the strange scene, yet she was bound with the golden chain of Love to the Dying One.

How true it is then that we can here see displayed the true mother-heart. She is aware of the fact that she is the Dying Mar's mother. She knows too well that the One who agonizes there on the cross is her own Child. She hasn't forgotten

those kisses she first planted on that brow now crowned with thorns. She remembers how she guided those tender hands and feet in their first infantile movements. She now can see His disciples deserting Him; she sees His friends turning their backs on Him. She understands full well that His nation despises Him, but the mother remains there at the foot of the cross. She did not faint, she did not crouch away—she stands.

And in our Lord's last hours He looks down from the cross. He hasn't forgotten her. He also recognizes His beloved disciple, John, and says to him, "Behold thy Mother." In other words, He as much as says to John, "Take care of My mother in her declining years." Hence, history records that John took her into his own home and faithfully carried out those final instructions of the Saviour.

Isn't it true then that this lesson should be of great inspiration to all those who call themselves children of God? I say to the sons and daughters today, to those of you who have mothers living, regardless of your age, you may venture out in life away from your mother, you may neglect her in her declining years, you may be too busy to write her a word of comfort, you may drift down into the depths of sin, you may get into all kinds of serious trouble, you may become involved in the law, you may stray a long way from God, but regardless what may happen to you, you will find Mother standing nearby the cross. Yes, you may forsake her now, but at the hour of your agony, she will be near your side.

Therefore, my prayer to God is that He will bless each and everyone of you to think about these things now, ere she passes on to reap her reward, so that you will have no regrets at her last hour. May these words sink deep into your heart. You may someday look upon your mother and see that the finger of time has stricken her down; you may see that the snow of age has left its imprint upon her brow. But when you look up into her face you will behold the fire of youth which springs from heaven's eternal love and see it sweetly burning within her soul.

Someone has truly said, "Most all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, and sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in the whole wide world." How true this is!

Christ loved people, and He mixed with them and moved among them. If He were here in our community today He would still be teaching the great principles for which He stood while He was on earth. He is not here today in person, but His spirit is burning within the hearts of His people and is leading and guiding them on to higher, nobler aspirations in life. And we also have the Bible which is a "Lamp unto our feet, and light unto our path."

I am confident that the church of God, the invisible Church, is safe, and surely it will stand, because it is built on a solid foundation, the revelation of our Lord. But believe me, brethren, the righteous forces are being challenged today as never

before. Therefore, I ask, I ask you then, "Is the Gospel of Christ adequate to meet this challenge?" Paul thought it was adequate to meet the challenge of his day and he preached it, and if he were here now he would preach it with all the oratorical power and persuasion of his soul.

Won't you, therefore, agree with me that every day in which the true child of God grows older that he becomes more convinced that it is "wisest and best to fix his attention on the beautiful things of life and to spend as little time as possible on the evil and false?"

Surely, my brethren, I am not expecting everyone who reads these lines to pay attention to them, but if just one can be blessed with the spirit to pause for a moment and think about them, in that event I shall be amply rewarded. But whether any one does or does not do so, they will not be able to say that no Old Baptist forewarned them. Hence, my conscience will be clear.

These closing words express a sweet thought:

Sunset and evening star,

And one clear call for me!

And may there be no moaning at
the bar,

When I put out to sea.

Twilight and evening bell,

And after that the dark!

And may there be no sadness of
farewell,

When I embark.

RICH IN SPIRITUAL VALUE

The following personal letter was received by me, and immediately after I began to read it, I dis-

covered it was full of gospel truth. Not only was it timely and ably expressed, but is also rich with spiritual value. Hence, I asked him to give me the privilege of letting you share its contents with me, and he has kindly consented to my request. Please notice how he "rightly divides the word of truth." I sincerely hope that you enjoy it as I have.

A. C. OWENS

Dear Brother Owens:

The Word declares that the elect of God are predestinated unto good works which God hath before ordained that we should walk in them. If there is in our lives, no walking in these good works, what right have we to hope we are God's elect? Further, it is written that Christ has purified unto Him a people zealous of good works. Hence, if there is in us no zeal for good works, what right have we to suppose we have ever been purified by His atonement? Truly, no sinner is ever saved by his own works, for all his own works are vile and God will accept none of them however fair to us they may seem. All our righteousness are as filthy rags. On the other hand, we are not saved without works. There are the works of the Spirit which accompany salvation and which are wrought by the Spirit in those who are saved: faith, repentance, love, hope, obedience. Without these fruits being manifested in us, can we hope to be the children of God? A tree is known by its fruits. A faith that has no accompanying works to prove it, is but a mere profession, dead. Paul urged Timothy to exhort the believ-

ers to maintain good works. These works are wrought in the elect by God's power. Nevertheless, the importance of them is to be held before the brethren who are to be drawn out to maintain them, to desire them, to pray for them, to pant after them as a hart pants after the water-brooks. True obedience to God is by faith, and faith works by love, and love is shed abroad in the heart by the Holy Ghost which is given to us. These things go together inseparably. God's work is perfect, He begins His work in the heart and lets it flow out in the outward life, so that men may see God's works wrought in us and give the glory to God. God not only works in His people to desire or to will that which is good, but works out the doing of that which is good. This He does not according to what pleases us, but according to the measure of His own good pleasure. It may many times be a cross and an affliction to us, cutting across the grain of our natural inclinations, but is well-pleasing in His sight. The law of God is declared to be holy, just and good. Jesus came to fulfill it, not destroy it. He did so perfectly. The very first commandment requires that one's whole personality love God. This is the greatest commandment. Jesus said, because if that first one can be obeyed, all the rest is easy. But if that be not kept, then the other commandments are not kept. For in the absence of love to God, there is no obedience. That puts man under the curse, for "cursed is every one that continueth not in all the commandments of the law to do them." But whereas we failed in

this utterly, Jesus fulfilled all to the very last jot and tittle. Hence, we are delivered from under the curse and condemnation of the law, but not from its precepts. The law of the Spirit of life in Christ Jesus is really the law of God being fulfilled in His people because He works in them to will and do of His divine good pleasure. It is the law without its penalty of curse and condemnation. The moral law is not made void, but the morality of Jesus is far, far above the morality of the flesh. This is the true morality that the church comes into and walks in by the enabling of the Spirit of God and by His grace. This is the filial obedience of the sons of God who walk not after the flesh but after the Spirit if so be that the Spirit of God dwells in them. It serves through love and because of love, for love's sake only. It serves not for payment or for some future reward, but serves the good because it loves the good for its own sake. This is the foundation of all good works against which there is no curse or condemnation. For these good works, as to what they are, they are defined in Galatians 5:22-23. Likewise, I Peter, first chapter, verses 5-8.

I appreciate you writing me so promptly and for giving me to know how Brother and Sister Cobb are. When churches get too large in membership and ministers multiply, purging is apt to follow. The faith and order of the house of God is not to be trifled with. It is sacred. Any side-stepping of that which is right leads to sorrow among us. Divisions have to come, but woe unto them by whom they come. Divisions come in

order to make manifest those who are approved. So says Paul in his epistle to the Corinthian brethren. We have great need of faithfulness among brethren, faithfulness in our deacons and in the ministry. Sometimes speaking one's honest convictions hurts somebody's feelings, but better do that than countenance wrong in the affairs of God's house for that brings sorrow upon all, and not only on one or two.

As I write this to you, I am conscious of my own lack, of my own falling short in these things. But even Paul did not consider he had attained unto that which he longed for. We can never attain perfectly so long as we are hedged in with the infirmities of our earthly tabernacle. But we can aspire to that which is perfect. Christ at the right hand of God has already attained for us, and we shall not come short of it ultimately. Paul writes of a pressing forward that he may attain to the fullness of the measure of a perfect man in Him. If so be that we are in Paul's fellowship, we too, shall desire to attain unto that which is wholly good. This desire is a fountain of life to him that has it. It is the water of life within the quickened soul, ever springing up into everlasting life. To be possessed of a truly godly desire for the things of God is evidence of a state of grace. How can one have such a desire and not walk in the way of the Lord. It cannot be. Ungodliness in one's life proves that one to be in the gall of bitterness and bond of iniquity. "There shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob."

Please remember me in love to

the Cobbs and to John Gold and any others with whom I may be acquainted in your midst.

Yours in the faith and hope of the gospel of Christ.

H. H. LEFFERT
Leesburg, Virginia

BAPTIZED

I cannot find words to express my joy and thankfulness to God for the glorious privilege of seeing my three oldest boys, all young men at the time, going down into the water with their own dear father being baptized in the name of the blessed Saviour.

Sometimes I become discouraged and often distressed over the problem of feeding, clothing and educating eleven children, cannot see a way further on. Then, in shame, I asked God to forgive my ungratefulness, my forgetfulness of these blessings. How it fills my soul with joy to see my three young boys seated at the front of an Old Baptist Church! Their faces shining with love and joy, singing praises to His name. They are not ashamed to worship and rejoice with the Lord's people—though not many young people are found at this place. And then they delight to gather in company and sing and talk in a Godly conversation at home. Oh, a wonderful blessing from above! ,

I would like to say we had a grand meeting the fourth Saturday and Sunday at Mt. Hebron (in the Tombigbee Association). Had a number of visitors and good preaching. I listened to a sweet sermon by our second son Saturday; and witnessed the ordination of our oldest son to the office of a deacon Sun-

day. Those are such sweet services for remembrance in dark days!

No one fights a good fight of faith sitting down. The more trouble and opposition we meet in trying to do our best serving God, the more He will give us to endure. Roses never bloom all the year. During the cold winter season, we must prepare them for the time of blooming again. With a clean conscience and faith in God we are able to meet and conquer all difficulties, marching on, trusting praying and longing more each day to meet and dwell forever with the blessed Saviour and with many loved ones who have gone on before. May God bless and keep His children humble the world over, is my prayer.

If I should never again meet you all, Sister Cayce, in this world, I have a sweet hope that we shall live together over there, some day. God bless you all.

Pray for us,

LAURA BLAIR
Hamilton, Miss.

THE LANDMARK A COMFORT

Dear Mr. Gold,

Please find enclosed check for \$2.00 to renew my subscription to Zion's Landmark. My subscription expires October 1, 1949 and I hope not to miss a copy.

I am getting on in years (83) and spend a good part of my time reading the Landmark. It is a lot of comfort to me.

Yours very truly,
MRS. H. N. FOUNTAIN
Chinquapin, 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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N. C.

VOL. LXXXII

NO. 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

OCT. 15, 1949

PREACH THE WORD

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and with out 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." John 1:1-5. From this we see the Word is eternal, for in the beginning God created the heavens and the earth, and the Word or Son was ever with the Father.

The peculiar gift of preaching is something we never receive from man, schools or colleges or any other institutions, but the gift of God through the Spirit, for the world by wisdom knows not God, and it is enjoined upon those who are blessed with the gift to use it to the glory of God, and to the edifi-

cation of His children here. The writer remembers well the first gospel sermon he ever heard, he soared away on eagle's wings, forgetting all he had ever heard that was called preaching.

It enables the tongue of the dumb to sing, and enables those who are feeble to run and not be weary, walk and not faint. It fills the poor with good things and sends the rich empty away.

Or preach what we heard some other preacher say who has not properly read his Bible. Remember Paul charges Timothy before God and the Lord Jesus Christ who shall judge the quick and the dead, which is a most solemn charge to preach the word; not something men have devised, but the word only. Preaching church doctrine is why there is so many organizations, each calling themselves the true church; when if nothing had never been preached but Bible doctrine there could never have been so many, although I will not criticize them, but for the grace of God I would believe just as they do, and like the Apostle Paul would be just as great an enemy to the church.

I have been acquainted with a great many religious denominations and they all have their hobbies, and the Primitive Baptists are equally guilty, but Paul says preach the Word, not something just as good, for there is nothing so good as the Lamb slain for our redemption if we are what we profess and hope to be.

This was written by one preacher to another preacher, from Paul to Timothy. There is no higher authority on earth and no higher of-

fice than to be one of God's ministers—called to preach the Word.

God does not call his ministers to preach anything but the word—the living word as well as the written or printed word which is nothing more than the living word done, will do, and qualified his followers to do, say and write. The living Word is eternal, from everlasting to everlasting. The written word has come down to us through the ages, enemies have tried to destroy it; they have and do even now criticize it, and would gladly destroy it, but God has preserved it at all times, and we are commanded to "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me," and the preacher is told to study to show himself approved unto God, rightly dividing the word of truth.

The preacher should study the scriptures, and if he fails to do so he is not doing his duty, for he should know when he is preaching the truth—the word of God, and not the commandments of men and devils. He should be able to preach mechanically, as Elder Keen used to say, from a genuine knowledge of the scriptures if the spirit of preaching is absent, without riding a hobby.

B. S. COWIN

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union Meeting is appointed to be held with the church at Willow Springs, Wake County, N. C., Saturday and fifth Sunday in Octo-

ber, 1949. Elder T. F. Adams is chosen to preach the introductory sermon and Elder Shephard Langdon is alternate. Willow Springs church is located about 15 miles south of Raleigh, on the new Clayton-Five Points Highway, about two miles east of Five Points. Anyone desiring further information may communicate with Brother J. C. Adams, Church Clerk, Willow Springs, N. C., Route 1.

An invitation is extended to all of the same faith and order and especially the ministering brethren.

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

CONTENTNEA ASSOCIATION

The 118th session of the Contentnea Association was appointed to be held with the Church at Autrey's Creek, Edgecombe County, N. C., the second Sunday in October, Friday and Saturday before. Elder J. B. Roberts was appointed to preach the introductory sermon, Elder J. E. Mewborn as alternate. The church is situated about three miles north of Fountain on Farmville-Tarboro highway (U. S. 258).

J. E. MEWBORN,
Association Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the Church at Upper Town Creek, the fifth Saturday and Sunday in October, 1949. Elder W. B. Kearney was appointed to preach the introductory sermon, Elder W. C. Edwards as alternate. The church is situated about five miles southeast of Elm City, N. C.

J. E. MEWBORN
Union Clerk

SKEWARKY UNION MEETING

The Skewarkey Union will convene with the Church at Norfolk, Virginia, the fifth Sunday in October, Friday and Saturday before, in 1949, D. V.

Elder R. B. Denson was chosen to preach the introductory sermon, Elder A. B. Ayers, alternate.

A cordial invitation to all interested brothers and friends. The church is located near the Willard School on Church Street.

E. C. HARRISON, Union Clerk

28614
Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXII

NOVEMBER 1, 1949

NO. 24

PSALM 73

For all the day long have I been plagued, and chastened every morning.
If I say, I will speak thus; behold, I should offend against the generation of thy children.

When I thought to know this, it was too painful for me.

Until I went into the sanctuary of God; then understood I their end.

Surely thou didst set them in slippery places: thou castedst them down into destruction.

How are they brought into desolation as in a moment! they are utterly consumed with terrors.

As a dream when one awaketh, so, O Lord, when thou awaketh, thou shalt despise their image.

Thus was my heart grieved, and I was pricked in my reins.

So foolish was I, and ignorant; I was as a beast before thee.

Nevertheless, I am continually with thee; thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

For lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee.

But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

ACCESS INTO GRACE BY FAITH IN CHRIST

Notes of a Sermon by Mr. F. Foster,
1934

(From the Gospel Standard)

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." —Rom. v. 2.

By the inspiration of the Holy Spirit, through the instrumentality of the Apostle Paul and the use of his sanctified understanding, we have in this epistle a masterpiece of exposition: the whole wonderful gospel scheme is beautifully and gloriously set forth. This epistle will bear reading and re-reading, searching and re-searching — not with acumen (you can never learn God's truth graciously and savingly by the power of natural acumen only) but on your knees. Personally I have proved that place and posture the healthiest and the wealthiest in all things, at all times—prayer at the throne of grace for the guidance and leading of the Holy Spirit into the Word of God. We find in this epistle, then, a grave and yet masterly argument leading up to most important truths.

There are two immensely important points of truth on which I desire to say a few things this evening. Paul says: "We have before proved both Jews and Gentiles, that they are all under sin." In keeping with that proof, we have this word

also: "That every mouth may be stopped, and all the world may become guilty before God." Now, if you and I know anything of the gracious teaching of the Holy Spirit, that which is proved to be a demonstration upon the sacred page, has been or is being proved in our hearts. All God's truth will be ultimately proved, friends; publicly it will be proved before an assembled world of angels, devils, and men. All the disputers, gain-sayers, and opposers will then be overwhelmed into silence by the manifest glory, purity, and power of the truth of God, when He so publicly proves it.

Men today deny the real character of sin; some would even deny the existence and principle of it. But in the time of "the restitution of all things," when the great God of heaven sits upon His throne of judgment, then—if never before they saw sin as it appears in God's holy sight—they will know it to their eternal undoing. That is a remarkable thing in the Book of Revelation: The very sight of the great Judge upon His throne in His infinite holiness, brightness, majesty, and purity—the very sight of Him, without a word spoken at that time and point overwhelms the ungodly; it is a sight they cannot bear, for they call upon the rocks and mountains to fall on them, and run to the dens and holes of the earth

to hide them from His face (Rev. vi.). O what it must be—if the sight accomplishes that—when he enters into judgment with the sinner individually and personally?

But a little discovery—for the fulness would consume one—of the infinite majesty and glory and purity of the eternal Jehovah, accomplishes in the nature of it though not necessarily in the same measure, what it did in Isaiah: "Woe is me! For I am undone; because I am a man of unclean lips: for mine eyes have seen the King." Therefore we say that this truth of man's utter ruin, as he lies in his fallen state, with mouth stopped before God, is not only proved upon the sacred page, but wherever the Holy Spirit graciously works it is proved in the conscience; and there is a vast difference there. Hart puts it like this:

"To see sin smarts but slightly;
To own with lip confession
Is easier still; but O to feel
Cuts deep beyond expression."

Now, a religion which is the work of God the Holy Spirit, will convey a poor sinner back unto that God in heaven in His eternal glory. Such a religion is proved in the conscience by the Holy Spirit, and is not merely a matter of doctrine nor even a denominational tenet; (God forbid that we should lose that!) it is not merely something that is proved by the Word of God, but is so proved up to the hilt in the conscience, that did all the world of mankind beside deny that doctrine of the depravity of man, he must still declare that it is too sadly, too solemnly, too painfully true. He has within his conscience the daily witness

of its fruits. He is a proved sinner. No man before the bar of justice in the courts of this realm must be sentenced before he is proved guilty. And the Holy Spirit, in the work of convincing a sinner, will go on and on, deeper and deeper, down and down until the sinner is proved guilty; so much so that he cannot open his mouth; he is self-condemned, self-accused. O it needs the Lord the Spirit to accomplish that! Naturally the heart of man—the nature of old Adam—will evade and do almost anything to avoid conviction or acknowledge its evil and guilt. God the Holy Spirit alone can effectually convince a man of his sin against God. I am persuaded that there is not a son of Adam that will not ultimately have his sins proved to him. A mercy if you and I are of these whose sins are gone before to judgment, and not of those of whom it is said: "Some men they follow after" (I Tim. v 24).

Now the point I am trying to emphasize by way of solemn contrast to our text is this: that under the teachings of the Holy Spirit, a convinced and proved sinner will realize his state and condition to be one of condemnation and ruin, and that it is no excuse that he is impotent in and toward heavenly things; his impotence is his sin. In this ruin we all lie by nature, as fallen.

Our text is a blessed contrast; it speaks of "this grace wherein we stand". The hymn just now sung was written by a man who knew both sides of true religion.

"No help in self I find, and yet have sought it well;
The native treasure of my mind is sin and death and hell."

The apostle speaks of this grace wherein we stand, of our access into it, and of that glorious Person through and by whom this access is enjoyed. Then he speaks of the fruits of this access: Rejoicing in hope of the glory of God.

"This grace." I confess the total insufficiency of the human mind to conceive or tongue to justly speak of so rich, so grand, so great a theme as this grace. Why, the ransomed in glory will be eternally exploring its endless depths and lengths and heights. It can be only feebly apprehended as it is experienced and known in its power in the soul.

"This grace wherein we stand." Let us briefly endeavour to trace up this grace to its source, its spring. For it is the source and spring of this grace that gives it its quality and nature. It is the grace of a triune Jehovah in covenant; the grace of the Father, and the grace of the Son, and the grace of the Holy Spirit; each with equal delight and goodwill. That which moved God, that which gave rise to this grace in His eternal bosom, is His everlasting love; and the cause of that love is His own good-will and pleasure, wholly and solely—mark that!

There may be some poor souls here tonight who know something of what we have been trying to speak of—this guilt, this undone-ness, this ruin, in which all men by nature lie; this hell-deserving state and condition. Maybe they are even looking within themselves to find some cause whereby the Lord should love them. You will never find it, friends; the closer you are brought in contact with yourself un-

der the illuminating light of the Holy Spirit, the more disgusted you will be with yourself, the more you will realize: if ever I am loved by the God of heaven, whose eyes are of infinite majesty and purity, who can never behold evil but with infinite hatred—if ever I am to be loved by such a God, says such a sinner (and I do want to be loved by Him), it can never be because of myself, it must be absolutely notwithstanding myself. Now there I am certain. It is one thing which is proved in my own conscience. Did all else gainsay it, I am certain that I can never be loved because of myself. If ever the Lord set His love on me, He did it notwithstanding myself. And there is my comfort because the cause being in Himself, the ground, the basis of it is secure. Do you not see what a wonderful thing it is to be loved freely and entirely without any merit or goodness in yourself, and to be loved of Him who cannot change! O this is to be blessedly loved!

Well, this grace is the covenant grace of a triune Jehovah, taking its rise in everlasting love. And mark the sovereignty of its downflowing from that eternal bosom. It might well have remained locked up there and the eternal Jehovah remained all-glorious still; self-glorious, self-sufficient. And O the issue would have been that all mankind would have perished in their sins! But see the sovereignty of this grace, passing by fallen angels; no grace reached them, only vindictive justice. Yes, and that is the sinner's due, his only claim upon his God. Woe be to that sinner who has that

meted out to him! He must one day acquiesce in that sentence of vindictive justice. But if proved in his conscience, as before mentioned, he has already acquiesced here and now in the justice of his condemnation. But this grace, passing by fallen angels, coming down to fallen men! Is it not condescending grace?

Our text speaks of access into this grace. If it be so blessedly accessible, it must come down to where the poor guilty sinner lies in his ruin. He can no more take one step to heaven than he can raise himself from the earth literally, and remain suspended. A guilty sinner may say: I cannot be lower this side the grave; I am on the brink of hell. O but the grace we are trying to speak of comes lower than that! See it as set forth in the poor man who fell among thieves. The Good Samaritan came and put his arms lower, underneath. That is the grace I must have, friends; the grace of the gospel, the condescending grace of God that comes down where the poor sinner lies in his guilt and ruin. This takes in the incarnation of the eternal Son of God. God sent forth His own Son—there seems a force in that word His **own**, true, proper, real, eternal Son. God sent forth His own Son, who by His sacrifice for sin, condemned sin in the flesh. Without God incarnate, grace could not reach me. God incarnate is sweetly expressed by the mercy seat of old. "There will I meet with thee." You in your guilt, your ruin, your sinful impotence can never move an inch heavenward; so I in My grace will come down to you. It is by this glorious mystery of godliness, God manifest in the flesh, that

the condescending grace of the triune Jehovah comes down to where the sinner is. Do we not sometimes sing of this glorious coming down of the Son of God—speaking of His eternal glory—

"But lo! He leaves those heavenly forms,

The Word descends and dwells in clay;

That He may hold converse with worms,

Dressed in such feeble flesh as they."

O the grace of the incarnation of the Son of God! It brings that grace from the bosom of the eternal Jehovah right down to where the sinner is. Are we not in vital need of that grace that will come and take the whole matter in hand? And this grace is costly; it is redeeming grace; it cost the dear Son of God His life's blood. It cost Him a life of sorrow in which He endured such "contradiction of sinners against Himself."

Doubtless, many of you find it a trial to live and have to move among a world that "lieth in wickedness". Perhaps even in the family circle you are not free from the element of open worldliness; it is a trial to you. Well, if you find it such a trial to live in a world that lieth in wickedness, you find it the greatest trial of all to have within your own heart the counterpart, the principle which is the contradiction of all your sacred aspirations after holiness, the holy desires, pantings and yearnings of that principle of grace within. Then what must it have been to the holy Son of God who for thirty-three years endured such conflict? Which ever way He

turned He met sin and sinners, sin utterly repulsive to His holy soul. He lived among it all those years, though never tarnished or sullied by it. O what must it have meant to the dear Son of God!

Well, see, it was redeeming grace, grace which required a life-time's obedience, and grace which endured willingly all the shame and ignominy and suffering and grief; grace which endured a willing laying down of His sacred soul and body as an atoning sacrifice; grace that cost all that Gethsemane and Calvary mean. If you would know the real character of sin, go to Gethsemane, go to Calvary; there it stands forth in all its awful, horrid, hideous vileness and wickedness. It cost Him all that; not a groan less would do, not a sigh less would suffice, not an agony less would admit of the matter being successfully accomplished. Ah, that is the place where sin is shown forth in its real nature! Did sin cost that? It did. Were those sufferings and sorrows necessary to put it away? They were. Ah, redeeming grace! possessing infinite value and virtue! Think of this, sinner; as this is proved in your conscience by the Holy Ghost, you may be led retrospectively and prospectively. You may say: Lord, I was born a sinner, I have been a sinner from birth. I feel myself to be nothing else but a life-long sinner. Ah, but see the life-long obedience of the Saviour, the infinite virtue of His atoning blood, that swallows up a life-time's sin, as an ocean would swallow up a very small thing. Yes, it is redeeming grace of infinite value. It was the Deity of Christ joined to His hu-

manity that gave such infinite validity to His atoning work. Thus there is something that exceedeth even thy life-time's sinnership—the redeeming virtue of the cross of Christ, redeeming grace.

Again, it is sanctifying grace, friends. Wherever this grace comes and works, it teaches. "The grace of God that bringeth salvation"; I like that word "bringeth"; it is very powerful. If you bring an article, you go to it, you lay hold of it, you convey it to the place and position you desire and intend. Grace does that. It comes down to where the sinner is, takes him in hand, and carries him ultimately to eternal glory. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness . . . we should live soberly, righteously, and godly, in this present world." Yes, it is indeed sanctifying grace. "Sanctify them through Thy truth."

But it is consummating grace. Once having taken the case in hand, it will consummate that case. Is not that a wonderful thing? Is not that rich grace? "He which hath begun a good work in you will perform it until the day of Jesus Christ." "Grace all the work shall crown, through everlasting days."

It seems sometimes inconceivable that such grace should be shown to such sinners as you and I; but consummating grace will complete the work. Ah yes, I need grace all the way. If the Lord left me one step short of heaven, withdrew His grace and said: "Now you take that step, your heaven depends upon it,"—I should never get there. This will not make you live carelessly!

it will not make you think of sin cheaply. O no! sanctifying grace, as known in the power of it, will humble under its amazing riches, amazing freeness; that it should do so much for a sinner like you. It will produce repentance, and a godly life (Titus ii, 14).

"This grace wherein we stand." The Holy Ghost alone can open up that grace. Its heights and depths are only correspondingly known in any real measure, as the depths of iniquity, of depravity, of guilt in which a man lay, are opened up to him; the one stands in contrast to the other. But our text says: "By whom also we have access by faith into this grace." We have spoken of the incarnation of the Son of God as being necessary for grace to be accessible to a poor sinner. What of the access given you by faith? When the Lord the Spirit comes to a poor sinner in his guilt and ruin, He creates a new man within him, and the new man of grace has new senses. Faith is the hand, faith is the foot, faith is the ear, the eye, and so on. Now, wherever the Lord has wrought this special work and bestowed this precious grace of faith, it is when lively always moving toward the Lord Jesus; if it cannot lay hold of Him, it is feeling after Him. If it be so weak that it makes little progress, it is still hungering and yearning for Him. In all its activities, it always moves after Him, toward Him, cleaves about Him, and it is never so healthy and never so happy as when drawing out His fulness "grace for grace". This is its language—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

And the sweet discovery of the all-sufficiency, all-suitability of the Lord Jesus Christ, brings forth the exercise of faith from an empty self, reaching forth after a full Saviour.

Now there is access by faith, in a living desire. Where are our desires? I mean the desire of life in the soul? "The sluggard desireth and hath nothing." That is not a living desire. The sluggard's desire is that which the generality of men would express thus: "I hope one day matters will be all right. I hope one day I shall get to heaven." What a delusion! God deliver me and you from such an error. The living desire, because it is living, must have three things. Life must have food, life must have water, life must have rest; wherever there is life, these three things are necessary, naturally and spiritually. A living desire is not one that simply lazily (shall I say?) just passes through the mind, and there is no more attached to it. A living desire is a hungering desire, a thirsting desire, a labouring desire; it wants food, drink and rest, and knows that these are only to be found in Christ, as He is revealed in His suitability as the Saviour and Redeemer of sinners. Now, has the Lord so wrought in your souls, friends, that with the conscience bared before Him you can say from your heart: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee (or before Thee); . . . God is the strength of my heart, and my portion for ever"? The man, the woman, the youth, the maiden that can say such a word from a heart made sensible of its proved guilt and sinner-

ship, is a living soul.

And there is access in the running of the desires after Him: "access by faith" in the affections. Where do your affections run? If you are wrapped up in Pharisaic self-sufficiency and self-righteousness, then you are in love with yourself; you are like the man who went up into the temple and said: "Lord, judge me; I do this, I do that; I do not this; I do not that; and the other poor loathsome creature by me. O how much ahead I am of him!" But if you are living by faith, and the Lord has proved or is proving your sinnership, you will not be in love with yourself. O no! You will grow more and more to loath yourself until you come to where Job did when he said, "Behold, I am vile!" You will positively hate yourself. It needs grace to bring a proud sinner to that. Where do your affections run? Says the soul blessed with a little living faith, by the operation of the Holy Spirit: "Lord!" (and O there is a wealth of meaning there!) "Lord, Thou knowest all things; Thou knowest the worst about me, Thou knowest all my badness, my wickedness; but notwithstanding it all, Thou knowest that I love Thee." O that is the language of faith, the language of a living soul. It goes before the Lord, realizing that He does know the worst; yet notwithstanding still loves him with His own free love that He has shed abroad in his heart.

There is confidence in this access. Where are your confidences? Upon what are they built? The living soul says: "I must have Christ as All in all, or sink in ruin, guilt,

and thrall." Thus there is "access by faith into this grace wherein we stand"—stand acceptable and accepted in the Lord Jesus; and one day in the consummation, will stand glorified. "The ungodly shall not stand in the judgment." That does not mean they shall not appear, but it means that the ground will give way under their feet, and they will have nought upon which they can stand before the most high and holy God. The sight of the Lord upon His throne will sentence them to their eternal doom. But those who are blessed with a little of this living faith by which they find access into the grace of God, they will stand. The hand of a baby is a real hand, a living hand; its capacity is small, it is weak, its reach is very limited; but it is living. And a grain of real faith will be like that baby's hand, small and weak and limited in many ways, no doubt. But O to be a living child, with a little of this living faith! The soul that is blessed with a little "access into this grace wherein we stand", will be justified before an assembled world of angels and men. O what an assembly! Friends, you will be there, I shall be there, all mankind will be there. Then those souls blessed with rich grace, will stand justified and accepted in the Beloved.

Then at last they will stand before Him glorified: "And rejoice in hope of the glory of God." What is the glory of God? The highest glory is manifested in His dear Son as God-Man, in that wonderful, indissoluble union betwixt His divine Person and His human nature. This is the wonder of angels in heaven, and it manifests the highest, the

greatest glory of God. "Glory to God in the highest, and on earth peace, good will toward men." "And rejoice in hope." For our encouragement we have Abraham's example. Every time the dear man considered himself, the matter seemed hopeless. But we read: "He considered not his body now dead." By this precious living faith he clung to, hung upon the faithfulness of his promising God. The more you consider the dead body of your sinful self—by which I mean the principle of sin within you; not only your physical body—the less you will find of encouragement. But Abraham believed in hope against hope. We "rejoice in hope of the glory of God", all through this blessed Man by whom we have "access by faith into this grace."

A GOOD LETTER

Dear Brother Denny,

I have had a mind to write you for sometime although I do not feel worthy within myself to write to the dear saints of the Lord or to address them as brother.

I should have written you when I received my first Landmark as they have my address wrong. The Elder should be left off as I am only a lay member if one at all. My membership is at Republican church in the Pigg River Association. Elder J. P. Helms is our pastor.

I enjoy the Landmark very much and what it stands for. The experience entitled Turton's Pillar is worth the price of the paper.

Brother Denny, I remember you at the Smith River Association at Knot Church, September, 1944. On Sunday morning you introduced

service. (Here I will have to make a confession to you for what I thought.) I thought that I was not going to enjoy your preaching and I was not going to listen to you because you stood up and prayed. If I am not mistaken your text was, "And they shall all be taught of the Lord." And I want to say here, Brother Denny, that before you were through I was made willing to listen to you pray in any position. I feel that the Lord had shown me then what prayer was and I still enjoy the memory of that sermon. If I am not deceived prayer comes from the Lord to the hearts of his people in groanings that cannot be uttered and also returns to the Lord and is answered according to His blessed will for He is all power in Heaven and earth and His will is done in Heaven and among the inhabitants of earth and none can stay His hand or say why doth thou, Jehovah.

Isaiah 35:8 "And an highway shall be there and a way and it shall be called the highway of holiness." This scripture has been on my mind for sometime and sometimes it seems I can see by an eye of faith this highway of holiness. To me this is the only Lord and Saviour Jesus Christ because He is the only one that has ever lived a holy life in this world. He brought salvation and the way of holiness down to His people without the help of man for the word says He trod the winepress alone. No man can walk this highway except he be born of the spirit of God and the spirit dwelling within to lead and guide our steps in the way of righteousness for it is not in man to guide

his footsteps for it says the unclean shall not pass over it but it shall be for the wayfaring man, though fools shall not err therein. And every time that we try within ourselves we err therein for when we try to enter in of ourselves we come to the end of all that we can do. And then it is that we can witness with what Moses said to the children of Israel when they had gone to the Red Sea and Pharaoh's army behind them for they could not go forward nor backward and Moses said unto the people, Stand still and see the salvation of the Lord, and sometimes I feel that I have seen this salvation and highway of holiness for Jesus is our salvation, our holiness, our all in all both in time and eternity.

I saw a vision one time. I refer to it as a vision as it was not of this world.

I was lying on my bed trying to sleep but sleep seemed to be gone from me and I was made to meditate and wonder about things eternal and I saw as it were the side of the house moved and as far as I could see was a straight and narrow highway and on each side of this highway were the saints with their heads bowed and a circle of light around each one and at the farther end of the highway was a greater light and it was coming toward me and came into the room in front of me. It was the Lord and Saviour, Jesus Christ arrayed in glory that outshines the sun. And he waved his hands over both sides of this highway and spoke to me. And at His appointed time I will have to tell the words that were spoken to me but for some reason

best known to Him I don't feel to do so now.

Brother Denny, I don't know why I am writing to you like this. Hope I haven't worried you with this letter. If there is anything in this that you want to print you may, if not cast it aside. If I never see you again in this world of sorrow I hope to meet you around God's white throne on the sunny banks of sweet deliverance where sin and sorrow, pain and death have passed away.

Yours in hope of eternal life.

CHARLES R. BALL

**LAST LETTER FROM ELDER
LEFFERTS TO MISS MEWBORN**

Dear Elder Adams,

I am sending Elder Leffert's last letter to me as my uncle suggested that it be published as soon as possible. I think it was very generous of Elder Lefferts to share his thoughts about the Scriptures with us who do not have as much understanding about the Bible. I am grateful for the letters he has written me.

Yours in the gospel bonds,

(MISS BEULAH MEWBORN
Snow Hill, North Carolina

Dear Sister Mewborn:

You have been very good and kind to write me and let me into the secret workings of your heart and mind regarding spiritual things. Seeing I am a stranger to you and that you do not know me personally makes it all the more wonderful.

I should like to be of some help to you regarding Phillippians 1:20 but can only give you a few thoughts at this time. Bear in mind

that this letter to the church at Philippi was written while Paul was a prisoner in Rome, not knowing that he would ever see these brethren again in the flesh. In Rome, Paul preached the gospel to all and sundry who came to hear him. He was allowed, although a prisoner, to live for two years in his own hired house which gave him the open door to preach to all who came to hear him. This made some envious, even in the church and among the brethren there were some who envied Paul his position as chief of the apostles. These envious ones preached Christ in a contentious spirit thinking to add to Paul's bonds. There were other faithful brethren who preached the truth in love, these were of great comfort to Paul. But Paul was so large-hearted, so devoted to the cause of Christ that he thanked God the gospel was being preached even though some did preach it in a wrong spirit. More and more, as Paul neared the end of his life, the gospel became more and more precious to him. It engaged all his affection and all his strength. That's why he said that whether in life or death, Christ was being magnified in his body. To magnify a thing is to make it larger. Christ was being so magnified in Paul that Christ engaged his whole mind and heart more and more. As the believer grows in grace and in the knowledge of Christ, the more that person grows out of self; the more that person is taken up with contemplating Christ's person and work, and the less does our own selves take up our time and attention. I think you can see this demon-

strated in the case of your uncle, Elder Mewborn. John the Baptist said Christ must increase, but that he (John) must decrease. That's true of Paul. All of Paul's trials, afflictions and persecutions were for the furtherance of the gospel. The more he had to endure, the more the power of the truth was manifest in his life and in his preaching. Thus was Christ seen to mean more and more to Paul, and more and more was the fruit of Christ seen in his walk and words. And when it came time for Paul to depart this earthly life, Christ was magnified in his death. For it is said that Paul died a martyr in Rome. He lived as a witness for the power and truth of the gospel while he was living, and when he came to die, Christ was seen in his death. He went to death unflinchingly, counting it all joy to depart and be with Christ. Death had no terrors for him it was a friend to help him on to God.

Oh, what it would be to me if I could comply with your desire that I added the Contentnea Association. I deeply appreciate your wanting me to come, for you have no idea how unworthy I am of your sisterly consideration. But the 8th and 9th of October are our two days meeting with the churches in Fulton County, Pa., and I am under promise to attend that meeting at that time. This prohibits me from accepting your kind invitation, much to my regret. Maybe there may be a later time when I can visit some of your meetings, I hope so.

Be sure to give my love to your uncle, Elder Mewborn, and tell him I hope it may be with him as it

was with Paul, that Christ may be magnified in him whether in life or in death. The victory is His and He has made us to share freely in the fruits of His victory over sin and death and hell.

With Christian love to you in the truth as revealed from God through Christ our Lord. I am, I hope,

Your brother,
H. H. LEFFERTS

A GOOD LETTER

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

My Dear old Friend,

I received your card yesterday. Also the good Landmarks up to date September 1, 1949. I have been reading this fine paper since October 1, 1901. I find good letters up to this date, September 1, 1949, from many of the little children of the blessed Lord. Also the obituary of Sister Bettie Mizelle, who died January 28, 1949. She was a member of my church, Mt. Zion, in Halifax County N. C. Well, I hope you will be at our association at Kehukee church October the first Saturday and Sunday after. Well, I will close. Wife joins me in best wishes that the Lord may bless you and all his little ones.

Yours in hope,

D. E. MIZELLE
Palmyra, N. C.
Route 1

CRACKED HER KNEE BONE

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

Dear Sir,

I am sending post office money order to pay for Zion's Landmark for Flave Kennedy, Pink Hill, N.

C., for another year.

My wife fell six weeks ago and the doctor said cracked her knee bone but she can walk a little with crutches. I'm doing this that my brethren and friends may know.

Thank you.

ELDER E. F. POLLARD
Jacksonville, N. C.

THANKS TO ELDER ADAMS

Elder T. Floyd Adams associate Editor of Zion's Landmark has returned from a visit to Louisiana and Texas. While away Elder Adams secured many subscriptions and renewals. Also the following donated to the Landmark fund for those unable to pay.

A. O. McLeod, McLeod, Texas,
\$100.

J. H. Day, Tucson, Arizona, \$100.

ENJOYS THE LANDMARK

Dear Sir,

I received your card and appreciate the reminder of my Landmark subscription being due because I would hate to miss a single copy. Not being able to attend church much more than about once a month it sure means a great deal to me.

Please find enclosed \$2.00 to renew my subscription until July, 1950.

Sincerely,
MRS. HELEN SMITH
Route 4, Box 158
Kinston, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXII

NO. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

NOV. 1, 1949

PEACE

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid. John 14:27. These are the words of Him who spake as man never spake. He was talking about peace, something the world knows nothing about. Love, joy and peace require no law to regulate them, for they are above law. People who do not love cannot have peace, for we must love others good enough to make the necessary sacrifice that will insure peace; and if we make a peace without love for others, it is only a scrap of paper, for love only will bind us to keep the peace we have subscribed to.

Nations could live in peace were it not for a few who are in authority and have the ambition to rule the world. True Christians pray and work for peace everywhere, all Bible writers exhorted the brethren

to live in peace. Everybody could have peace if they wanted it bad enough to make the necessary sacrifice of feelings and other things in order to have it; but Paul says they will will be lovers of themselves, which makes them disorderly and the enemies to peace. I do not think we should sacrifice principles, but our ambition to have everything just as we want it.

Our Saviour's peace passes all understanding, is not the price of our labors, but the gift of God should be labored in that brotherly love may continue, and that we may have the mystery of the spirit in the bond of peace.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God." Philippians 2:3-6.

If this exhortation was always heeded we would have more peace and less strife. And if you take all things that are done through strife and vainglory out of the works of men you will see but little left to have to do. When people are moved by love there is no place found for strife and peace is the result.

All should remember there is nothing but peace in that world we are going to, no lies, no hatred, nor strife will be found there; and if we fail to forgive others, we have no promise that our Heavenly Father will forgive us.

B. S. COWIN

MEDITATION ON THE POOR AND NEEDY

"When the poor and needy seek water and there is none and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 41: 17.

Who are the poor and needy spoken of in the above text? Can it be the people that have no earthly possessions so far as this world's goods are concerned? My answer is no; for a person may possess many thousands of dollars, yet be just as poor, hungry and thirsty as a person that does not possess a penny.

I once read a man's experience, who traveled in the far east; and while going up the river Nile, he would purchase supplies for himself and the boat's crew at each city or town to last until they reached the next city; but finally they came to a town where there was nothing to purchase, notwithstanding the fact that he had plenty of money to make the purchase. This experience brought him to the knowledge of the fact that he was on a level with all the poor people in that country.

Joseph's brethern had money to offer for corn down in Egypt, but their money had no value in purchasing the corn, for the great storehouses of Egypt are filled with food for the children of Israel, that cannot be purchased with such things as silver or gold. In my humble judgment, the poor and needy that is referred to in the text, are the ones that the old prophet, Zephaniah spoke of: "I will also leave in the midst of thee an affected and poor people, and they shall trust in

the name of the Lord." Zeph. 3:12; and the reason they trust in the Lord is because there is no other refuge, and they are made to realize it.

As they look back to the places where they once drank from the rivers, fountains and springs, where they once satisfied their thirst, they are all dried up and to go forward, backward, to the right or left, there is no water to satisfy, where we once found drink there is none and out tongue fails for thirst. Then it is that the promises of our God are manifested and His promises are made sure. "And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons where each lay shall be grass with reeds and rushes." Isaiah 35:7. The apostle Paul adds his testimony by saying, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

When the children of Israel were led out of the Egyptian bondage, and were delivered from their enemies by going through the Red Sea, they became hungry and thirsty, for there was no food to eat nor water to drink. We here see another clear demonstration and fulfilment of God's promise in the following scripture, "When the poor and needy seek water and find none and their tongue fail for thirst, I the Lord will hear them." He said to Moses, "Take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes and it shall give forth his water, and thou shalt bring to them water

out of the rock; so thou shalt give the congregation and their beast drink." Num. 20:8. "And Moses lifted up his hand and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank and the beasts also." Num. 20:11.

In the 10th chapter of I Cor. Paul refers to this great miracle in speaking of our fathers, "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." I Cor. 10:4. In the Saviour's sermon on the mount, He again verified His promise to the hungry and thirsty, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

Dear Reader, you may perhaps feel that you do not question as to whether or not these promises are meant for the children of God, but each of you question as to whether or not they reach your case. You likely say, "Am I included in that number and are these promises meant for me? Let us go back and see if our experience compares favorably with that of Naomi who said, "I went out full, and the Lord hath brought me home empty." Ruth 1:21. She suffered the loss of her husband (didn't you?), she lost her two sons and all of her earthly possessions in the land of Moab, she was reduced to poverty and is now included with the "poor and needy." Did you not loose your earthly possessions (your goodly store of good works) and become poor and needy? But remember there was a mighty man of wealth, a near kinsman, Boaz, who came to

their rescue, who had the necessary provisions ready for her and Ruth. Has this near kinsman, this mighty man of wealth revealed himself to you? has he said to you as Boaz did to Ruth, "When thou art athirst go unto the vessel and drink of that which the young men have drawn." Ruth 2:9. This vessel which Ruth drank from is likely a type of the earthen vessel which the Apostle Paul spoke of, "We have this treasure in an earthen vessel." Jesus said to the woman of Samaria, "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. Has this water ever sprung up in you? and have you been blessed (for a few moments) to say as David, "The Lord is my shepherd, I shall not want"? If so, you were then full of this living water (Jesus) which is the great love of God that flows so sweetly into our souls, we can again witness with David when he said, "Bless the Lord, oh my soul and all that is within me, bless his holy name." "His mercy endureth forever."

Humbly submitted
T. F. ADAMS

IN MEMORY OF DEACON R. L. SNEAD

Our Heavenly Father who knows our frame and remembers that we are dust, and watches over us by day and by night, has called from our midst our oldest member, and Deacon of twenty years service. Therefore, Reidsville Primitive Baptist church wishes to recall some of the characteristics and services of his life. He was born on March 15, 1894, the oldest child of William A. and Sallie Combs Snead.

On Saturday before the second Sunday in April 1903, he united with the church at Wolf Island and was baptised a month later. He joined Reidsville church by letter

from Wolf Island at the November meeting, 1917.

At the June meeting, 1929 he was ordained deacon, with the usual ordination ceremonies, Brother E. R. Harris acting as spokesman for the church. At the death of Brother Harris, Brother Snead was left as the oldest deacon. He was attentive to the needs of the church, and was present at the meetings whenever it was reasonably possible for him to attend.

He was firm in his beliefs, loyal to his friends and faithful to all duties he undertook.

He died at Nag's Head, N. C. at 11:15 in the morning of July 14, 1949 and was buried in Lawson cemetery, Leaksville on July 16, his pastor, Elder O. J. Denny conducting the service.

Survivors are his wife, Anna Hall Snead, two sons, P. E. Snead of Charlotte, N. C., and H. L. Snead of Alexandria, Va., one brother, W. L. Snead, Stoneville, N. C., two sisters, Mrs. P. B. Wright, Madison, N. C., and Mrs. M. F. Pratt, Rockville, Md. A brother preceded him in death by about three weeks.

Brother and Sister Snead were blessed to enjoy the declining years of his life in quiet surroundings on Grassy Springs Farm, Stoneville, N. C., Route 1.

Ordered by the Church that a copy of this memorial be placed on our records, one sent to the family, and one to Zion's Landmark for publication.

O. J. DENNY, Pastor
KATE D. WILLIAMS, Clerk

August 20, 1949.

IN MEMORIAM

In loving memory of our dear sister, Rhoda Woodard, who was born September 5, 1871, and was the daughter of William Charles and Nancy Warren Russ.

She united with the church at Hayes Swamp Saturday before the fourth Sunday in August, 1936, and was baptised by her pastor, Elder B. S. Cowin.

Her husband preceded her to the grave several years ago. She spent the latter part of her life with her children. We know that the memory of our dear sister will linger long in the hearts of all that knew her. We feel that the church has lost a loving and faithful member, always present until ill health took her.

We pray heaven's blessings to abide with Sister Woodard's daughters who were so very kind and attentive to her during her sickness and death. May God

bless each and every one of them. She leaves to mourn her loss three daughters, one brother and one sister. Sister Woodard died August 15, 1949, and her funeral was conducted the following day by Elder A. B. Ayers. Her body was laid to rest in the family cemetery.

NOAH TMOMAS TICE, Committee

RESOLUTIONS OF RESPECT

On August 9, 1949 God saw fit to remove from our midst our much beloved sister, Mrs. Beulah B. Robinson who was born May 15, 1874.

She united with the Hunting Quarter Primitive Baptist church on Saturday before the second Sunday in September 1905 and remained a faithful member until her death.

Her funeral was conducted by Elder W. C. Edwards, assisted by the Rev. W. N. Mitchell. She was then laid to rest to await the resurrection morn and the coming of the Lord.

Therefore, be it resolved that it may be our sincere desire that He will reconcile us and all the family to His holy will, feeling that we have lost a true and faithful member and the family a devoted mother, but that our loss is her eternal gain.

That a copy of these resolutions be sent to Old Faith Contender, one to Zion's Landmark, one to the family and one placed on our church book.

Done by order of conference assembled this Saturday before third Sunday in August, 1949.

ELDER S. GRAY, Mod.
J. D. SMITH, C. C.

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the church at Bethsaida on the fifth Sunday and Saturday before in October, 1949. The church is about two miles from Benson, N. C. All lovers of the truth are invited to attend.

ELDER T. C. JOHNSON, Mod.
BRO. W. V. BLACKMON, Union
Clerk
ALONZA BARFOOT, Clerk

LOWER COUNTRY LINE UNION

Lower Country Line Union meets Saturday before fifth Sunday in October 1949. Place—Mount Lebeon Church

Clyde Sutterfield
Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

NOVEMBER 15, 1949

NO. 1

PSALM 74

O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

Lift up thy feet unto the perpetual desolations: even all that the enemy hath done wickedly in the sanctuary.

Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have cast fire into thy sanctuary; they have defiled by casting down the dwelling place of thy name to the ground.

They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long.

O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

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

ASSOCIATE EDITORS

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

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

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

LETTER FROM BRO. C. W. VASS

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sir,

The following name is a renewal for the Landmark. Also an enclosing a letter from Bro. C. W. Vass, written by Sister Irene Manning. He requests it to be published in the Landmark if you have space. She is a very worthy person and a patient in T. B. Sanitorium for three years.

I do hope you will see fit to publish same.

* Yours truly,

R. B. DENSON

William Lowry, Hickory, Va.
(renewal) \$2.00. Enclosing check for \$1.50.

Dear Brother Vass,

Just a few words this morning to say how very much I enjoyed your visit with me last Saturday, especially the distance you had to travel. Just one of those things God willed and purposed as is every good thought and deed given us to benefit our brethren and sisters, for your words were that to me. I hesitate to write to you about God's mercies to His own for I feel you have so much more insight into His precious word than I, if He's given me any vision at all, of these treasures reserved for His own. I fear I'm just a babe in need of milk rather than strong meat as He has

blessed you, but then we each are granted those talents God purposed for us, each necessary in the complete body which He tells us is made up of many parts or duties some as listners, others as His servants called to comfort and inspire the flock. I feel with all my heart that is His purpose with you as I told Elder Denson in writing this week. Your dream or vision you spoke of has been much in my mind this week. I'm sure the Father has given you the answer or interpretation rather, but I'd like to tell you of my thoughts of some worthless though they may be. To me the beasts are the temptations of this world besetting you on every side to try to prevent your following the directions of God in your heart or rather God permitting Satan to test you as was our Saviour, but God is ever near to put Satan in the background when the struggle becomes too difficult for He never permits more than we can bear. There is a comfort even in the trials and tribulations whether of mind or body, for then He reveals Himself to us in many ways to sustain us. But to continue the prayers of the righteous availeth much, at His time when He has seasoned you to that point to do His bidding in those things purposed for you before the world was. He will then bring you to the realization of that wonderful peace presented to you in the vision, only for

a time though, as I have so often heard the Elders speak of, those times are the sustaining power over many depressions. The depressions are needful, too, to keep us ever humble to His will. May you soon realize that peace so desirable to us all who hope to have a hope in Him. I'm afraid I've written much on a subject I know nothing of, yet I have often thought of the task as well as a joy to minister to the elect.

Mom and Robert were out last night. They were both fine. Mom was preparing to go by bus to Williamston tomorrow to the union. I know you all will have a feast of good things. I'll be with you in thought and spirit though this sinful body isn't able just now. They have been having a little difficulty adjusting the insulin since the infection is clearing up but it just takes time. It's encouraging though, for when the insulin begins to drop I feel the chest is better. Sometimes it's hard to find good in the afflictions of the body yet if we look hard enough it's there. If what I feel was the will of God in this illness of mine, it's worth every minute of it, but we now live in hope, then we'll understand. The sweet fellowship of the brethren, in spite of my weaknesses has been a wonderful comfort to me here. The love of the brethren is the strongest evidence I have, if indeed I am included in that select number, to sustain that valued hope in a better world.

I've written much more than was my intention. That's the trouble when I attempt to write to you of the church I ramble on in my weak way. If there is a good word or thought to encourage you it is of

the Father and not of this weak vessel of mercy as I hope to be. Remember us here when blessed with the spirit of prayer.

Your sister in Christ, I hope.

IRENE MANNING

TALITHA CUMI

Jesus had been about His Father's work, healing and restoring. When He had come over the sea to Capernaum "much people gathered unto Him." "There cometh one of the rulers of the synagogue, Jairus by name—and fell at His feet." The name Jairus means "He enlightens." Although Jairus was a ruler of the synagogue, and of the Pharisees, one of those to whom Jesus said "the publicans and the harlots go into the kingdom of God before you," yet he came to Jesus and humbled himself for he "fell at the feet" and he was favored in his request. The Scripture says "He besought Him greatly, saying, My little daughter lieth at the point of death." His was a most urgent case, and he besought Jesus greatly! He besought Him to come quickly lest his daughter die.

"And Jesus went with him." What beautiful words are those! Those simple words speak peace and comfort to the very soul. There is omnipotent power; there is close assistance and guidance and directing; there is close communion and peace and comfort and love! Jesus went with His disciples unto the village Emmaus; they couldn't go to or with Him, He had to come to them and go with them, and unfold the Scriptures to them; and break the bread (word of life—his body) and bless it to them! So here Jesus

had to go with Jairus, Jairus could not go with Jesus, nor go alone, for he had tried that before now, and to no avail, for his daughter lay a dying. Jairus felt that his prayer was being answered when the Lord went with him; and in his heart, he was, no doubt, impatiently hurrying the Lord to pass on through the throng of people; to rush on to the sick daughter lest she die before he arrived, and the cause would be in vain.

Jairus had told the Lord (1) to come (2) and lay thy hands on her (3) and she shall be healed and she shall live. Jairus had told the Lord (yes, by faith) just what to do. Suppose the Lord had done just as Jairus told him; would all of the glory have gone to God the Father, or would some of it have been retained by Jairus in his own heart? Shall man tell God, or even ask God to do something, and also tell Him how to do it? Who hath been His help, or his counsellor?

As Jesus passed through the throng of people, and as Jairus would have hurried Him on, a woman touched the hem of His garment and was healed of her plague. Jesus hesitated and turned to inquire of the person who touched him. Now as Jesus tarried, and spoke with the woman, Jairus was led into greater and deeper distresses and afflictions of mind than ever. Then came one of his servants saying, "Thy daughter is dead; why troubleth thou the Master any further?" Here was the death-blow to the hope of Jairus; now it was too late; now nothing could be done, for she was dead already! O why, could not the Master have attended first to

this most urgent case and left the less urgent case for a later time? Why could not the Master have saved his daughter? Why did the Master start with him, and seem to answer his prayer to come, and yet left him in utmost despair and without any hope of further assistance? Why trouble the Master any further?

Yes, it was faith that caused Jairus to go to Jesus; "Twas He (Jesus) who taught me thus to pray." It was Jesus who "went with him"; yet He had tarried until it was now too late! The daughter was dead!

Indeed, Jairus was led into the deepest distress and despair! Jairus was now in the way to receive the blessings that he had prayed for; he was in the way to see the infinite power of God. Why this way? That the glory of God might be made manifest to all men. Was the impotent man at the pool of Bethesda healed by being put into the waters as he expected? John 12:30 "This voice came not because of me, but for your sakes." John 9:3, "The child was born blind, not because of the sins of the parents, but that the works of God should be made manifest in him" through the healing. Why did Jesus allow Lazarus to die before he came unto him? Jesus loved Lazarus, so why did He tarry until he had died and all were weeping for him? Jesus said (John 11:14) "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe. . ." Yes, that the glory of God might be made manifest!

When Jesus heard the words of the servant to Jairus, He said "Be not afraid, only believe." Then Je-

sus continued his journey to the house of the ruler of the synagogue, suffering no man to follow Him save His disciples. What questions and doubts and fears filled the heart and mind of Jairus! Why could He not have put the crowd by and suffered them not to hinder Him, before his daughter had died and before it was too late to save her life? Why did He have to tarry? What is the use of going on now? What could possibly be done now after she is already dead? If He couldn't come in time to save her life, would He now come to comfort the family?

Jesus came. He found them weeping. He said the "damsel is not dead, but sleepeth." "And they laughed Him to scorn." Here we see not only doubt, but actual denial. They denied His statement to the extent that they labeled it as scorn and folly and foolish talk! They knew that the daughter was dead; they knew that nothing more could be done for her; they knew that Jesus could do nothing; they denied His power and His ability to do all things; they never believed that there was nothing too difficult for Him! They laughed at Him., they laughed Him to scorn. Does not the world do the same thing today? Do they not laugh the truth to scorn? Ridiculous, preposterous, impossible!

"But when He had put them all out"; notice also, that he suffered no man to follow Him except Peter, and James and John—His disciples. No man but those of God's chosen vessels, shall ever see and witness the great mysteries of God and Godliness! "And he charged them

straitly that no man should know it"; can any man, or has any man at any time told another of the mystery of Godliness? No, God alone speaks that mystery into the hearts of His.

Yes, when He had put them all out, He took the damsel by the hand and said, Talitha cumi! Damsel, I say unto thee, Arise! Then, they that denied, they that doubted, they were astonished and with a great astonishment! Jairus' prayer was answered; his daughter lived, and was whole. Jairus had doubted, but now he saw and was astonished.

O may He say unto the deadness in the souls of all of His little ones "Talitha cumi." Arise, dead soul and live and praise God for all of His mercies and loving kindnesses; and may all of the honor and praise and glory and dominion be His forever. Amen.

A. D. ALSTON

COMMENTS UPON ROMANS

Dear Landmark Readers,

Just a few comments upon Romans, 11th chapter, and more specifically the latter part of the chapter. Paul here is defending the uncastoff position of the Gentiles, and showing exclusive of boasting on their part, they have a rich and abiding hope awaiting them, dependent of course upon the judgment of God, concluding a part of his analysis of reasoning this great mystery. He assures in the 26th verse all Israel shall be saved, as it is written, the reason he gives for this, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob, and when ungodliness is turned away from Is-

rael, as a matter of fact by the deliverer. Jesus, then it is that Godliness puts in its appearance. Please note that godliness and ungodliness does not dwell together, for light has no fellowship with darkness at all, but the subject is helpless on his part to turn away darkness, or either turn himself away from darkness, so also the subject is helpless to turn away from ungodliness. It either turn himself to godliness. It is as Paul put it, dependent wholly upon the deliverer, which deliverer is Jesus, and the deliverer, remember, is not creating, but only delivering a product already created. In this case the application is upon Israel, in regards to all of her sins. Delivering and freeing Israel was the official business of the deliverer, for says he, this is my covenant unto them, when I shall take away their sins. Now the taking away the sins of Israel was obligatory on the part of Jesus, based upon this covenant made of God in eternity. Just how well Jesus performed in that respect is witnessed in the hearts of the people of God from time to time by the Holy Spirit of God, bearing witness with our spirit that we are the Sons of God, heirs of God and joint heirs with Christ, though all Israel has not yet been brought to witness the seal of the signature of the great God in their hearts, for Paul says concerning the gospel they are enemies for your sakes. I gather from this that for the sake of the Church of Jesus Christ and all concerned, it is best that all do not be brought to a fullness of the work of this covenant, and in respect to this covenant the reservation of God is made, for the

sake of the gospel, and for the sake of those who love and know the joyful sound of the gospel, but as touching the election all Israel is beloved for the sake of God, but remember this is just touching the election for the fulness of the election comprehends all saints.

For the election of God secured the salvation of all Israel, and all Israel is saved with an everlasting salvation, and the coming forth of Jesus in the interest and in the behalf of all Israel was as much the election of God, as the delivering them back to God without spot or wrinkle or any such thing, through his meritorious blood. Thus we gather the election of God secured for time and eternity a complete salvation in Jesus Christ for all Israel, supported by the determined will of God, to save his people with an everlasting salvation, and reserved unto himself to make this known unto whomsoever he will, alone by revealing his son unto them the chieftest among ten thousand and all together lovelly.

There is much said all along concerning repentance, and the necessity of it, so much so repentance is often looked upon as voluntary necessity. Paul refutes such an idea by telling us the gifts and calling of God are without repentance, that is the gifts and calling are clear away from repentance that is, the subject receives the gifts of God and calling of God prior to and exclusive of repentance. What are some of the gifts of God? First, privilege me to say men do not feel destitute and wayward and all undone by choice, men do not recognize a lost state of themselves by choice, men do not

feel to be nothing and less by choice, men do not feel that all of their righteousness are as filthy rags by choice. I suggest that the above mentioned elements that come into our life uninvited, all of which and many more equivalent to them which the penitent child of grace is so well acquainted with, are only some of the gifts of God prior to repentance. Now the calling of God is holy, and also high above all beggerly elements, the sweetest words ever heard by a penitent heard, come unto me all ye that labor. Ah, call me away from flesh and sense, one sovereign word can call me thence. If a call from God accompanied by his gifts, is not enough to produce genuine repentance, it is a dead moral certainty that arminianism with all its elements poured into and around a poor all sinner's heart will not produce it. Thus I agree with Paul the gifts and calling of God are without repentance. To the church at Rome now Paul states, ye have not in times past believed God, yet have now obtained mercy through their unbelief. Even so have these also not believed now, that through your mercy they also may obtain mercy. Thus we conclude with Paul that God hath concluded them all in unbelief, that he might have mercy upon all. So it is clear to see here that salvation is not hinged upon belief neither upon unbelief, when we approach the identity of an heir with God, but it is all hinged alone upon the mercy of God, having mercy upon whom he will have mercy and hardening whomsoever he will, so they who know God in the forgiveness and pardon

of all their sins, original and omission and commission must and are happy so to do, credit it all to the mercy of God. So conscious are they that all avenues for their escape having been sought and condemnation still resting against them as a condemned sinner before God, the vilest of the vile are only full of unspeakable joy, inexpressable joy, over the eternal purpose of God, which purpose God secured for them in Christ Jesus, that they be blessed of God to throw themselves wholly and exclusively for time and eternity upon the mercy of God, the depths of the riches both of wisdom and knowledge of God are unfathomable here, his judgments cannot be searched out, as to how, neither why for his ways in these matters are past with us, there we cannot find them out. All these things were purposed of God before the earth was, or man was formed of the dust of same.

For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? Evidently here it was Jesus Christ who was recompensed of God, all the heirs of God being chosen in Jesus Christ, thus we gather all the heirs were in the giving in Jesus Christ, and also received their recompense of reward in Jesus Christ, so that it redounds to the great glory of God, in his sweet memory of poor contrite sinners, all of which and millions more his great and good name be praised.

Submitted in great love for all of you.

ELDER F. A. COLLINS
Hartford, Alabama

THE ARK

"Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground." Genesis 8:8.

Noah sent forth a dove out of the ark! God had instructed Noah to build the ark. He built the ark according to the pattern given him by the Lord. Noah and his wife and his sons and their wives all went into the ark, all the beasts and creeping things upon the earth and fowls of the air were taken into the ark, of the unclean in pairs, male and female, showing forth God's providence in taking care of humanity from a standpoint of the earthly kingdom, also the clean fowl and animals in seven pairs, showing the complete and full perfection in God's salvation, justification and glorification of his people in the spiritual kingdom. After Noah and his wife, his sons and their wives and all beasts and creeping things and fowls were in the ark, God shut them in and they were completely safe in God's covenant. The rains fell upon the earth until all was covered with water and the ark rested upon Mt. Ararat, the highest peak on the face of the earth.

Though the sons of God had taken unto themselves the daughters of men and corrupted themselves so grossly that God destroyed all humanity except the eight souls of Noah's family; he did preserve these people and all that went into the ark. God in his wisdom and power in taking care of the church has so divinely arranged that all of the members of the body shall come forth into being and shall be pre-

served in time, to the time of the visitation of his spirit, to quicken and make alive in Christ Jesus the Lord to be saved by his blood and be preserved by his spirit according to his purpose and grace which was given us in Christ Jesus before the world was. Not only did God prepare Mt. Ararat for the ark to rest upon, but prepared the material to build the ark and Noah to build the ark according to the instructions given him and it all served his purpose. When the number of days had come for Noah to send forth the dove from the ark afterwards returning without evidence of the waters assuaging, he then waited seven days when the dove again went forth. This time returning with an olive leaf in her mouth which was evidence the waters were assuaging. The third time she went forth from the ark she did not return but found land whereon to place the sole of her foot. Oh, encouraging news to Noah; the dry land had appeared. How much like our experience here in time. So often we feel surely destruction has come and there is no way of escape but Mt. Ararat is still in place, the ark to rest there and in fulness of days the dove will be sent forth from the ark, though she may return the first time not bringing comfort, as she goes forth the second and third time there is comfort and peace assured, for he who has delivered does deliver and in whom we trust will yet deliver. So as we are brought to our wits end and are ready to give up, it is then that by the presence of the Holy Spirit we petition unto God and sooner or later he hears our cry and for some

time we can go on rejoicing. I feel this is true with us as individuals, as the church at the different places and as associations, though we can't understand it. It makes us to know we are but men, and if sons of God, so subject to take unto us the daughters of men, when destruction follows and were it not for the ark of the covenant of God the Father and the Son and the dove, the Holy Ghost to preserve us and enable us to preserve, all would be destruction forever, but thanks be unto God who gives us the victory through our Lord and Saviour Jesus Christ.

So we have the promise, I will be with you in the sixth trouble, will not forsake you in the seventh, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

I will say again that mountain is still in place for the ark to rest upon, when the days are accomplished for the dove to go forth she will go, thereby establishing the truth the waters have assuaged.

I feel assured that as this spirit guides the editors and others who contribute to the pages of the Landmark there is comfort and joy to the children of God.

With love,
ELDER L. A. JOHNSON
Benson, N. C.

**BEHOLD THE LAMB OF GOD
WHICH TAKETH AWAY THE
SIN OF THE WORLD**

By A. C. OWENS

As I attempt to write this article as well as all others, I am fully conscious of the fact that it may go down in church history as a permanent record of my theory of the

Christian religion. Hence it may be read in future years by my own children or by yours. Therefore, I would like to write in a plain, simple way, so that everyone who takes time to read it may be able to understand my conception of the word "Christianity." In other words, I would like to write or speak just as if it were my last one.

There is no speaker or writer who has ever been or ever will be held responsible by God for whether or not anyone believes the true gospel. But they are accountable to Him as to whether they set forth the true gospel as it is so plainly taught in the Bible. We should never, no never read the Bible for the purpose of just an argument, for if we do then all that we have accomplished is that we have contributed to more confusion.

We just as well become reconciled to the fact that there are many mysteries in the Bible, mysteries which we will never be able to thoroughly understand. When I advance one mysterious understanding upon certain scriptures, and you another, and some other person another, our hearers or readers are then left in a state of confusion, so that no ones knows just what to believe.

Therefore, the real truth of the gospel as pertaining to our salvation is not a mystery. It is taught very plainly that "Ye must be born again." And you certainly do have some knowledge as to when and how that takes place. It simply means that something has entered into your heart and made you feel that you are a poor sinner. It gives you a realization of your sinful

condition of your lost condition, of your helpless condition. You, therefore, reach the point where you realize that your help must come from the Great God above. You then are not any longer looking to man, for you know too well that man cannot satisfy the longings of your soul. And, brethren, this is the sole prerequisite for coming to Christ for salvation.

You are then made to understand that "Flesh and blood did not reveal these things unto you but the Father in heaven." After these things have entered into your heart, you then can say with Paul, "Lord, what will Thou have me do?" Your chief desire will be to learn more about His will. You will have a burning desire to live closer and closer to Him each and every day as you grow older. You will not, however, always be able to walk the straight and narrow way. You will often fall by the wayside. In other words, you will do many things that will make you wonder and wonder why you did such things. But you will always rise from the fall praying to your God to forgive you. You will always pray to Him for more of His grace to sustain you.

Hence, it is of vital importance that all of God's children refrain from participating in the things of this world which destroy both body and soul, and begin to cry out against those things which are leading many, yea, many of the children of God down into the gulleys. O, what a great day we could have in which to rear our children if only those who call themselves His children could be blessed to go back to

the Cross, back there where they could once again catch a fresh view of just what that Cross means to them.

O the days now that I am made to grieve because I, too, have wandered too far away from that Cross. I know now that I have missed a great deal of God's glory and all because I failed to heed the plain, simple teachings of His word. So, I say to those who are living in close touch with God, to those who are resting near-by the Cross, to you I say that you are feasting upon something that the others are not, and they never will until they too go back and start all over again.

If it were in my power today, I would point you to the Lamb of God which taketh away the sin of the world. But I know that it is beyond my power. I can't do that, but I can beg the young men and young women, boys and girls, to study God's Word and follow His teachings. Keep yourselves unspotted from the world. If you have had the kind of experience that I have endeavored to describe herein, then I say to you, "Come, ye weary heavy laden, bruised and mangled by the fall; if ye tarry till you are better, you will never come at all."

Can't you then cry out with me this day and say, "Lord, my sins they are many like the sands of the sea, but thy blood, O my Saviour, is sufficient for me."

Someone has said, "You are living in a world today that is full of trouble. You are unable to take care of yourself in life, much less will you be able to do so in death. Your soul is menaced from every side. On every hand are dangers and pit-

falls. The world, the flesh, and the devil are all combined against you; they are too much for your strength." But, my brethren, I point you to the One and only one who can bring to your soul peace and joy. He is the Beacon Light amid the darkness. He is the Harbour of shelter from all storms. He is the blessed Canopy which protects from all the fiery darts of the evil one. He is the refuge from the gales of life and from the terrors of death. He is the heart's true Haven.

To those of our good friends who are lying upon their beds of affliction today, let me say that it is my sincere prayer that our God will bless you to look up through all the darkness of the hour and behold the true significance of the Lamb of God hanging there upon the cross, dying for every one who ever has or ever will feel the need of his sustaining grace.

My brethren, be ye steadfast, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. My sincere prayer is that God may yet see fit to give us all light to see the true significance of our Saviour on the Cross. And if we could only be blessed to do so, then never again would we have any desire to reach out trying to find flaws or technicalities in phrases used by others. Then it is, my friends, that peace among all of God's children would become a reality instead of just an empty phrase.

LOVES GOD'S PEOPLE

Dear Brother Swanner
and Sister Cayce,

I have been so wonderfully bless-

ed this spring and summer in having the sweet pleasure of attending good meetings, and meeting with so many good, dear, believing people; also we have been having good meetings at our home church. We have had some visiting preachers with us. Elder R. J. Townsend, wife and little daughter and Brother Edward Blair. We enjoyed having these good people come among us; and we enjoyed the sweet gospel they preached so ably. We hope they feel our little church is striving to serve, worship and honor the dear name of Jesus, and that they will want to visit us again in the near future! The sweet privilege of meeting together at the Lord's house is the greatest and sweetest privilege granted by the Saviour to poor, believing people, while they travel the rugged road of life.

Our last meeting, at our home church, our dear pastor was so wonderfully blessed with light and liberty. It seemed we could feel the sweet approval of dear Jesus smiling on the little congregation gathered there to worship and adore the God we love. We were made to rejoice in our hearts, and sing praises to Him that rules all things well! To sit in heavenly places is a glorious privilege to the children of God. When we are enabled by the Holy Spirit of God, to forget all our earthly cares and rejoice in the heavenly light of a Saviour's love, we are in a heavenly place! Then we can feel the sweet presence of the blessed Saviour; and our hearts are made to overflow with the sunlight of His love. We are made to know the promise of Jesus is true! That where two or three are "gath-

ered together in my name, I will be in the midst."

I cannot remember when first I began to love the dear old church. All my life, the church has been the most sacred and the sweetest place on earth. To this little church we children made our way together with our dear mother and father each meeting day and sat in solemn obedience to their command, as they tried to worship the God they loved and honored. This church grows more precious as we grow older. In her little graveyard our dear parents are buried—resting in peace, asleep in Jesus, waiting the call of blessed Jesus to awaken them, and change their corrupt bodies to one like unto His and to ever be with the Lord. The same sweet voice that called them unto a life and light in Christ, will call us from the tomb and to our eternal home! I feel if our parents could suddenly appear in our midst, as we are endeavoring to worship the God we love, they would smile on us approvingly. They taught us to respect the dear old church. They could not teach us to love the Lord; for, this love must come down from the Lord, shed abroad in our hearts; for we love Him because He first loved us. We love our natural parents because they first loved us. Through the love we have for them, because we are their children, we honor and obey them. Just so with our heavenly Father; He made us to be His children, and with love and kindness draws us unto Him, and we love and obey Him. How sweet the thought! The sweet voice that called my precious parents to a life in Christ, will call

them home some blessed day. We hope on that great Resurrection Morn the same Voice that will call our sweet mother and father to ever be with the Lord, will also call these poor bodies of their children, and we will be together with those we love, and with our dear Saviour to ever sing praises around God's great white throne! There will be no pain or suffering and all tears will be wiped from our eyes.

How I love to think on these things! I love to read the holy Word of God. I love to read of the sweet promises and mercy of a blessed Saviour, that died to redeem poor sinners like me. I love the church of God. I love to meet with His dear people. I love to hear the dear name of Jesus spoken of. I love the conversation of the saints, if not deceived within my poor self. I love trying to live and walk in the way of the Lord, to the best of my understanding of His commandments. I love the home I have in the church. I love the assembling of ourselves together in the house of the Lord. I love the sweet old songs they sing. I love being brought down on my knees in humble prayer to the Lord, if indeed I pray. I love all the sweet gospel messages I have been the recipient of. I love all the good writings of our grand old paper, The Primitive Baptist. I love each writer, I hope in the right way for Christ's sake. I pray that all the staff of the dear old paper and the many writers may long continue in the good work of honoring the Lord and to the comfort of God's dear children. I need the prayers of all.

MRS. MINNIE SPRUILL
From The Primitive Baptist.

BROTHERHOOD OF GOD'S CHILDREN

Dear People,

For some cause it has been on my mind to write unto you and these words seem to be in my mind. What is the brotherhood of God's children? I realize that without understanding from above, and without the manifestation of God's power through his son, and spirit this will all be in vain. But I hope he will enable me to write that which will comfort his children, and that which is truth, and sound doctrine. Now when we think about the brotherhood of all God's children we think about it first here on earth. Our first experience is that when we saw the beauty of it we desired the fellowship of the brethren and sisters, but we found we felt unworthy and that we could not afford to offer ourselves to the church, because we realized that we were sinners, and that they were good people. We went along in this way until we were drawn to the church by the very manifestation of God's power and to our surprise they received us. Why? Because they saw that humble look on our faces, and why did we have that humble look on our faces? Because Christ Jesus is born in his children a hope of immortal glory and he works in them both to will and to do. So if he works in one and brings him to the church he works in the church and they are as one in him so they are brother and sister in Christ for he has paid the price for them with his own blood, and is under promise to the Father to present God's children to the Father without the loss of one.

God has said he would not leave himself without a witness here on earth. That witness is the church, but he has a people who never unite with the visible church here and they do not enjoy the fellowship of the brotherhood. All that God has purposed to belong to the visible church here on earth he will bring and they shall understand the language of each other because Jesus will tune their hearts and tongues together and make them sit in heavenly places here on earth. So what we have is Christ in them which makes us brothers in him. But you see we yet have a fleshly body which is born of a woman. So we have two in one, and for it to be a perfect brotherhood without anything to trouble us at all we must have this earthly vessel changed and that not of our works, but when Jesus comes and changes them like his own resurrection morn and then when he presents his children around the throne of God it will be a perfect brotherhood in perfect peace in the very presence of God. What a wonderful meeting that will be. Death does away with sin with this body when it gives up the ghost and it cannot rise with the body. So, dear people, rejoice that Christ is the Elder Brother, and that he has said he will come again, and receive you unto himself that where he is you may be also. I love you all and I believe that it is for Christ's sake I love you because he gave me this love when I would have gone my way. Dear people, let us remember that Christ is the way the truth and the life. Do not worship men, but worship God. It is right to be faithful to your pas-

tors, but remember, do not worship him for he is a man and is dependent on the same God as you are. Faithfulness to your pastor covers more than you realize. Unfaithfulness on the part of members may cause him to carry a heavy heart. Let brotherly love continue. Real brotherhood in Christ is worth more than all the world. Have you been faithful to the brethren and sisters? Have you betrayed their troubles to the world or have you when you saw them in a fault gone to them? Remember, Jesus said he had chosen you out of the world, and is this not evidence that the world will only make for strife. Did the world believe in Jesus? Well, if they would not believe Jesus, then all they want is something bad to tell on God's children. So, brethren, let us not air our troubles to the world but may we labor through Christ as a brotherhood in Christ.

May God bless and keep you all by His grace, and lead you by His Spirit and when you have a mind to pray, remember me.

A little brother in Christ, I hope,

LESTER E. LEE

RFD 5

Dunn, N. C.

RECEIVED INTO THE CHURCH

On Saturday and Sunday, August 20 and 21, East Atlanta Church, Yellow River Association, was very much blessed of the Lord. A dear Sister, Mrs. Sadie Almand, and a much loved brother, Manlay Moon, asked for a home in the Church and were joyfully received. These dear saints had given evidence long before that they were eating crumbs

that fell from the Master's table. On Sunday morning, they were baptised by our pastor, Elder H. O. Nash.

Elder Floyd Adams, of Willow Springs, North Carolina, then delivered a most wonderful discourse from Isaiah 55:1. It was so plainly set forth by Elder Adams that as long as we put forth our own self-righteousness and had anything of that nature to offer, the invitation to come and buy without money and without price was not to us. Brother Adams also spoke with much spirit on Saturday.

Rain caused us to serve lunch in the house, but it in no way dampened our spirits. After dinner, Communion and feet washing, a most sacred ceremony, was held by about 48 members, some from other churches. At the close of the service, another brother and sister Mr. and Mrs. Forgay, came forward and asked for a home. They are to be baptised at our next meeting.

Elder and Sister Adams spent Saturday night with Brother and Sister Garner. Then, after spending Sunday night with Elder and Mrs. Nash, they returned home. Elder Adams is much loved here in Georgia, and we feel that the God of all grace, the God of all love, and of all mercy was with him, and with us, in a very real sense this last weekend.

East Atlanta has gained, by baptism, ten members in recent months.

HORACE CANNON

2425 Glenwood Drive, N. E.
Atlanta 5, Georgia

Zion's Landmark

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

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VOL. LXQXIII

NO. 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. NOV. 15, 1949

LOOK UPON ZION, ISAIAH, CHAPTER 33

I remember when a boy I went to a Baptist church, and looked over the congregation. I pronounced them the ugliest people I had ever seen. They had on rough clothing. They were unshaven, every thing about them seemed old fashioned, and out of date, and did not admire anything I saw, but after a while, perhaps a year or more, I went back again. The same people made up the congregation, but all the ugliness I had formerly seen had disappeared, and I loved them. I went to the door and shook hands with them as they went out, and greatly enjoyed doing so. I don't know what they thought of me but I loved them. On my first trip I was not able to see Zion, but was able to see it on my second visit, and look upon it with rapture and admiration.

The church is commanded to look upon Zion, the city of our solemnities and how blest we are by

the work of the Spirit to see Zion in a congregation at what we call a small church meeting. To see Jerusalem is in an association the various churches all met together as one, and all join together in worship the God of our salvation.

It is a solemn assembly. Not a place of mirth, but a place of rejoicing. It is a city, a little city. The Holy Spirit begot it and presides over it; it has no theatres or other places of amusement, no musical instruments are heard there. The cheerful voice of the spirit tuned saints fills the air with music far sweeter than any instrument can make, and is heard in heaven — praises to the living God. Jerusalem is represented as a tent with cords and stakes, as was the tabernacles in the wilderness; something movable, the church moves from Egypt through the wilderness of sin. The tabernacle was a type of the church moving to the promised land, and was a tent with cords and stakes. The stakes represent the secure position the church occupies being firmly fixed and securely anchored with God's guarantee that none of them shall ever be moved. They represent God's promises and firm decrees that will never be changed or fail. The cords are the love that binds the individuals to the inheritance, and by faith by which we believe the promises, and are made able to walk in the light of His countenance.

Jerusalem is built upon two mountains. All other cities of old were built on a river or an arm of the sea. Babylon was on the Euphrates. But the glorious Lord was to be unto her a place of broad riv-

ers, over which there should go no gallys with oars and gallant ships should not pass by. He would be the great burden bearer and the burden itself would be borne by Him alone.

B. S. Cowin

**IN MEMORY OF
SARAH CLAYTON PULLIAM**

Sarah M. Clayton Pulliam was born May the 18, 1888, was married August 16, 1908, to G. C. Pulliam. To this union was born five children, who together with the dear husband, are left to mourn her departure. She leaves three daughters, Mrs. Mae Duncan, Roxboro, N. C.; Mrs. Naomi Webster, Prospect Hill, N. C.; and Mrs. Ruth Simpson, Roxboro, N. C. Two sons, J. W. Pulliam, Roxboro, N. C., and David Pulliam, Prospect Hill, N. C.

We would love to mention some of the things Sister Pulliam believed: she believed the doctrine of salvation by the Grace of God, and that God was a God of power, and that man was weak and helpless. She realized she had to be and was kept by the power of God, from the first breath she breathed until the last one and every minute of her journey here. She loved to talk of God, her God that made everything and not only made everything, but controlled it all by His mighty power, the devil that harassed her so much of her time, and that because he was stronger than she, but she was made to rejoice in the glorious thought that there were times God said to satan, get thee behind me satan and he obeyed, because God is God. God blessed her to be a faithful member of Surl church. She loved to meet with God's humble poor and was always present as long as she was able to go, and when she could no longer meet with us many of the members and friends, together with her unworthy pastor, would meet at her home and try to worship God with her, and we, if not deceived, have seen the love of God shining in her face and she was made to forget her pains and rejoice in the hope that this world was not her home. She loved to talk of the goodness and mercy of God, and would often say He has been so good to me.

Sister Pulliam and her husband, who is a deacon at Surl church, were blessed to walk side by side and were made many times to sit together in heavenly places in Christ Jesus. She bore her sufferings so patiently, surely the Lord was with her.

She passed away July 22, 1949, and we thought as we watched her body as

it was lowered in the grave, that it was not a horrible place for God's people, but a place of rest, because Christ is a victorious conqueror over death, hell and the grave. And while we miss her so much we are confident that her soul is in the paradise of God and her body is sweetly sleeping until Christ shall come again when all the redeemed family of God shall come forth from the grave robed in the glorious likeness of their Savior and be carried to that city whose foundation and builder is God, where there will be no more pain, nor sorrow, nor separation.

Therefore, be it resolved, first, that we bow in humble submission to our heavenly father, who knoweth and doeth all things well; second, that we extend to the beloved family our deepest sympathy; and third, that a copy of these resolutions be recorded in our church minutes, one sent to the family and a copy sent to Zion Landmark for publication.

Done by order of the church in conference Saturday, September 10, 1949.

L. P. Martin, Moderator
J. E. Dean, Clerk

Written by her unworthy pastor and his wife, L. P. and Carrie Martin.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, has seen fit to remove from our midst a beloved sister, Katie Norris, may we say not our will but God's will be done. We feel that our loss is her eternal gain, and her body is no longer in pain, but we believe at rest.

She was a faithful sister always filling her seat at church unless hindered by causes beyond her control. We know that we will always miss her; but while we will, we had rather she be at rest than to be here suffering afflictions as she did in her last days.

Our prayer is that God will comfort, lead, and bless her family all through life and show them that Jesus is with them.

Therefore, be it resolved:

First, that we say God's will be done.
Second, that we extend our sympathy to her family.

Third, that a copy of these resolutions be placed on our church book, one sent to Zion's Landmark, and one to Old Faith Contender.

Read and approved by Mingo Church in Conference on Saturday before the second Sunday in October, 1949.

Elder Lester E. Lee,
Sister K. Belle Lee,
Lalon Lee McCullen,

Committee
Elder Lester E. Lee, Moderator
Lalon Lee McCullen, Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

DECEMBER 1, 1949

NO. 2

PSALM 74

For God is my King of old, working salvation in the midst of the earth.
Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

The day is thine, the night also is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth: thou has made summer and winter.

Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: let the poor and needy praise thy name.

Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE TWENTY-FIFTH PSALM

Dear Elder Adams,

I will try to answer your request which I promised to do sometime ago. In order for you to better understand my appreciation of the Twenty-fifth Psalm I will go back to last fall. To recall before this time involves other people and therefore should not be written and certainly should not be published. There was a time when my feeling about God was so personal that I could not talk to anyone about it and there also came a time when I needed to and wanted to tell someone. It has been suggested that I write what I said to the church when I was received, but that is impossible. I can only write it this way now. Please believe that if I say anything wrong it is a mistake and is not intended to be sacrilegious.

I wrote Elder W. J. Berry to explain something to me. In writing him I mentioned some of the things which I have written here but at the time I had no thought of its being published. Since you have requested that I write my experience, you are at liberty to use this as you please. However, it is lengthy and maybe you should use your best judgment as to whether you should publish even any of it. Now I feel sure one in justified in a case of this sort for the Apostle Peter says, "But sanctify the Lord God in your

hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15).

I have thought many times of the Sermon on the Mount as read from Matthew (begins chapter 5) and explained by Elder J. E. Mewborn at one association last fall.

During the fall and winter four different preachers and one, more that once, have talked about what I had been reading or thinking. Last fall at one Association when Elder E. J. Lambert started to arise I thought that I would like for someone that day to talk about Faith and Hope. When he came and immediately started talking about the word Faith, I was afraid and also grateful. Elder Oscar Broom followed him with Hope as his topic and Elder Jimmie Jones with Charity.

After Christmas I remembered a sermon on the Twenty-third Psalm by Elder R. B. Denson. I desired to go to Autrey's Creek that Sunday but did not say anything about it. My father came in and said that if we could get ready we would go to Autrey's Creek. Elder Smith spoke first. I thought it was wonderful that even though he could not see to read, he could quote and explain the scriptures. I aimed to read the Bible more. Elder R. B. Denson used, "Strive to enter

at the strait gate: for many I say unto you, will seek to enter in and shall not be able." (Luke 13:24). I was deeply moved by this sermon.

One night last winter my mother thought that I had gone to the show. I was in my room meditating. I thought that I understood that it took the Father, the Son, and the Holy Ghost to make One, and that Christ was the Saviour, but I could not separate the functions of the Father and the Holy Ghost. I looked for some time but I did not find an answer to this. I closed the Book and gave it up for the time and turned out the lights and I wished there was some one I could ask about it. Then I heard my uncle, Elder J. E. Mewborn, leaving to go home. I did not know that he was visiting us. I went and spoke to him, but as he was already out the door, and realizing the necessity of rest for his leg, I did not ask him about the Trinity. From this time I thought of him not only as an uncle but as a pastor, too.

He came back to our home twice in a short time, and even though I felt that he had come for my sake, I was too shy to ask him about the subject in which I was so interested. I think I realized with concern, hesitancy, and also anticipation that I was seeking more than the answer to one question. I thought perhaps it would be easier if there were just the two of us. I did get to see him when he was sick. There were several in the room and he talked about the Bible. It was suggested that we go out so that he could rest some. I went out with the others. I have always before respected the rest of a sick person but I felt that

I had to go back and talk to him. I went but I still could not ask him about the Father, the Son, and the Holy Ghost.

He picked up his Bible and asked if I had ever read about hell "Where their worm dieth not and the fire is not quenched." (Mark 9:44; Isaiah 66:24). That was the last subject I would have selected. He had recently had strong impressions about this. I needed it. While it was a terrible text to start from, before he was through, I was uplifted and I hoped there was something better for me. He talked about the Potter. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" (Romans 9:21). I have always liked vases. When I read the above scripture I could see on the top shelf vases perfectly formed and beautifully colored; and on the bottom shelf the imperfect vases — some one-sided, some discolored, and some cracked and broken. I had not gotten far enough away from an earthly potter. My uncle's examples of "one vessel unto honor and another unto dishonor" showed me that there was a distinct, planned use or purpose for each vessel from the beginning. Some language in the Bible is more expressive than it is beautiful. He had talked about the Father after all.

When the singing group met at our home Elder W. B. Kearney pointed out a picture I should not have. I had always liked the colors. One night I was reading I Thesalonians and I looked up the word admonish. It meant to reprove gently and kindly, but seriously.

Who had reproved me gently and kindly, but seriously? I thought of Elder Kearney. The next time I went to sing I did not say, "Thank you" but I stood as close to him as I could and I felt that he too, was my pastor. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (I Thessalonians 5:12-13). "Little children, keep yourselves from idols." (II John 5:21). As I write this I notice that this fifth chapter of I Thessalonians was written to "the children of light" (4, 5, 6 v) and that it even says to abstain from all appearance of evil." (22 v).

Words cannot express the dreadful feeling of guilt I had one Saturday morning because I was not at church. I did not accomplish much that morning; I needed to be at church. (Hebrews 10:25; Psalm 22:22).

That Saturday night I read again about Jesus himself being the chief corner stone. On Sunday I thought the prayer most beautiful. My uncle talked about what I had been reading the night before. While he was speaking I was made to believe and to hope that I had been included in that building of God's where Jesus is the chief corner stone. I have done nothing to deserve this. If I could always feel as strongly as I did that day that the grace of the Lord Jesus was given to me, I would be satisfied. In the language of Paul, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and

of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye are also builded together for an habitation of God through the Spirit." (Ephesians 2:19-22; also in Acts 4:8-12; Luke 20:17-18; Peter 2:6-7).

While I had a great appreciation of what I had experienced that day, I felt that it would be better for me to remain outside the church. I was afraid that I could not live up to the standards I thought a church member should. It does say that it is bad to eat the bread and drink the cup of the Lord unworthily. (I Corinthians 11:27-20).

I did not want to wait a whole month to hear more about Jesus as the chief corner stone and so I went home with my uncle. On the way to his home he asked me a question and I did not give him an intelligent answer. I just wanted to keep thinking about what I had felt at church. When we arrived at his home his daughter and her family were present. I believe that this was part of the plan. It was a nice way "to come back to earth." We had a pleasant Sunday afternoon.

The next week I went with my uncle to Goldsboro to attend the singing class. Elder G. G. Treva-
than said, "When you asked for a home in the church, did you do it because you loved the doctrine, because you loved the church, or because you loved the preacher?" When expressed so simply and yet so beautifully, I thought that per-

haps I was trying to make it harder than it was intended to be.

I was able to tell my uncle about my faith on the way home. We talked about the miracles of Jesus. I asked why Jesus told many people whom He had healed not to tell anyone. (Mark 8:22-26). My uncle said that he thought it was because Jesus was meek and humble but they usually told. (Matthew 9:27-31). (I have mentioned only one example of these miracles. Of course, there are others.) As many times as I have read the Four Gospels, I was surprised that anyone told when Jesus told him not to tell.

Then I asked why Jesus commanded the Gadarene man after he was healed by Jesus' sending the devils into the swine to "Return to thine own house, and shew how great things God hath done unto thee." (Luke 8:39). When I read this verse I thought that house meant his own home or family. My uncle answered my question by just saying that here, house means the church. Then I wondered—it must be—commanded to return to your own church and tell what God has done for you. I hoped that it would be all right for me to tell the church.

I went with him to Tyson's and to Kinston the next day. I listened with intense interest and more understanding, I think, than I had ever had before. At Tyson's he helped ordain a deacon. He began his charge to the deacon by reading the third chapter of Timothy which begins by giving the bishop or preacher his instructions and in the eighth verse likewise the deacon. He ended this charge by telling of

the way a deacon must live. After the Ordination he talked about the burden of the preacher, the deacon, and the other members of the church, linking this chapter of Timothy with other passages of scripture. I felt that his sermon was truly inspired. Elder Barnes followed him and continued somewhat along the same line of thought. He described how individuals had kept the faith under difficult circumstances. I beheld the Communion service.

Even when we were riding my uncle told me many things I needed to know. At Kinston, at the close of his sermon, he used the whole second chapter of Ephesians. To me this was the climax of what I had heard all day. My faith was made stronger. Elder Trevathan followed him and I remember part of what he said. I almost understood something about the Trinity and then I could not grasp it.

In our home my uncle pointed out some verses of a song which may be found on page 25 of Durand and Lester:

'Twi'x Jesus and the chosen race,
Subsists a bond of sovereign grace,
That hell, with its infernal train
Shall ne'er dissolve or rend in twain

He swore but once, the deed was done;

'Twas settled by the Great Three One;

Christ was appointed to redeem
All that the Father loved in him.

Their life, their surety, and their all.

Kent

About the same time I read and

then could not find until much later this verse: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Corinthians 10:13).

At one place we sang, my uncle spoke from the tenth chapter of Romans and stressed, "For Christ is the end of the law for righteousness to everyone that believeth." (v 4). He said that if we believed it was better to confess with thy mouth the Lord Jesus. "That if thou 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." (v 9).

He also said that we should not be ashamed of the church and "the scripture saith Whosoever believeth on Him shall not be ashamed." (11 v). After this I believe that I sang Rock of Ages in spirit making melody from my heart to the Lord. (Ephesians 5:19).

I am ashamed of my sins. I do know my own sins better than I do those of anyone else. For a long time if a preacher said that he felt like Paul to be the chief sinner, I wondered how he could say that—as he was not a gangster or a murderer. I understood first from Elder E. L. Cobb the meaning of this and now I know from my own experience. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Timothy 1:15). I was glad that Elder W. J. Berry said

recently, after I was baptised, that we should talk more about Christ's worthiness and power to save sinners and less about our own unworthiness. "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).

The Twenty-fifth Psalm has been a great comfort to me when I have felt to be the chief sinner. When I read, "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." (v 7); I thought that if David could ask this, it might be possible even for me to ask the same thing and to hope that it would be wonderful for Him to "Remember not the sins of my youth" but what about my sins the rest of my life? "For thy name's sake, O Lord, pardon mine iniquity for it is great." (v 11). Then later on I read, "Look upon mine afflictions and my pain; and forgive all my sins." (v 18). I do not understand the difference between sins, transgressions, and iniquities, but I believe that they include all the bad things I do. It is necessary for Him to "forgive all my sins" in order to take care of me but I am glad that it speaks of the sins of my youth separately.

I am still a sinner. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:8-9). "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: And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (I John 2:1-2). (My uncle said that in this verse world means church.) "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him neither known." (I John 3:5-6). "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (I John 3:9).

On Saturday before the second Sunday in April my uncle read from Colossians. I like to think of this epistle not only as a letter from Paul to the church at Colosse but also as a letter from my uncle to me. Read it remembering that I had already told my uncle of my faith. I read it when I came home from church and I may not be able to separate the verses he talked about from the ones I read. In the first chapter, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." (verses 3, 4, 5). "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated

us into the kingdom of his dear son in whom we have redemption through his blood, even the forgiveness of sins." (verses 12, 13, 14). He talked about "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." (v 26, 27). "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (2:6-12, 13, 14). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. But now ye also put off all these, anger wrath, malice, blasphemy, filthy communication out of your mouth. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity which is the bond of perfectness and let the peace of God rule in your hearts, the which also ye are called in one

body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (3:1, 8, 12-17).

I had told my uncle of my faith but I had not told him of my interest in the Trinity. I quote two stanzas from the song about God which we sang after his sermon on Colossians. It is on page 58 of Durand and Lester.

O come, let us sing to the Lord,
 In God our salvation rejoice;
 In psalms of thanksgiving rejoice;
 His praise, with one spirit, one
 voice!

Today, let us hearken, today,
 To the voice that yet speaks
 from above,
 And all his commandments obey,
 For all his commandments are
 love.

Montgomery

How many passages of scripture have I read as wrong as I read about the Potter? It was a month from the time my uncle preached about Jesus as the chief corner stone until he spoke from Colossians. Several times during the month I felt that I, like the Gadarene man, had been commanded to return to the church and tell what God had done for me. I wanted to read the Articles of Faith during this time but I had not. I did not know whether I believed as anyone else did or not. I felt that the church

would be better off without me but I stated, that was for the church to decide. The church accepted me as a member and gave me the right hand of fellowship.

I wanted to have a little more understanding about the Trinity before I was baptised. My uncle and Elder Kearney talked to me about this after church. To have found—that the Father was the Creator; the Son, Jesus, the Saviour and the Holy Ghost, the Comforter—would have satisfied me that night in the winter. Now—the Trinity has become a very interesting subject to me.

Christ set a good example when speaking of his own baptism, he said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matthew 3:15). My uncle knew what he was talking about when he said that he wanted to be baptised the same day he went to church. I don't know why I thought I could wait but I had felt that it would be Sunday afternoon and that there would be at least one besides me. Saturday night I read awhile because I wanted to read. Then I could not go to sleep. Was it all right for me to be baptised? I read most of the passages of scripture I have mentioned—and more. It was very late when I again read the Twenty-fifth Psalm, I was sorry I had misquoted it at church but I was glad it was written stronger than I had said. I was comforted as I have been before and since when I have read this Psalm.

I read again early Sunday morning and I was all right as long as I was at church. I could eat only a

little at dinner and I could not say anything when I left the table. There was plenty of time to have rested but I could not get dressed fast enough and then it was a long time to wait until four o'clock. I was glad that my sister had come.

"I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost and with fire:"

(Matthew 3:11) "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (I Peter 3:21). Jesus said to the eleven disciples "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matthew 28:19).

Even immediately after I was baptised, I wondered if my baptism was blessed. My uncle said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1) (I have read John 10:1-18 several times since.) I was very conscious of God's power and my helplessness. I remembered the verse of the song I have already quoted which begins, "This sacred tie forbids our fears For all He is or has, is theirs;" and I had a feeling of peace and joy. ". . . perfect love casteth out fear." (I John 4:18). I do not expect to have perfect love on earth but I hope my love will grow more nearly perfect.

When my uncle asked us later if

we felt better, I was very tired but I was glad I had been baptised. Even when he was a child my uncle found, "He that believeth on the Son of God hath the witness in himself;" (I John 5:10). He talked to me about the Trinity. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and there Three are One. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I John 5:7-8) "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (II Corinthians 13:14).

I have been trying to separate the functions of each One in the Trinity but I must also remember that "these Three are One." (I John 5:7). Going back to the Twenty-fifth Psalm may I say with David to the All Merciful All Wise, and All Powerful Triune God, "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in Thee." (v 20).

I would like to have your thoughts on the Twenty-fifth Psalm especially verses 7, 11, 18 and 20.

Yours in a precious hope,
(MISS) BEULA H. MEWBORN

THE GOSPEL OF CHRIST

So, as much as in me is, I am ready to preach the gospel to you that are at Rome, also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to

faith: as it is written, the just shall live by faith. Romans 1:15-17.

After telling of his intentions to come among them that he might have fruit among them as among others, and of his indebtedness to certain nationalities and kinds, the apostle tells about his willingness to preach to them at Rome. Unless there has been a change in the ministration of the gospel and the precious things that accompany it, the ministry of Jesus Christ is under the same indebtedness and to the same characters that the apostle was. Reckoning from that basis (that there is not any change), the ministers of today must have about the same feelings, the same obstacles, the same objective and the same accomplishments as did Paul.

His meekness in the very beginning is noteworthy and, for any of us to pattern very closely after him, there must of necessity, be meekness instead of audacity of spirit. He had every reason to know that he was not able to walk without divine guidance and leadership. His experience, that he so vividly tells about in another place, must never be disputed. If at any time we are about to expound the apostle's writings, we should remember that. My experience, my feelings, my desires are not a safe guide, for I well remember that there are many religious fanaticists in the world that claim a living relationship with some fanatic before them, but if my experience is incorroboration with his, it not only gives me hope individually, but it gives me courage and zeal to publish forth what he experienced as the pure and unadulterated gospel. Any po-

sition that we take in regard to any of his epistles must conform with his experience. I just do not believe that God would inspire him to preach and write something that crossed and denied that experience. It is apparent at the very beginning that he knows that every gift is from God; that even though he labors in preaching to them, that it is not him doing it, but the grace of God bestowed upon a poor sinner. Yet, in the work of God is so effectually wrought in him, that he acknowledges that work by saying, "As much as the Lord has girded me and enabled me, I am ready to be spent in preaching these grand truths to you." Children of God, that readiness of mind is a great blessing, and I do not hesitate to acknowledge that in and of myself. I cannot get ready for preaching or serving in any way.

This readiness of mind comes from a vital knowledge and understanding of the gospel as well as from the immediate working of the Holy Spirit in making him ready. And I do not want to be understood as saying that a knowledge of the gospel by Paul or anyone else, comes by diligent study of the liberal word, but that it is a result of the effectual work of God in us, which work will make us sometimes search the written word more diligently and thoroughly. That he learned the first lesson on the way to Damascus we clearly see, for everytime he tells about his preaching, he leads us to know that he did not find it our from coming in contact with any man. The "I am ready now" is closely, yea, even inseparably allied with "by grace ye ARE

saved," which contains all the doctrine that the Old Baptists have ever needed, or that they need now, or that they ever will need. He tells us in one of his letters that "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from as great a death, and doth deliver; in who we trust that he will yet deliver us" (II Cor. 1:9-10) and if the little words "we" and "us" do not mean the church of the living God, what would be the interpretation, and who would do it, as to what it does mean? If we are still insisting on trusting ourselves, then we have not, says Paul, been delivered from the death of doing it, for undoubtedly it is death to trust in ourselves. David declared, "that I know the Lord saveth his anointed; he will hear him 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" (Ps. 20:6-7), and "Cursed be the man that trusteth in man" (Jer. 17:5), and "it is a good thing that the heart be established with grace" (Heb. 13:9).

Perhaps it would not be amiss to look into the circumstances of the first contact (spiritual) that Paul had with a called servant of God. If a digression is permissible, let us see how the minister was effected by being called to preach to Saul. It is my belief and experience that a man must feel the impression and burden and call before he can preach at all. Not only is this true the first times. If not, Jeremiah and Peter and Ananias (and you

and you that are called) would have quit. It was the man that Ezekiel saw which did the measuring. He did not ask the prophet to hold one end while he measured, but the line was all the time, and at both ends of it, in the hands of the man. When he measured off a given distance, then he carried Ezekiel forward. This holds good in this gospel day, and the gospel itself. The glorious, conquering, all-prevailing Man holds the line in his hands today. He measures our lines for us and he brings us to them. He measured and counted the cost of bringing Saul to the need and desire for preaching, and the other end of the matter which was the preaching of Ananias, was in his hands as much as was the conversion of Saul.

There was not any quibbling, nor excuse making, nor putting it off until a better day when the Lord called Ananias to go. For lo these many hundreds of years the rich and nutritious gospel of the Son of God has been thundered forth in the love of God as coming from a God "who speaks and it is done; who commands and it stands still," and this is a verification of that doctrine. Ananias answered at once when his name was called. And I do not feel to leave this until I have noted that until the minister knew the specific mission he had to go on he did not raise objections. Sometimes it seems that starting is not so hard; it even looked easy to begin with for Peter to walk on the water. But when the journey is pointed out to us; when the burdens and obstacles to be met are named; when the frailty of our own arm and the cruelty of our own

household is mentioned, then it is that human reasoning begins to whine and to assert itself.

Do not lose sight of the vision that Saul had. The Lord clearly told Ananias that Saul had seen him coming in, in a vision. There is not any record to indicate that the two had met before, yet the great apostle (and I mean great in the learning of this world) had a vision and saw this lowly Baptist minister coming into his house that he might have sight. But the Lord told Ananias to go his way. Does that mean that he was commanded to go a way of his own choosing? Certainly not, for he had already told what he had rather do, but the way under consideration must have been that way the Lord had marked out for him to go. As old-fashioned and obsolete as it has become (?) it is still comforting and edifying to God's humble poor that the Lord still sends his servants to the scattered sheep. He carries the line to the other end, fastens it, and returns for the man. He leaves one at the starting place, who is a witness, to the tie of the line that binds all who are thus tied by it and them to it, and he ties another at the other end of the line. They are brought together in the sweet cords of his love, made to honor and adore the same precious blood that bought and paid for them.

(To be Continued)

WILLIAM D. GRIFFIN
Covin, Alabama

A PLEA FROM ELDER COWIN

Realizing that my labors on earth are ended, and I must soon go where all our fathers and mothers have gone, I make this one and only appeal to my brethren and sisters. Having spent nearly 40 years of my life serving the churches, not every day, but 5 days to the week, besides funerals and private meetings, and letting tomorrow take care of the things of itself, not laying by anything for such a day as this; not having received but very little for my labors, as I never made any charges in anything in the great cause of God. As my doctor's bills are great I would sincerely thank my brethren and friends for any contribution large or small, to assist me toward paying off my expenses which are heavy.

Yours in need,

B. S. Cowin

ENJOYS LANDMARK

Dear Mr. Gold,

Enclosed you will find \$1.00 to renew my subscription for the Landmark for six months.

I don't want to miss a copy. I do enjoy reading the Landmark and I hope God will bless you and that your business will prosper. Wishing you success, I am yours sincerely,

MISS FLORA WHICKER
Walkertown, N. C., Rt.1

Zion's Landmark

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

Editor

ELDER O. J. DENNY

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VOL. LXXXIII

NO. 2

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. DEC. 1, 1949

GLAD TIDINGS

And the Angel said unto them, Fear not; for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord. (Luke 10:11).

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes lying in a manger." V. 12. Webster says, "Swaddling cloth, a tight band around the infant babe."

"And suddenly there was with the angel a great multitude of the HEAVENLY HOST PRAISING GOD and saying, GLORY TO GOD IN THE HIGHEST; AND ON EARTH PEACE AND GOOD WILL TO MEN." (Verses 13:14).

Yes, all the glory was to God; for it was all of God and to Him is the praise ever due. Jesus said to the persecuting Jews; "MY FATHER WORKETH HITHERTO

AND I WORK."

Jesus said, "I AM THE TRUE VINE, YE ARE THE BRANCHES; HE THAT ABIDETH IN ME, AND I IN HIM, THE SAME BRINGETH FORTH MUCH FRUIT: FOR WITHOUT ME YE CAN DO NOTHING."

Jesus said, "I am the true vine, and my Father is the husbandman." John 15:1.)

It became Jesus, the Alpha, the Omega, the first and the last, the beginning and the end, in the salvation, the preservation, the resurrection, the ascension and the final and eternal glorification of His people; to come as the poorest of the poor, as a babe in the manger, and thus His everlasting arm was beneath His church.

None so low that Jesus doth not know their low estate, nor that will not in His own time sing glory to His Name. Saying, "THOU HAST REDEEMED US AND MADE US TO REIGN AS KINGS AND PRINCES IN THE KINGDOM OF HEAVEN."

It is blessed, very blessed to behold Christ being put into our low room and place, thus entering upon His work in redeeming His people. While he was born an infant, in nature, and grew as shown in v. 40: "And the child grew, and waxed strong in spirit; filled with wisdom, and the grace of God was upon him."

In His human nature "It behooved him to be made like unto his brethren in all things, He came to redeem His people from the curse, being made a curse for them, He is said to have been made in the likeness of sinful flesh. In likeness

of it only; not himself sinful, for He knew no sin; but holy, harmless, separate from sinners and made higher than the heavens standing thus: though holy in our nature, and the representative of all his people, the moment HE entered into the world. Hence, he took all the sinful infirmities of our nature, was born a child; became subject to sin and sorrow, (our sins were upon him). He labored as a carpenter and put away sin by the sacrifice of Himself upon the cross of Calvary. Ate bread in the sweat of his brow and thus became like unto those he came to save.

He came as the representative and surety of all His people. Thus He who knew not sin, became sin for us, though we who knew no righteousness in ourselves may be made the righteousness of God in Him. (2 Cor. 5:21).

O. J. D.

THANKSGIVING

Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men. The people are admonished to thank and praise the Lord, who made all things, who gives food to the hungry and to the young ravens which cry. Surely He is worthy of all praise for His wonderful work in creating all things out of nothing. He spoke and it was done, commanded and it stood fast, He has his place in the whirlwind and the storm, and the clouds the dust of His feet. He made the starry heavens and calls the stars by their names. He has made and garnished both the earth and the heavens with

a beauty no artist can correctly portray, nor can the pen of the ready writer correctly describe. He is so great He fills the immensity of space with His presence, and there is no place where His power is not **known**.

He is from eternity to eternity. He has no beginning nor end of days, for a thousand years are as one day with Him. He remains the same and does not change. Night and day are alike with Him. He presides over the days of labor and gives His beloved sleep.

There is nothing hid from His eye. He knows the thoughts and intents of every heart. He transforms the vilest sinner into a praying saint, as He did the thief on the cross, and gives him an inheritance in Paradise of God, all in a moment of time. He is so great we cannot describe Him. He can do any and all things, and we can do nothing without Him.

O that men would praise the Lord for his goodness and for His wonderful works to the children of men. The psalmist says it is good to praise the Lord. We would utter many words of praise, but feel that they would be empty without bubbling over with the desire to praise Him.

We want to praise Him, but do not want to act the hypocrit and pretend to act something we do not truly feel. We can say in truth, He is my God, He has been mindful of me all my life. I want to praise Him for all spiritual blessings, and the natural blessings, also. All I am or have I owe it all to Him, but for His grace I would have never known I was a great sinner, nor would I

have known of His love in forgiveness when I was ten thousand talents in debt. We truly thank Him for all things as there is nothing we have received but was the gift of His grace.

B. S. COWIN

**RESOLUTIONS OF RESPECT FOR
BROTHER M. S. BYRD**

The church at Bethsaida, May meeting 1949, with sadness and regret of the loss to our membership by death of our beloved brother, M. S. Byrd, deceased.

Brother M. S. Byrd was born October 4, 1880, and died April 18, 1949, making his stay on earth sixty-eight years, six months and fourteen days. His membership was with the church at Bethsaida for about forty years. Bro. Byrd was a faithful member and attended the church as long as he was able to go.

Be it resolved: first, that we cherish his memory and try to imitate his example and bow in humble submission to Him whose memory endures forever.

Second, that we deeply sympathize with the wife and family of the deceased in their bereavement.

Third, that a copy of these resolutions be spread upon the minutes of the church books, also a copy to Zion's Landmark and also a copy to the family.

Done by order of Bethsaida Church in conference.

Sister Lydia Tart,
Brother Floyd Tart,
Brother Paul E. Langdon,
Committee.

LILLIE G. WOOD

Resolutions of respect for Sister Lillie G. Wood. Born February 24, 1878, and on May 8, 1949, our gracious Heavenly Father called her by death to her heavenly home on high we trust. She united with the church at Bethsaida on Saturday before the first Sunday in July, 1937, and was blessed to live with the church for forty-one years, ten months and eight days.

Always faithful to fill her seat regularly as long as her health permitted. She was a Christian-hearted woman, a loving companion, a devoted mother and was esteemed highly by her many friends she made in life.

We, the church at Bethsaida, first bow in humble submission to the will of our gracious Heavenly Father in removing our beloved sister from us, which leaves a vacant seat in our church.

Second, we also extend our heartfelt sympathy to her loving husband and her

devoted children, and pray that the love and grace of God may keep them in the footsteps of righteousness.

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

Done by order of Bethsaida Church in conference June 4, 1949, and submitted to the church on July 2, 1949, for approval.

Mr. and Mrs. L. D. Reaves,
F. M. Wood,

Committee

**IN MEMORY OF OUR DEACON,
GASTON PITTMAN**

It is with sadness of heart that we attempt to write a few lines to the memory of our dear brother and deacon, Brother Gaston Pittman, who died September 27, 1948.

He was one of our faithful and beloved members at Beulah Church. He was true to his church, always filling his seat and looking after the welfare of the church. He was well established in the Doctrine, and of good report within the church and without.

Brother Pittman was born January 3, 1862, making his stay on earth 86 years, 8 months and 24 days. He was a kind and loving husband, a good provider, kind neighbor and is missed by all who knew him. The church has lost a good counsellor and faithful deacon. He loved and labored for peace.

He was married to Millie Frances Pittman April 5, 1885. To this union were not any children. Sister Pittman preceded him to the grave about six years. She died October 13, 1942. Bro. Pittman stayed alone and kept house himself for about three years. Then he got so feeble he wanted to go to the hospital to stay. So they took him to the hospital at Smithfield in November, 1945. He stayed until the following April, at which time he wanted to get out and go around and stay with his people. So he did that until he got so weak he had to go back to the hospital. He spent the remainder of his time there. My husband continued to take him to his church every third Saturday or Sunday as long as he was able to go, which was only a short time before he died.

Brother Pittman united with the church at Beulah September, 1891. He went on for a few years, and the church saw fit to ordain him as a deacon. So he was ordained a deacon June 19, 1897. He served as deacon 51 years.

Funeral services were conducted at Beulah Church by Elder J. D. Fly of Rocky Mount, N. C. The floral tributes were beautiful. He was laid to rest in

the church cemetery beside his wife.

First, we by grace, bow in humble submission to the will of God, who is too wise to err, and too good to be unkind.

Second that a copy of these resolutions be placed on our church book, one sent to Zion's Landmark for publication; also one sent to the Old Faith Contender.

Done by order of the church in conference Saturday before the third Sunday in June, 1949.

Elder W. E. Turner, Moderator

J. P. Pittman, Church Clerk.

Written by Mrs. Julius Pittman.

MRS. PATTIE BUNN

Please publish the death of sister Pattie Bunn in the Landmark.

She was born October 11, 1867, the daughter of the late Samuel and Elizabeth Braswell.

She was married December 4, 1884, to George W. Bunn, who passed away several years ago. She joined the church at the Falls of Tar River the 2nd Sunday in September, 1899, and was baptized by Elder P. D. Gold.

She died March 25, 1949, making her stay on earth 81 years, 5 months and 14 days. Funeral services were conducted by her pastor, Elder A. B. Denson. She was a true and faithful wife and a kind and devoted mother, always ready to lend a helping hand to all. She loved her church and enjoyed having her brothers and sisters in her home. She was one to share the troubles of all her friends and neighbors. She was blest with a family of devoted and obedient children, always doing things for her comfort and pleasure.

She is survived by two sons, Elias Bunn of Rocky Mount, and Sammie Bunn of Whitakers; three daughters, Mrs. George Womble, Mrs. Ida Denson and Mrs. Selma Strawbridge, all of Rocky Mount; seven grandchildren, two great grandchildren and several nieces and nephews, and many friends. She was lying down to rest on the day bed and her three daughters were all sitting with her enjoying themselves and she went to sleep and never waked again, just slept herself peacefully away without a groan or struggle. We feel that she has fought a good fight and finished her course and is reaping the rich harvest from the seed she has sown.

We feel a great loss in the passing of this dear sister, but our loss is her gain. May the Lord reconcile her children and bless them to follow in her footsteps and meet her in that bright city not made with hands where there will be a reunion to last through eternity. Written by request.

Hattie A. Whitfield

Rocky Mount, N. C.

APPOINTMENTS FOR ELDERS D. G. STAPLES AND R. F. KEATON

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

Please publish the following appointments in Zion's Landmark for Elders D. G. Staples and R. F. Keaton.

Muddy Creek on Saturday and fourth Sunday in November, 26 and 27.

Cypress Creek, on Monday, November 28.

Southwest, on Tuesday, November 29.

Bay, on Wednesday, November 30.

Wilmington, on Thursday at night, December 1.

Maple Hill, on Saturday and Sunday, December 3 and 4.

North East, on Monday, December 5.

White Oak, on Tuesday, December 6.

Newport, on Wednesday, December 7.

Sealevel, on Thursday, December 8.

Sand Hill, on Saturday and Sunday, December 10 and 11.

Arranged by R. W. Gurganus and L. L. Yopp.

OBITUARY OF J. FRANK HUNT

In memory of our dear brother, J. Frank Hunt, who departed from this world of trouble on September 29, 1949. He was born August 7, 1867, making his stay on earth 82 years. He was the son of David and Francis Gordon Hunt. He was married in 1885 to Sister Louisa Hill, and to this union was born seven children, they are Jones C., Sid, Wiley, and Wesley Hunt, all of Lexington; Mrs. Oscar Everhart of Thomasville, Mrs. Pearl Everhart and Mrs. Bryan Everhart of Lexington.

She preceded him to the grave in 1944. In August, 1945, he was married to Sister Ada Phillips, who survives, along with his 7 children and 9 step-children. Two brothers, Dugan and Sam Hunt of Lexington also survive him. One sister, Mrs. John Sullivan of Thomasville, 17 grandchildren, 28 great grandchildren and one great-great grandchild. He united with the Primitive Baptist Church at Lexington, N. C., in August, 1934, and was ordained a deacon in November, 1940.

His funeral was conducted by Elders S. T. Atkinson, H. S. Williams, L. T. Tucker and Brother C. G. Jones at Toms Creek Church. He was laid to rest in the church cemetery.

This ordered by the Church in conference Saturday night before the second Sunday in October, 1949. Copy to Landmark, one for family and one for the Church.

Elder S. T. Atkinson, Moderator
Winnie Humphries, Clerk

DEC 24 1949

Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII DECEMBER 15, 1949

No. 3

PSALM 75

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare.

When I shall receive the congregation, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

Lift not up your horn on high: speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west, nor from the south:

But God is the judge: he putteth down one, and setteth up another.

For in the hand of the LORD there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shal wring them out, and drink them.

But I will declare for ever; I will sing praises to the God of Jacob.

All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

RICH MAN AND LAZARUS

I desire to say some things concerning the Rich Man and Lazarus, as it seems a very appropriate time to write on this teaching of Our Lord and Saviour Jesus Christ.

All over the earth multitudes are seeking and crying for peace, but, very few searching for truth, without which there can be no real peace. They seek it not by "Faith", but by the "Works of the Law," leaving out Christ in all their religious dealings. Truth now suffereth and great men bid Christ sit lower as if He takes too much room. Hate and dishonesty reign; the sky is black with lies; and now is the time for truth with its convincing power; now is the time for "faith" when the facts seem to belie it or question it; for brotherhood when cruelty and coldness reign; for love when hate reigns; for hope when men are ready to despair. Let us kill off the giants of fear and unbelief with truth. It is almost true that the Christian has nothing to fear but "Fear" it self. The giants of fear are only imaginary—not real to the "born-again" Christian. Nay, not real to those who have heard the heavenly reveille: "Awake thou that sleepest! Arise from the dead! Arise and shine, for thy light is come! Repent and believe the Gospel! Arise and be erect in the inner life! Arise and shine, for the glory of the Lord is risen upon thee! Thou

art equal unto the angels, and can never die anymore!! Be of good cheer! Rejoice evermore!!" Spiritual truth makes one free when seen and felt in the heart. Spiritual truth ends spiritual servitude. We think of no other way to peace and truth but the "Jesus Way" of salvation: faith in His oath, covenant and blood. We should be of good cheer and remember the covenant and do no more. We are forever in God's sight "as Christ."

"With Him His members on the tree,

Fulfilled the Law's demands;
'Tis I in them, and they in Me
For thus the union stands.

In surety I am free,
His dear hands were pierced for
me;
With His spotless vesture on,
I am holy as the Holy One.

Bold shall I stand in that great day,
For who, aught to my charge can
lay?

Fully absolved by Christ I am free
From Sin's tremendous curse and
blame.

My Jesus did the law fulfill,
His works are all my plea;
My Jesus and His righteousness,
Is all the way I see."

And out and out salvation by
grace through faith. Sinner, this is
all you need, tell me, is it not? "By

grace are ye saved," so says the good old Bible from lid to lid. Now, let's just use a little reason and common sense. "Can a man lift himself up from the ground by pulling upon his own bootstraps?? Can Niagara run itself back into Erie?" The "law", which none can keep perfectly, requires that we give something to God, but the "Faith of the Gospel", that we receive of Him.

The office of the "Law" is "work", of faith to "believe" the promises and lay hold of them. The "law" drives, the gospel draws; the "law" says "Go and work;" the Gospel says, "Come and rest!" The "Law" kills, the Gospel makes alive; the one curses, the other blesses; the "Law" commands us to make bricks, but finds us no straw; the other shows that the "Work" is already wrought for us. The enmity between God and us began on our part; the "peace" which He hath made begins and ends with Himself. Man is lost by virtue of union with the first Adam; "saved" by virtue of union with the "Second Adam". The whole of our business is to trust in that promise. Just as if a man hears that he gets a legacy of \$20,000. That is all. He does not work for it. He does not try to make it more substantial or certain—he gets it. He "believes" that it is his. That is all: he works "because" he is "saved", not in order to be saved. Yea, his faith is the "gift" of God, and a "woking" faith, too!!

Oh, Calvary! Oh Calvary! How oft I think of thee. Oh, world's wonder! Oh, Jesus, lover of my soul! My first Lord! Oh, eternal miracle! When shall I come to

Thee?

Mystery! Grace! and Peace!
 "None of the ransomed ever knew,
 How deep were the waters crossed;
 Nor how dark was the night,
 The Lord passed through,
 Ere He found His sheep that were
 lost."

But now to the parable. This lesson is confessedly the most awesome teaching of the Saviour. To me, the moral is very obvious—it warns against unbelief, covetousness, envy and deceit and the misuse of riches, and plainly shows there shall be no mercy to any who die in unbelief and to the impenitent wicked; they having shown no mercy to any. Then, too, it is plain and certain from this teaching that there is no repentance beyond death; none hereafter that counts, seeing we go to our long home the moment we depart out of these moving tents of clay (Job 4:19; 10:11). There is no intermediate state—none apart from heaven and hell—where disembodied souls are to be further refined and purified after death. No, no such place is even hinted at in the Bible. God does not do his "work" by halves. "Whatsoever God doeth, it shall be forever: Nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before Him." (Eccl. 3:14).

The sacrifice of the Lord Himself, is a satisfactory atonement for sin. These are wonderful things if we take time to study them.

We should search out the moral taught here. It is undoubtedly true, for our good Lord spoke this plain truth on purpose to warn us against heresy. To say there is an inter-

mediate state somewhere between heaven and hell for departed souls "after" death, is equivalent to saying that "we are only partly or "half-saved" when these earthly tabernacles sink into the sod: that "regeneration" or the new birth is not a perfect or complete work in the soul in time—on earth.

In this teaching, as in many others, two individuals are brought forth in "contrast" and the "contrast" is sustained throughout. It begins in time and is carried out into the future state. The whole is so graphic and forcible that it appears like the language of a narration, and not of a parable. Some expositors so regard it as real history. But whether the passage is historical or parabolical, the teaching is the same. It can not for a moment be supposed that Jesus would use any embellishment, even in a parable that would leave any impression on an honest mind inconsistent with truth. The teaching is not of error but of truth. It should be noticed that the rich man is not punished for being rich but for the wicked misuse of those riches; nor is the poor man being rewarded for being poor for riches are no crime, nor is being poor a virtue. All is intended to bind us together in mutual love and dependence and on an equal plane, by exercising us in the various charities of life, and riches are to be regarded as one of the many talents, for the use of which an account must be given. Also, it is true that there is, generally speaking, more danger to the soul from riches than from poverty for people never turn to God when at ease and never turn to Him until

hunger hits them. Riches are the means of indulging in natural sensual pleasure, oft times, which the poor Christian should ever be striving against. We should never give way to temptation, nor walk in the way of temptation. The rich may not consider themselves the stewards of God. Pride and idleness too often go along with fullness of bread and might become hardened in selfishness and sensuality, and this sort of life ends in misery and perdition. We should not live seeking only the good things of life, forgetting the poor and needy; and we should not be as indifferent to them as we are to the dogs under the table but should remember them and help them.

We should think on the heavenly things in the world to come. Between the two great places in the world to come "there is a great gulf fixed which no man can cross."

There is no room for repentance in the grave nor beyond it — "the dead know not anything, neither have they any more a portion or reward forever in anything that is done under the sun. For, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him. God's work is perfect and all his ways are judgment."

The reply to the rich man's entreaty is remarkable. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." People are too apt to think that if they actually saw an angel from heaven or a departed friend from the dead they would be moved to a livelier faith

and a deeper repentance. But, what could such a visitor tell us that we know not now? It is not want of testimony that keeps us from living a godly life, but want of a spiritual life, want of a heart for such a life. We know the main truths which concern us with as much certainty as if one had risen from the dead to tell us of them. An impression might be made on us by such a visitor from the unseen world, but such an impression might soon wear away and we would begin to doubt as to the reality of what we believed on their testimony. We need that "work of the Spirit" inwardly which changes our very nature and desires. When Lazarus, the brother of Martha and Mary, rose from the dead, we do not find the Jews in general persuaded to forsake their sins; nor yet when our Lord himself rose again. We have abundant proof that these solemn truths are certain but we need a heart taught and awakened by the Holy Spirit so that we may turn from evil ways and desires. Such a heart God alone can give, and He will not turn away from our prayers. David prayed, "Create in me a clean heart and renew a right spirit within me."

Yours in good hope, through grace. ,

MILFORD HALL, Sr.
McDowell, Kentucky

GOOD MEETINGS

Dear Readers of Zion's Landmark,

In March 15 issue you read the article recording my visits to the churches and associations in Virginia and North Carolina last summer. If you will bear with me I want to tell you of some sweet

meetings I have enjoyed this year.

Saturday before the third Sunday in March in company with several others I went to Salisbury, Md. and attended their yearly meeting Saturday afternoon and Sunday. Elder R. Lester Dodson was preaching when we got there from I Cor. 2:1-5. He was stressing Paul's saying, "For I determined not to know anything among you, save Jesus Christ and him crucified." I spent the night with Sister Della Pusey, a good humble sister. I deemed it a pleasure to be with her.

We went to Brother Hastings in the evening where the three ministers and others were spending the night and sang hymns of praise until bedtime. Sunday morning Brother Dodson spoke from Matt. chapter 7, verse 15 to the end of the chapter, Elder Bennett from Hebrews 1:1-2. Elder Spangler was last to speak and followed in connection with Elder Bennett. I enjoyed all of the preaching and the sweet fellowship manifested there, was soul cheering. It seems I should have feasted for days, but I returned home with a sorrowful heart, and asked myself why do I go, surely I have no place with such good people. They are a chosen generation, I am vile, and I went with a bowed down head in my feelings until Monday morning of the week following. While I was eating breakfast these words were spoken just as though some one was by my side, "The Lord has promised good to me, His word my hope secures; He will my shield and portion be, as long as life endures." My soul was made to leap as the least. I

could sing songs of praise, and feast on the joys of salvation.

Saturday before the second Sunday in May, Elder and Sister Wood took Sister Topping and me to Fry- ing Pan church in Fairfax County, Virginia. Elder H. H. Lefferts preached in the afternoon from the last clause in the last verse of the third Psalm, "Thy blessing is upon thy people," and he spoke with power and demonstration of the spirit, this was an able discourse. I spent the night in Herndon at Walter Norman's, a brother in the flesh to Sister Topping, a lovely Christian home where the Lord's people are entertained so frequently.

Sunday morning Brother Carter was baptised in a stream that runs through a cow pasture. The cows came near and looked on so very quietly as though they could see the beauty and solemnity.

Then Brother Douglas Alston was ordained deacon by a presbytery and laying on of hands. In the afternoon Elder John D. Wood spoke followed by some very touching remarks by Elder Lefferts.

Elder Spangler took Sister Topping and me and Sister Spangler also to the Delaware Association held at Old Welsh Tract church at Newark, Del., third Sunday in May and the Saturday before. Elder Bennett preached the introductory sermon from Psalm 118:23, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

After business meeting and lunch Elder Dodson spoke from Matt. 9:2 followed by Elder E. C. Jones from these words, We are no

more strangers but fellow citizens, etc. Sunday Elder J. D. Wood from I Peter telling who the elect are, followed by Elder Spangler from Colossians 1:28 "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." This was food for many days that followed. Elder Amasa Slawson spoke from Psalm 130, and Elder Croker was last. His subject was the mysteries. He mentioned some hymns and the scripture, "We speak the wisdom of God in a mystery."

Then by the kindness of Elder and Sister Wood taking me with several others we attended the Deleware River association held at Southampton, Pa., a most beautiful spot, the home and burial place of Elder Silas H. Durand, also birth-place of Elder H. H. Lefferts.

Elder Bennett preached the introductory sermon. He was preaching when we got there. The weather was disagreeable and I was tired and didn't remember much of the good preaching. After lunch Elder Dodson spoke followed by Elder Wood. Thursday Elder Ruston spoke so comfortingly in the morning and Elder Bellows in the afternoon.

We got home Thursday night and Elder Adams came Friday with Brother Carlie Adams. It was indeed a sweet privilege to have them in my humble home. Sunday he spoke for us from Psalm 23. All enjoyed the discourse and were impressed with the feeling and sincerity with which it was delivered. We felt it was good to be there.

I owe several letters to dear

ones, and my time for writing is so limited, I hope each of you will take this as an individual message and excuse me for not writing each one separately. If it were the Lord's will I would love to have more time for reading and writing, but I am not complaining. I deserve nothing and my blessings are more than I can number. Bless the Lord O my soul, all that is within me bless his holy name.

Please cast the mantle of charity over my many imperfections.

In a sweet hope,

MAMIE W. ROWE

**"MEDITATION NUMBER FOUR
—NO ROOM FOR CHRIST"**

Luke 2:7. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn. Isaiah 9:6 told us about this babe 771 years before Christ was born—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, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. I know of nothing better for our minds and hearts to meditate upon than this BABE CHRIST.

I wish it was possible for me at this time to shake hands with every living child of God, each knowing that we are kinsfolk in Christ, but that is impossible. I wish it was possible for me to shake your hand, each reader as you read this article, you and I talk over our heritage, Ephesians

1:1-12. Keep in mind the Babe in the manger, the Christ being baptized, the Christ on the Cross, the Christ as he burst out of Joseph's new tomb, the Christ ascending to the Father on high and the Christ sitting as our mediator, now at the right hand of God the Father pleading in our behalf, and remember too — **THERE WAS NO ROOM FOR HIM IN THE INN—** and **REMEMBER TOO**—the reason we do not have the "PEACE" mentioned in Luke 2:14 is because you and I do not have room for this BABE in our heart-life; we do not have room for the Christ being baptized, we do not have room for the Christ on the cross, we do not have room for the Christ that arose from Joseph's new tomb, we do not have room for the Christ ascending to the Father on high, we do not have room for the Christ-Mediator sitting at God's right hand. Remember I am talking to the child of God, I am talking to the saints, Ephesians 1:1. I am talking to those mentioned in Revelations, chapter one, and we hear him say to John (verse 18), I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and I hold the keys of hell and death. When will we make room for him? Do we hear him? Do we feel him? Do we see him? Behold, I stand at the door, and knock, Rev. 3:20, if any man hear my voice, and will open the door (only the child of God can open the door—the dead alien sinner cannot open the door, because he is dead, Romans 8:7-8.

Because the carnal mind is enmity against God: for it is not sub-

ject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God—this being a fact, any person that understands the English language, or the language they speak, knows that it is the regenerated man, the child of God that Christ is addressing, when he says, "If any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." Do you want salvation? Do you want peace to your soul? If you do, child of God, you will first have to open the door, you will have to make room in your heart, in your life, for the BABE in the manger, the Christ on the cross, the Christ being baptized, the Christ that arose from Joseph's new tomb, you will have to make room in your heart and in your life for the Christ now sitting at the right hand of God the Father pleading for sinners like you and I—never growing weary—never losing.

Now let us see what will happen if we open the door, not what may happen but what will happen and this is just one thing, will you make room in your heart, will you make room in your life for Christ? John 1:12-13. But as many as receive him (yes opened the door), to them gave he power (the right, the privilege) to become the sons of God, even to them that believe on his name: (Note the colon, shall we stop at it, we cannot according to its meaning, those stopping here shall be dealt with as per Rev. 22:19. Who is it that receive him—that is what follows the colon) which were born, not

of blood, nor of the will of the flesh, nor of the will of man, but of God. You and I, a child of God can and should open the door—no other one can open the door.

And his name shall be called, "WONDERFUL"—Let us see, Ephesians 1:3. Blessed be the God and Father of our Lord Jesus Christ, who hath (already) blessed us (the children of God) with all spiritual blessings in heavenly places in Christ. Is not that "WONDERFUL," did the preacher help, did you and I help, did you have to let him before he could—WE DID NOT.

And his name shall be called "COUNCELLOR"—Let us see, Ephesians 1:4. "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." This was before man was created, before the world was made, did the preacher help here, did you and I help here? Any person with a good sound mind that can understand English language knows, according to the language here used, that we did have no part in this selection, in this choice, because we were not yet created, to him that may preach or teach otherwise—let God deal with him as per Revelation 22:18-19. Let us give all credit, all honor, all glory to the "COUNCELLOR" and by so doing give honor where honor belongs and make room in our heart and in our life for the CHRIST-COUNSELLOR.

And his name shall be called "THE MIGHTY GOD"—Let us see, Ephesians 1:5, "Having predestinated (planned before) us un-

to the adoption of children by Jesus Christ (this Babe for whom in the inn there was no room, the Christ baptized by John, the Christ on the cross, the Christ who ascended to the Father on high and now sits at the Father's right hand pleading in our behalf—a counselor that has never lost a case) to himself, according to the good pleasure of his will." Did the preacher help here, did you and I help? No, you and I and the preacher had nothing to do with it, God did it, according to the good pleasure of his will before we were created—THE MIGHTY GOD.

And his name shall be called "THE EVERLASTING FATHER"—Let us see Ephesians 1:6. "To the praise of his glory of his grace, wherein he hath (already done) made us accepted in the beloved." Psalms (Moses prayer) 90:2, even from everlasting to everlasting, thou art God. Is this far enough back and far enough in the future? Malachi 3:6. For I am the Lord, I change not; therefore the sons of Jacob are not consumed. Titus 1:2 (There is one thing that God cannot do, he cannot lie) In hope of eternal life, which God, that cannot lie promised before the world began;—Let the child of God make room in his or her heart for the "EVERLASTING FATHER."

And his name shall be called "THE PRINCE OF PEACE". Let us see, Ephesians 1:7-12. To conserve space, I will ask you to read verse seven and then in silent meditation, ask yourself, have I made room in my heart and in my life for the BABE for whom in the inn

there was no room, have I made room in my heart and in my life for the Christ that was baptized by John in Jordan, have I made room in my heart and in my life for the Christ that ascended to the Father on high and today is sitting at the Father's right hand making intercessions for me, a sinner saved by grace if saved at all, have I made ready in my heart and in my life for his second coming, the Christ—the BABE, the REDEEMER, my LORD. Now in an audible or silent prayer ask your Lord and Saviour for guidance and then follow the inspiration that the Lord-God gives you. Read the eighth verse and meditate these thoughts, questions and prayer and in like manner verses nine, ten, eleven and twelve, meditating and praying following each verse. Read Romans 8:35-39. With all these blessings in store for you and I, have we spent as much time reading his blessed Word as we have the daily newspaper, have we spent as much time reading his Word and in his church, in his service as we have in the non essential worldly pleasures, if not, we have not made room in our heart and in our lives for the BABE for whom in the inn there was no room—let us now at this moment repent, yes the child of God repent and drop to our knees in prayer and thank God for all these blessings that we enjoy—make him first in our life—Matt. 6:33, 7:7. THE PRINCE OF PEACE—and we will have peace in our heart, our homes and our friends and neighbors will be sweeter to us, our church will be sweeter, the Lord will be our shep-

herd—Psalm 23, and our vacant seats at church will be filled and we will then be ready for the second coming of Christ, we the children of God prepared by him—open the door and let Christ in. There is no end, no place to stop. Our next “MEDITATION NUMBER FIVE”—“IS YOUR CANDLE BURNING?” If you have enjoyed this one and want to read the next one, tell me so on a penny post card and I will send in number five.

Elder John W. Griffith
1803 Beechwood Avenue,
Nashville 4, Tennessee.

THE TRINITY

Miss Beulah Mewborn,

My dear sister in the love of God and the faith of Jesus Christ:

Your letter in the Old Faith Contender of May 15th much interested me especially as I had received a personal letter from you dated May 3rd. Your being brought home to the church is a cause for thankfulness on your part, on my part and on the part of your brethren. I love to hear of God's reviving His cause and His bringing the little ones into the fold; and surely we have to become “little ones” before He brings us in.

When you get this, I shall thank you to drop me a line to tell me how your uncle is getting along after his operation. I had a letter from him on the eve of his going to the hospital but have heard nothing since about his progress there.

The subject of the Trinity is incomprehensible to our natural minds, our finite intelligence or our human reason. The scriptures

abound in teaching it, but faith alone can grasp it and believe it. There are not three Gods, but there are three distinct persons in the Godhead. The Father, the Son and the Holy Spirit are one in substance and in their nature, but are nevertheless three in distinction. There is no “difference” between them, but there is a “distinction”. The Father is not the Son, and the Son is not the Father, although they two are one, as Jesus says: “I and my Father are one.” They are one in mind, in counsel in determination, in essence which means one in Being, in their nature. The Father creates, the Son carries out the purpose and will of God, the Spirit regenerates, teaches, leads, saves and calls effectually out of darkness into light.

These three bear record in heaven and that record is not written in pen and ink but in eternal life, the life which quickens and raises from death to life all the elect of God.

There are three that bear witness in the earth: the Spirit and the water and the blood. The witness in earth answers to the record in heaven. It was the Spirit that overshadowed Mary and quickened her womb with the holy child Jesus. That holy thing that was born of her was the holy Son of God who became in her the Son of Man. This conception was by the Holy Ghost, it was the witness in earth of the counsel in heaven between the three persons of the triune Godhead. Next came the witness of the water: Jesus went down to Jordan and was baptised of John and here was the witness of the Father to the Son saying: “This is my beloved Son

in whom I am well pleased." Also the Spirit as a dove descended and abode upon Jesus. Next comes the witness of blood when Jesus went to the cross and shed his blood for the redemption of His people. Here again is the witness in earth confirming or carrying out that which was resolved between the Three in heaven. And these three witnesses in earth agree "in one". Jesus is the "ONE" in whom these witnesses are in agreement. His conception agrees with His baptism, both being of the Spirit, and his bloodshedding agrees with his birth and baptism. The same Spirit at His birth and at His baptism, was also present at His death. Because did He not render up His Spirit to the Father saying: "Into thy hands I commend my spirit."

Now, let us take this into your experience and, I hope, mine. Are there not three in your experience that agree in you yourself? As the three witnesses in earth agree in Jesus, so there are three works of the Trinity which are in agreement in you as "one." It is the Spirit that regenerated you or caused you to be born again even as Jesus was conceived by the Spirit and born of a woman. When you were baptised the water of that ordinance witnessed in earth to what had been wrought from heaven within you. Then comes the witness of the blood in your experience. The "blood" is the life. There is a life to be lived by us after we are born of the Spirit and washed from our sins by the application of the pure water of life to us. The life that follows after our being regenerated and baptised by the Holy Ghost, is a life dedi-

cated to Him through His Spirit that sanctifies us in separating us from the world so that we can no longer live to ourselves or run after the world. So, you see, in yourself as "one" of God's redeemed, there is the witness in your earth of the Spirit and of the water and of the blood.

ELDER H. H. LEFFERTS
Leesburg, Virginia

JESUS, THE WAY

Dear Readers of Landmark:

Greetings. As I have been requested to write more for the Landmark, I will try to hope that the Lord will direct my thoughts.

I wish to relate an incident that happened to me when I was a child. Our family went to spend one Sunday at the home of my uncle, who is my father's brother. My father and uncle were going to visit a sick friend at that time; whereas my cousins and I wanted to play at a brick yard, which was near my uncle's home. My father told us not to play at that place, but my aunt and mother told us that we could play at the yard if we would be careful.

We then went and played until it was late. At the time my aunt and mother came to see what happened to us, we were beginning to leave. I then was walking backwards and accidentally began to fall in a deep hole. As I began to fall, I grasped a weed with one of my hands, and there was also a root for me to press my toes upon. I held in this position until someone came to rescue me. I would have drowned if it hadn't been for this weed and root.

In my Christian experience, there was not any weed or root, for I was brought to the place I knew if God didn't save me, I was lost. There, my burden was taken away, and Jesus spoke peace to my soul. This scripture was given to me which reads as follows:

"It is not by works of righteousness that we have done that we are saved, but according to God's purpose in Grace that was given to us in Christ Jesus before the world began. This, of course, makes me sing that sweet song entitled, 'Amazing Grace':

"Amazing Grace, how sweet the sound,

That saved a wretch like me.

I once was lost, but now I am found.

Was blind, but now I see.

"Was Grace that taught my heart to fear,

And Grace my fears believe.

How precious did that Grace appear

The hour I first believed."

Christ said, "Search the scriptures daily for in them ye think ye have eternal life, and they are they that testify of me." He said, "He came not to do His will but the will of His Father, and that all power was given into His hands that He should give eternal life to as many as the Father had given Him, and that He should raise them up at the last day." All praise is due to the Father and the Son and the Holy Spirit, for it is God that gave us to the Son. It is the work of the Holy Spirit that brings us to know the Lord and leads us to Christ. Christ,

before God in Him. Our life is one that believeth; He is our righteousness, and we are justified the Son, was the one who suffered, died for our sins, and redeemed us to God and also fulfilled the law's demands. He is the end of the law for righteousness to every-one that believeth; He is our righteousness and we are justified before God in Him. Our life is hid in Christ with God, and the promises of God are sure to all that are in Christ.

May He ever guide and lead us to that eternal home in which He said He has gone to prepare a place for His own.

I desire the prayers of all God's children because I know that I am a poor sinner with my only hope, which is in the finished work of Jesus Christ with love to all that are of the household of faith. I am a sister in hope,

Mrs. M. J. Dail

2107 Fay Street,
Durham, North Carolina.

A LETTER FROM MRS. BARNHILL

Dear Kindred in Christ,

I am here all alone. My companion has been gone, on the seventh of this month 23 years. I have had it hard and lonely. I have been living with my children now for five years. My friends are around home and around my church and wherever I find a Primitive Baptist. In May I visited my daughter in Green Meadows and Washington D. C. My granddaughter was going to church. She said, "Granny, would you like to go?" I said I wouldn't mind but I had rather go to my

church, the Primitive Baptist. She said, "Well, there is no reason why you shouldn't go," so they took me to the Primitive Baptist church then went on to their church. My faith was about to fail. I, 76 years old and going to a church 12 or 15 miles from anyone I knew. Suppose I should get sick or my heart go bad, but then I thought, if they are true Baptists they will take care of me. When I went in I went near the front and was seated by two ladies. About that time the preacher got up to preach. I asked the lady next to me who the preacher was, she didn't know. I told her I was from North Carolina and this was my first trip here. She said she was from Georgia, it was her third time but his name was Leonard Dove, he was not the pastor. The pastor was away for some cause but it was our same old Baptist. Some good news from a far away country. I felt at home and in good company. After church I spoke to the preacher and many there came up and spoke to me. It was a pleasure and I felt it a great honor to go to church at Washington City and meet all these good people. A lady came up and embraced me. It was Sister Jackson from Greenville, N. C., who now lives up there. It is a good large church on the corner of Georgia Avenue and Sheppard Street N. W. They have a large congregation and beautiful singing, and a microphone in front of the stand. I wish I knew where I could get it over the radio so I could listen to it. They have preaching every second, fourth and fifth Sundays.

After church we all went out. My granddaughter hadn't come so

it looked like I would be alone but several kept standing by talking. I asked one where I could find a telephone to call my daughter if anything should happen as they were delayed too long then. One said, we are not leaving you alone. We are waiting until they come, so I felt satisfied. The streets are so broad, too wide for me to cross alone. It's a beautiful place, in fact it is all beautiful. I've been almost all over Washington and surrounding towns. It's a beautiful clean place. I get on a through train here in Wilson and do not change until I get to Washington.

I've just read Brother Owens' piece in the Landmark. I think it is very good. Also dear old Brother Cowin's piece, so sick and lonely. I sympathize with him so much in his afflictions but God has a purpose for keeping him here. I am the youngest of eight children and the only one living. What do we want to live for in this fast world. It is so different from what it was when I was a child. I read lots and thoroughly enjoy the Landmark. At present I am at 300 West Lee Street, Wilson, N. C.

MRS. EFFIE BARNHILL

MANY THANKS

Enclosed please find a check for \$3.00, \$2.00 for the renewal of my subscription to The Landmark and \$1.00 to help send The Landmark to someone unable to pay.

Yours truly,

Mrs. J. F. Williams
Vanceboro, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

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VOL. LXXXIII No. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. DEC. 15, 1949

IF ANY MAN BE IN CHRIST JESUS HE IS A NEW CREATURE

Second Corinthians 5:17

Man in his natural state, is described as being the old man. The fleshly man, hence Paul says, "We know no man after the flesh." V. 16. Therefore, if any man be in Christ Jesus he is a NEW CREATURE; old things are passed away; behold all things are become new." Please note the source of the "all things" under consideration. "And all things are of God who hath reconciled us to HIMSELF by Christ Jesus, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto Himself, not imputing their tresspasses unto them; and hath committed unto us the word of reconciliation. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ stead, be ye reconciled 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." "All your righteousness is of Me saith the Lord."

How beautifully it is taught throughout the scriptures that all we are or hope to be in ages to come is in and of the Lord, who is the alpha and omega, the first and the last, the beginning and the end, in the conviction, the conversion, the deliverances, the preservation, the resurrection, the ascension and the final and eternal glorification of the whole family of God, without the loss of one. All spiritual blessings are of God.

If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." And please note, "and all things are of God."

Some would have us teach that the all things spoken of as working together for the good of man includes the wickedness of man; but I do not so understand it, as meaning all things in nature as well as in grace, for we are taught by Paul in 2nd Timothy 8:9 verses that it is 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, given us in Christ Jesus before the world began." Therefore it was not the works of man and of God co-working together to the end that man be redeemed, but it is all of grace, hence all of God. And the working together for the good of His people is the work of God, the Father, the Son and of the Holy Ghost, all working together.

er in unison. "That whom He foreknew He also did predestinate, and whom He foreknew He also called, and whom He called, them He also justified by the blood and righteousness of Jesus, whom He justified them He also glorified." Hence it was in the foreknowledge of God to thus bless all who love God and are the called according to His purpose. "And all whom He foreknew, and whom He did predestinate to be conformed to the image of His Son (Jesus Christ)."

We read, For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee. The foolish shall not stand in thy sight, thou hatest all workers of iniquity." Ps. 5:4, 5.

Jesus said to his enemies (St. Luke 13:7), "Depart from me ye workers of iniquity for I know not from whence ye come." He did not know them as He did the saints to be conformed to the image of His Son Jesus Christ.

Jesus said unto the unbelieving Jews, "Ye are from beneath, I am from above. Ye are of this world, I am not of this world." (John 8th Ch.) So it is clear that the Church of God are the ones born again, born of love, born from above, and their life and experience here is a spiritual life, and all things pertaining to the spiritual existence of the children of God is of God and all glory and praise is ever due to Father, Son and Holy Spirit.

O. J. D.

TRUE GOD

This is the true God and eternal life. Little children, keep yourselves from idols. I John 5:20-21.

John could say "I know," we have to say, "we believe." Jesus prayed for those who believed on Him through the word of his apostles. If we believe at all it is because we already have eternal life, for Jesus said, "He that believes in me has eternal life." The ancients did not think one God could attend to all the business of the universe, and they had many imaginary gods. The Athenians had an inscription to the Unknown God and the apostle declared Him to be the true God who made the heavens and the earth, and who raised Jesus from the dead. John could say, "That which we have seen, that which we have heard, and our hands have handled the Word of truth, that we declare unto you." That is why he could say, "This is the true God and eternal life." He knew he was writing the truth for he had seen and handled Him, and that He was the true God, that He was the God of love, and all who loved were born of God and all who did not love had not seen God. He writes more about love than all the other apostles, and he is said to be the apostle that Jesus loved. He loved them all but it seems He loved John the most.

We know he was banished to the

island of Patmos, and tradition says he was cast into a caldron of boiling oil, and that he was the only apostle who died a natural death.

We love him because he writes so much about love. True love is true religion, but there is no true religion without love.

It seems all men everywhere have some kind of religion, even among the most benighted races. They seem to want to venerate some thing they regard as being superior to themselves. But there is just evidence of true religion, and that is love.

The love of God shed abroad in our hearts by the Holy Ghost delivered unto us. There is no fear in love. Perfect love casts out fear. There is no danger in too much love. There is no law against love; we love God because He first loved us.

B. S. COWIN

NEFFIE ELIZABETH ROBERSON

It is with a sad heart that I feel impressed to write a short sketch of the life and death of our very dear sister, Neffie Elizabeth Roberson.

She was the daughter of Kelly and Patsy Anne Taylor Green. Was born in Bear Grass township 82 years, 11 months and 23 days ago. Departed this life October 23, 1949.

She was an invalid for a little over 10 years, but bore her suering with much patience, resting on that sweet promise of a better place beyond this vale of tears.

Cousin Bettie, as I always knew her, was the most meek and lowly person I ever saw, and I can say with a sincerity of heart that I truly loved her, and feel that a good woman has passed on. She was faithful to her husband,

to her children, and to her church.

In early life she married Luke Lanier Roberson, and to this union was born five children; three sons and two daughters, who were very faithful to their parents in their declining years.

She was a member of the church at Flat Swamp for a number of years. Her funeral was conducted there by Elder A. B. Myers of Bear Grass, and Mewborn of Snow Hill, who spoke very comfortingly to the bereaved family and friends.

Her body was then laid to rest beside that of her husband in the cemetery at Robersonville to wait the resurrection morn when Christ will come with his legion of angels and ransom her from the grave, when body and spirit will be united, be like him and be satisfied.

May the Lord reconcile the bereaved family to His Holy will, and enable them to say "the Lord giveth and taketh away, blessed be the name of the Lord.

Written by one who loved her,

Neffie J. White

Robersonville, N. C.

MISS CORNELIA JOHNSON

Whereas, it being the will of Almighty God to remove from among us by death our beloved Sister Cornelia Johnson, on June 29, 1949. She was received into fellowship of the Church at Hickory Grove by experience and baptism in September 1943, and remained a faithful member until death. She was a strong believer in salvation by grace several years before she united with the Church, feeling in her death she is crowned in Glory to sing praises to our Father in Heaven;

Therefore, be it resolved:

1st, That we bow in humble submission to an all-wise and powerful God.

2nd, That we deeply sympathize with the family of the deceased.

3rd, That a copy of these resolutions be spread on the Church record, a copy be sent to Zion's Landmark for publication.

Done by order of Church in conference on Saturday before the second Sunday in July, 1949.

Elder L. A. Johnson, Moderator
Brother Eldridge McLamb
Brother A. H. Morgan

Committee

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JANUARY 1, 1950

NO. 4

PSALM 76

In Judah is God known; his name is great in Israel.

In Salem also is his tabernacle, and his dwelling place in Zion.

There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

Thou art more glorious and excellent than the mountains of prey.

The stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep

Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?

Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

When God arose to judgment, to save all the meek of the earth. Selah.

Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

Vow and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

He shall cut off the spirit of princes: he is terrible to the kings of the earth.

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

THE DEVIL'S WORK DESCRIBED

Levithen is king of pride,
He will not tell the truth
And has crept in the church to hide
To try to rule the youth.

He tries to shine angelic light,
The simple to deceive,
Make them believe that he is right
As he did mother Eve.

His preachers all obey his voice,
And count the truth as trash,
That Heaven is within their choice,
If they will get the cash.

He preaches a dependent God,
One like unto himself,
His subjects all obey his nod;
His sentiments express.

He tells dead sinners they can hear
Christ says: That they cannot
(John 8:47)
So he is trying hard to rear
And teach his tommy rot.

He also tells them to believe
Which is the work of God, (John
6:29)

It is by works that they receive
The merits of his blood.

But this the Bible does not teach
'Tis not by works but grace, (II
Tim. 1:9)

That all the chosen seed will reach
(Rom. 4:16)

Their home a promised place
(Titus 1:2).

I speak to God's poor trembling
child,
To be not led away,
Not follow after Satan's vile
Lest you be led astray.

Your hope should on God's prom-
ise stand,
It is confirmed by oath,
Your home to you a deeded land
This truth you should not loath.

—Lytle Burns

Feb. 14, 1940

OUR HOPE

Our hope it is a shining light,
That lights up even our darkest
night,
We get sometimes in deep despair.
But we are made to feel that God
is there,
Ready to comfort and give us
peace,
And bids us from our worries
cease.

Our hope in God it is so bright,
It fills our soul with heavenly
light.

And then at times it gets so dim,
We fear that we are far from Him.
And we go to Him in humble pray-
er,

We are made to feel that He is
there,
To keep us in His merciful care.

A hope that is beautiful, a hope
that is bright,

A hope that shines in the darkest
 night,
 A hope that gets low, a hope that
 gets high,
 A hope that is sufficient when we
 are called to die,
 Our precious hope, a gift from
 above,
 A token of our Saviour's love.

Thelma Reece Wilson

November 19, 1949.

ARTICLE BY ELDER BURNS

December 12, 1949

Dear Brother Gold:

I am sending you one dollar to pay for another years subscription. We enjoy the paper very much.

Mr. Burns is very feeble. He is 91 years old and has been preaching 54 years. Has preached in eleven states, but he is not able to get out of the house and has not been able to preach since 1946. The Lord has blessed him a long time and I pray he will continue to be with him the rest of his days in this world. Pray for us.

Mrs. Lytle Burns
 406 Viola St.
 Florence, Ala.

I am sending you one of his pieces which he wrote when he was 81 years old.

**THE TWO SCHOOLS OF
 PREDESTINATION**

I feel somewhat impressed to write on the above subject today. Before discussing the subject, we will define the word. Webster says: Predestination is the "Purpose of God from Eternity respecting all events." The two schools are defined as follows: Supralapsarians and Sublapsarians. Supra

means before and lapsus, fall. This view is in line with Webster's definition, "The purpose of God from eternity."

God's purposes, like Himself, are eternal. We will ask what are the properties of God's divine purposes or decrees. They are eternal, most wise, absolute, and unchangeable. This view is in line with the London Confession of Faith, "God hath decreed in Himself from all eternity by the most wise and Holy counsel of His own will, freely and unchangeably all things whatsoever come to pass." The things decreed are various and many, but the act of decreeing is one eternal decision, "As I have thought so shall it come to pass, as I have purposed to shall it stand." Isa. 14: 24 and 27.

Owing to God's infinite power and wisdom, His omnipotence and immutability, and the unity in the Trinity, it would be unreasonable to argue that God's decree regarding man's salvation, were after the fall as the Sublapsarians teach; that idea would lead us to believe that God waited to see what man would do, before He decided what He would do. This makes God's will depend on man's will, which is contrary to all Bible teaching. It was God's will to allow man to fall, by a voluntary permission. The law given Adam was not a prohibitory law, but commandatory; Adam was told what the result would be if he ate the forbidden fruit. Sin entered the world by man's transgression of the law, for sin is the transgressing of the law "To whosoever ye yield yourselves servants to obey, his servants ye

are." God was never deceived nor disappointed; this world is just as God intended it should be. There are numerous passages in the old scriptures proving that this world is just as described. Prov. 8:22, "The Lord possessed me in the beginning of His way, before His works of old, I was set up from everlasting from the beginning or even the earth was, when there was no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: 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: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountain of the deep . . . 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 part of his earth; and my delights were with the sons of men."

The above shows clearly that Jesus' delights were with the sons of men, that elect family, that the Father had given Him, His Bride, the children of promise. The Father is not willing that He should lose one of them. David, in the Psalms 139, first sets forth God's omniscience, then omnipresence; then he describes the Church, Christ's body, verses 15-16. "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 sub-

stance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."

The above shows that God's all-seeing eye beheld all the members of Christ's body, and were written in His book. This chosen material is what compared the house, "wisdom hath builded her house," in the mind and purpose of God the house was complete. Except the Lord build the house they labor in vain that build it. The Father chose the material for the house; the Son purchased it. The Holy spirit brings the material chosen by the Father and purchased by the Son, into the building. "In whom ye also are builded together for a habitation of God through the Spirit." God is so infinitely perfect in His nature, that His poor depraved creatures cannot add to His perfections but only through His Son alone are we quickened into divine life and made partakers of the divine nature. It is then that we please God. He alone is the Source of all good and His government of the world is such, that He causes the wrath of man to praise Him, and the remainder He restrains. Our enemies frequently call us fatalists; the person who does not believe in the absolute sovereignty of God and that He controls and directs all events, is a fatalist.

"God created all things by the Word of His power, that are in heaven and earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and

for Him; and He is before all things and by Him all things consist;" some people teach and believe that the devil is a fallen angel; that he rebelled against God and was cast out into the earth. Go with me to Job 26:13. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways but how little a portion is heard of him. Isaiah 27:1 says, In that day the Lord with sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea. See Rev. 12:9 and 20:2.

Someone may ask why did God form a crooked serpent? It is for the same reason that He raised up Pharoah—that He might show His power in him that his name might be declared throughout all the earth. God, through Moses his mediator, delivered the last one of his chosen race from Egyptian bondage; likewise through Christ He will deliver all His chosen race from the bondage of Satan. Evidently it was God's will and purpose that sin should be in the world because He made arrangements for its cure before it came. If there had not been any sin in the world God's love and mercy would not have been manifested in forgiving it; His power and wisdom in overruling it, and His justice in punishing it. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jér. 2:19.

The London Confession of Faith, Chapter 5, Art. 5 says, "The most wise and gracious God doth often-

times leave for a season His own children to manifest temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength or corruption and deceitfulness of their hearts (2 Chron. 32:25, 26, 31. 2 Sam. 24:1; 2 Cor. 12:7-9) that they may be humbled, and to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin and for other just and holy ends, so that whatever befalls any of His elect is by His appointment, for His glory and their good (Rom. 8:28).

Our enemies have charged us with Antinomianism, that we are against law. We believe in law in its proper place, but there is no law given that can give life. The Apostle asked wherefore then serveth the law, it was added because of transgression till the seed should come to whom the promise was made. "Fear God and keep his commandments, is the whole duty of man." But the law stops our mouths and makes us all guilty before God.

I will soon be 81 years old, and have been trying to preach Christ as a complete Savior for 44 years; I was almost completely blind for about one year. I had a cactract removed from my eye last November and now, thank the Lord that I can again see to read and write.

Brethren, these are perilous times, but our God has the situation in His hand and all will rebound to His praise, glory and honor.

My Christian love to all the saints
throughout the land.

Elder Lytle Burns
406 Viola Street
Florence, Alabama.

**FROM "LETTERS AND
MEMOIRS"**

Dear Brother Cowin:

I am enclosing a letter copied from "Letters and Memoir" of J. C. Philpot, and would like to have it published in the Landmark if you see fit to send it in. No doubt you have read much of the writings of this able minister of the New Testament. According to Hasell's Church History, he was a strong and scriptural advocate of the eternal Sonship of Christ and of the Three-Oneness of Jehovah, and of the doctrine of predestination. He was a strong believer in an experimental, feeling religion, and it appears that his ministry was a searching one like that of William Huntington. Such a ministry puts one to a severe test, making one wonder if he has a real experience of grace. I think that Huntington had one of the richest experiences that I have ever read. Now Philpot was gradually awakened to the corruptions of the Established Church in which he was brought up, and these he exposed when he finally dissented and cast his lot with the Strict Baptists which correspond to the Primitive Baptists of this country. By his act of secession he incurred the wrath of many for he was widely known. "Come ye out from among them."

Well, I was glad to see you at the Kehukee Association this fall. Hope you are still able to get out.

Glad that your writings still appear in the columns of the Landmark if you are not able to go into the pulpit. I haven't forgotten the sermon you preached with power and sweetness at the Association held with the church at Briery Swamp in 1943. It was on Monday morning, and I remember thinking that there was no better place on earth to be or something to that effect. Whatever I am, I love to be with God's dear people still. They are the excellent of the earth though by the world despised.

May the Lord comfort you in your afflictions and at last give you an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

In hope,

C. W. Vass

1901 Parker Avenue,
Portsmouth, Virginia,

LETTER

By

Joseph Charles Philpot, M. A.

Formerly fellow of Worcester College, Oxon, and for twenty years Editor of the "Gospel Standard," a Strict Baptist periodical published in Croydon, England.

To MR. KING*

Croydon, April 2, 1867.

Dear Sir:

I am sorry that you should take the trouble of reading such books as that from which you have sent me an extract; especially as you acknowledge that the reading of it produced much hardness, barrenness, coldness, and deadness in your soul. Indeed to my mind the title of the book is itself sufficient

to condemn it. Predestination as a divine truth is not to be calmly considered from principles of reason, being in a Christian point of view wholly a matter of divine revelation. The great Apostle of the Gentiles who laid it down so clearly and so fully (Rom. ix), does not attempt to reason about it; but, in answer to one who does, says, "Nay but, O man, who art thou that repliest against God?" and in Romans xi:33, shuts the whole matter up in the words, "O the depth of the riches both of the wisdom and knowledge of God!"

I do not feel disposed, therefore, to examine the extract which you have sent me; though, as far as I have looked at it, it seems to me both erroneous and sophistical. Thus he speaks of the existence of sin being in consequence of the sovereign appointment of God. Now I do not believe that this is Scripture doctrine, nor do I know a single passage even bearing that way. I fully believe that the entrance of sin into the world, and death by sin, was according to the permissive will of God, for without it it could not have entered; but not appointed by Him in the same way as what is good, for such an assertion, reason how we may, would make God the Author of sin. I think, also, that all his reasonings about sin being a creature and such metaphysical subtleties are mere sophisms. Two things are very evident; first, that sin is a most dreadful evil, hateful to God, and calling down His displeasure and righteous punishment; and secondly, that there is no remedy for this dreadful evil,

except through the incarnation and bloodshedding of the Son of God. Here I rest, not being willing to trouble my mind with daring reasonings of men destitute of godliness, and here I advise you to rest too.

Yours very sincerely, for truth's sake,

J. C. P.

* Mr. King having sent Mr. Philpot an extract from a publication entitled "Predestination, Calmly Considered from Principles of Reason," etc. Mr. P. sent the above reply.

THE CHURCH SEPARATED FROM THE WORLD

"Come ye out from amongst them and be ye separate", sayeth the Lord.

Here is a dream, and the way it was revealed to me I hope. This, I hope, was when I was being shown the church.

The Dream

I thought that I was in a large building similar to a large warehouse (the world) and my mother was with me. Someone handed me a handful of different kinds of grass, not all of one kind (the different sins of my life) and amid the grass was a worm (the old self) and I thought that it was dead, (myself dead in trespasses and sins), but it came to life (came alive to my many sins) still holding the grass in my hand. Mother and I walked on a little farther, and I thought we came to a beautiful white building (the church), and there were three men standing in the door, (The Father, Son and Holy Ghost). Mother said to

me, "They are the keepers of the building." I thought I said to her, "Let's go inside." I took the grass and worm, wrapped them in a piece of paper and put them on the ground (laid down the old life and we went inside of the building.

I thought it was large and spacious and very beautiful inside. We went up to the front and sat down to one side, there was a large drapery hanging all the way across the front as on a stage it seemed. A kind looking old lady (The spirit of the church) came from behind the curtain, and I thought that I said, "I think I know her", and mother said, "I don't think you have ever seen her before." The drapery drew aside automatically, and there was a thin curtain there that I could see through, (sort of a veil) and I could see that it was filled up back of this curtain, with boxes and baskets, and I could see a basket of fruit like apples (representing the storehouse of good things that we hear from the pulpit in the church). We came out of the building, and I began to look for the grass and worm, that I had put on the ground before entering the building, and I could not find them, and I never did find them anymore, (the former life and many sins that God had forgiven me of, I hope).

Mother and I went on from there and came to a place where it seemed there was a large stage with a wide black double door and a few people were sitting there facing the stage and mother and I went among them and found us a place and sat down with them

(the church separated from the world, which was on the other side of the wide door). While we were sitting there a kind of vehicle came around the left side of the stage, drew up to the front, and a man and woman got out and went up the steps to the door and began knocking and no one opened the door, and they kept knocking but no one ever did open the door for them, which represented Mary and Joseph when they came to the Inn (the world) and there wasn't any room for them. Luke 2:7. And then my dream ended.

I love this beautiful dream and believe with all my heart that I was shown the church and the wonderful storehouse of good things that is in the church, and we cannot receive them when on the outside of the church. I feel that God revealed this dream to me just as I have tried to write it. He gives us our experiences and our beautiful dreams and our wonderful hope, and it is something the world knows nothing about, and no one can take them away from us. No one understands them except the ones that have been brought that way and have been shown the true church in all her beauty.

I had this beautiful dream before I joined the church at Norfolk, Virginia, in 1942. When I feel that God was dealing with my poor heart and showing me the beauties of the church and bringing me about in ways that I had not known before, I have never felt worthy of the wonderful experience and the beautiful dreams and the sweet meditations that

were mine when I first believed. Now, as I have heard from the pulpit various times, my spirit of rejoicing is like a stalk of corn when it is young. The joints are close together, and as it gets older, the joints become farther apart, so it is with our seasons of rejoicing and sweet meditations. When we are able to feel the sweet presence of our Lord and feel that He remembers us at times, we can rejoice in our precious hope that He has given us which never leaves us completely, but shines out unto us as a beacon light.

Thelma Wilson

A HOPE IN JESUS

How sweet it is to feel that we have a hope in Christ Jesus, a gift of God, not for anything good that we have ever done to obtain it, but that God saw fit to redeem us from our sins, by the blood of His only Son, chosen in Him before the world was, that we should have a sweet hope of Heaven. Heaven, what a sweet name, what a wonderful, beautiful place to have a precious hope of, and of obtaining a home there after this life below with its many troubles, trials, and sorrows. How sweet and restful is the thought.

Although unworthy and undeserving we are, God has seen fit to look down on us at one time, and we feel He has forgiven us of our sinful deeds, and caused His love and saving grace to shine in our hearts and give us a love for His people and a life of Christianity instead of following after the world and its vanity, showing us and teaching us and guiding us

in His way. If left to ourselves, we would almost be tempted to go away from the life that He has chosen for us, but He does not intend that His little ones shall trespass and go the way of the world, for He is watching over us and keeps us by His power. He lets us go so far and no farther, all our strength is in Him; He is our shepherd. We are the sheep of His pasture, to rest and abide therein.

Sometimes our hope gets very dim, and we almost put it by. We feel that probably we have been mistaken that God had remembered us. We have doubts and fears, and we are made to call upon Him and ask that He remember this poor sinner again and bestow some of the blessings, that we once felt, again. He makes known to us that He is still there, that He is God and there is none other beside Him, and once again our hope revives, and we can feel its marvelous light within our soul, and we can praise God once again for reviving our sweet hope in Him. Dear Friends, how dark it would be with us if we had no hope, we would be of all people most miserable, but our kind and merciful Father, who looks after all His believing children, gives us the strength and courage and the ability to keep on in His way. We are kept by His power, not in our own strength, but in His strength, we are poor weak mortals having no power within ourselves. He is the potter; we are the clay.

How wonderful is our God and His ways past finding out, these poor mortal tongues of ours can-

not praise Him enough for His goodness and mercies extended to we poor sinners here. Sometimes I am made to wonder how the all wise, loving God can extend such loving kindness, blessings, and mercies on a vile sinner as I feel to be. I just do not feel worthy to receive the blessings that I feel He has bestowed on me. When I am made to feel my bright and shining hope within, it seems to fill my very soul with His heavenly light, and I am made to say, "Bless the Lord, O my soul, bless His High and Holy name." and I am made to feel so humble and small and humbly bow before Him and ask Him to make me worthy of such a marvelous heavenly Father and to lead, guide and direct me in His Holy way at all times.

When we can rejoice in His presence, we are exceedingly blessed, but we do not feel that hope so bright all of the time. Sometimes we are in despair, and our burdens and trials get so heavy, and our hope is so low that we are made to cry aloud that we may have a reviving of our hope again. Then the little spark that is within begins to grow a little brighter, and we are made to feel a little better. It also keeps glowing within, and soon we can see it as a beacon light, guiding our hearts to brighter thoughts. Soon we are praising God for His goodness to us again, and we can say, "How beautiful is our hope of Heaven, a precious gift of God to us.

Thelma Reece Wilson

November 19, 1949.

BY GRACE YE ARE SAVED

Beloved in the Lord:

Paul in his epistle to the church at Ephesus, 2nd chapter, 6th verse, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Just this he was writing of God's chosen ones as wherein in times past ye walked according to the course of this world, according to the Prince of the power of the air. He also speaks of the riches of God's mercy, for His great love wherewith He loved us, even when we were dead in sins hath quickened us together with Christ (by grace ye are saved).

This quickening together with Christ is how that we are raised up together with Him, translated from the power of darkness into the marvelous light of His dear Son, raised up from the dead state of trespasses and sins into a living state spiritually or born of an incorruptible seed that liveth and abideth forever. David speaks of bringing him up out of an horrible pit of miry clay.

How wonderful to have the gift of hope and faith that one has by the reason of God's love and mercy has thus been favored to be raised up together with Christ to be an heir of God and joint-heir with Christ Jesus, His only begotten Son, having an inheritance that is incorruptible and fadeth not away by which it is that here in this life we are made to sit together in heavenly places in Christ Jesus. It seems to me that from time to time that as God's dear children are caused to sit down in the kingdom with Abraham, Isaac, and

Jacob. - This represents the Father, Son, and the children as one family in love, peace, and fellowship in sweet communications around one table eating and drinking of that heavenly manna and spiritual water that proceedeth down from that Father of lights in whom there is no variableness neither shadow of turning. When one goes home to their friends telling how great things the Lord has done for them there is rejoicing, seemingly sitting down in the kingdom with Abraham, Isaac, and Jacob. When the church comes together with the membership, hungering and thirsting to hear the preached word, and the pastor is favoured to preach to their comfort, and to God's honor, there is sitting together in heavenly places in Christ Jesus. In Union meetings and Associations when all is of one accord, and the different gifts are blessed to preach to the comfort of many, there is sitting together in heavenly places in Christ Jesus.

When one is blessed to commune in silent meditation with God, there is also sitting in the kingdom in joy and peace of soul. When one has been in darkness, doubts and fears and is made to petition unto God for renewed evidence, and there comes a message saying the lepers are cleansed, the blind receive their sight, the dead are raised, and the poor have the gospel preached to them, this shews us that surely this is the Christ.

When the wayward son is chastened by the loving father and is made to feel how merciful, how loving, how forgiving, how pat-

ient, and full of pity and compassion, then there is such thankfulness and praise as to be raised up together with Christ and made to sit together with Christ in heavenly places. This being raised up together with Christ and made to sit with Him in heavenly places is only a foretaste of that which we are looking for in the final consummation when Jesus is coming to raise the vile bodies, when these bodies shall come forth, be given a body as it has pleased God which we are looking for, to be like unto that of Jesus, where all will be perfect, praise, honor, and glory to the Father, Son and Holy Ghost forever. Amen.

With much love to all the Saints.

L. A. Johnson

Benson, N. C.

THE SCHOOL OF GRACE

Dear Brethren and Sisters in Christ:

I have been asked to write more for the Landmark, but I feel too weak and unworthy to even try. If it were not for the Lord's direction, I could not write anything that would be any comfort. I know I can not tell anyone of you anything that you have not already known, but if we have been taught in the school of Grace, then there is a love in us that flows out to each other; it is the love of God shed abroad in our hearts that binds us together and makes us rejoice in the hope that has been given us in Christ Jesus our Lord and Saviour. We have no confidence in the flesh because we have been brought to the end of our strength knowing that He alone

can and must save; therefore, we give Him all the honor and praise and thank Him for all He has done for us.

We are made to believe that He is able to keep and present us to His Father because we are justified by Him and through Him. Satan may tempt and try us, but God said, he is not able to pluck out of His hands, for the Father which gave them to Him is greater than all, and none can pluck them out of His hands. Christ said, He came to do the will of His Father and that His will was, of all He had given Him, He should lose none but should raise them up at the last day. The promises of the Lord standeth sure having this seal, the Lord knoweth them that are His; for He makes us to know Him by His Holy Spirit; it is by His Spirit that we are made to see our lost condition, to look to Jesus, and to trust in His redeeming blood for our salvation. Paul says that we are kept by the power of God unto salvation ready to be revealed in the last days.

May we ever trust in Him and be able to meet Him in peace to sing His praises through all eternity. Written in Christian love by a poor sinner saved by grace.

Mrs. M. J. Dail

2107 Fay Street,
Durham, N. C.

ENJOYS READING THE LANDMARK

Dear Mr. Gold:

Enclosed you will find check for \$4.50 for subscription to the Landmark as follows: 1 year to W. R. Rhue, Fort Lawn, S. C., 1 year to W. E. Hylton, Oakwood Court, High Point, N. C., 1 year to Mrs. Norma A. Rhue, Stella, N. C., renewal. Commission \$1.50.

I trust the Dear Lord will continue to bless you to publish the Landmark, our family paper, which my wife and I enjoy reading very much. We look forward to receiving each issue with fond anticipation, feeling that as a whole its contents are written by those who are favoured of the Lord to earnestly contend for the faith once delivered to the saints, Salvation by Grace, one Sovereign, eternal and Everlasting Father of all our mercies. The doctrine by which I feel the true church has been identified by through all ages, which shall guide and preserve her, through all time, and in the ultimate end present her a glorious church before our Father's throne in glory, without the loss of one, Jesus saying, "Here am I and the children Thou hast given me." His work being perfect, nothing can be added to it or taken from it.

Sincerely yours,

Z. L. Rhue

103 South Street,
High Point, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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N. C.

VOL. LXXXIII

No. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JAN. 1, 1950

THE SAFETY OF THE CHURCH OF GOD

Paul said, "To all that be in Rome, beloved of God, called to be saints; Grace to you, and peace from God our Father, and the Lord Jesus Christ."

This was not addressed to all Romans; but to the true church in Rome. It was to the beloved of God, who were called with an holy calling, not according to their works, but according to the grace of God, given them in Christ Jesus before the world began.

All the spiritual, and scriptural addresses to the beloved children of God, was given to that peculiar people, known unto God, as the Ransomed of the Lord; and all glory was and is due to God, the Father, Jesus the Son, and to the Holy Spirit which was the Spiritual life and guiding Spirit in all DIVINE WORSHIP.

All of the epistles of Paul and the other writers were not address-

ed to the world at large, but to the Church of God. CALLED TO BE SAINTS.

Paul's epistle to the brethren in Rome said in the 8th chapter, verse 29, "For whom he did FOREKNOW (only the ones HE FOREKNEW) THEM HE ALSO DID PREDESTINATE, to be conformed to the image of his Son, that he might be the first-born among many brethren."

"Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, he also glorified." Note that PREDESTINATION, DIVINE CALLING, JUSTIFICATION THRU THE BLOOD AND RIGHTEOUSNESS OF HIS SON AND FINAL AND ETERNAL GLORIFICATION IS THE INHERITANCE OF THE FOREKNOWN OF GOD.

There is no condition as to any of the divine blessings in store for the redeemed of the Lord. I in them (said the Lord) and thou in me, that they may be made perfect in me; and that the world may know that Thou hast sent me; and hast loved them as Thou hast loved me. John 17:23).

THE SAINTS, AS PAUL CALLED THE BELOVED OF GOD, were not born saints; but were the "BORN AGAIN, BORN OF THE SPIRIT, BORN OF GOD. A new creature, in Christ. Paul said to the Corinthians, 25th chapter, verse 17, "THEREFORE, if any man be in Christ, he is a new creature; Old things are passed away, behold all things are become new, and all things are of God, who hath reconciled us to

himself by Jesus Christ, and hath given us the ministry of reconciliation; to wit: that God was in Christ Jesus, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." But he (God) hath made him (Jesus) (who knew no sin of his own) but made sin for us, that we might be made the righteousness of God in him." Therefore, the Church is as safe in him as the throne of God unshaken stands.

O. J. D.

**RICHES MADE KNOWN BY THE
LATE J. K. POPHAM
Brighton, England**

Text Colossians 1:27. "In saving religion two things will have to be met—SIN AND SALVATION, Guilt and Justification, Weakness and Strength. Whatever else we lack if we know these two things we shall get to Heaven."

"Sinners can say and none but they, how precious is the Saviour."

It is very grievous to carry about a body of sin and death. A nature that is enmity against God. Dr. Owen says, "An enemy may be made a friend, but enmity must be killed." And God kills enmity by the love of CHRIST. It will be wonderful to get to Heaven, if we get there, we shall sing "Unto Him that loved us and washed us from our sins, in His own blood, be glory and dominion for ever and ever. Amen.

Jew, that the Gentiles were to be brought in and that the living Church of God was to be made up of Jew and Gentile. When the

Jews were considered they were said to be nigh; when the Gentiles were spoken of they were far off, strangers and foreigners, and not fellow citizens, they were aliens from the commonwealth of Israel. But these were Gentiles God had eternally Elected, together with elect Jews, to be his people, His Church. The will of God to whom God would make known what is the riches of His grace. The recipients of all these spiritual blessings were Jew or Gentile who were born of God, elected according to His grace, and kept by His power.

Where sin abounded grace hath much more abounded. We sported with death but life came. To whom God would make known—not try to make known, but would do it, and did it. It is a great day to a sinner when he is born again, a great day when the Lord spreads His skirt over him, and passes by and says LIVE. Jesus said, "I am found of him that sought me not." "Lead me and guide me in the way I should go." Jesus said, "Whom do men say that I am?" Peter said, "Thou art the Christ, the Son of the Living God," and Peter is asked how he knew this truth, it was God who had revealed it unto him or made it known.

We are adopted into the family of God because chosen. To be adopted, in your experience, is heaven below the Redeemer to know. It is said one can sing, "Be neath His Smile My Heart Has Lived, and Part of Heaven Possessed." Redeemed sinners can sing, "Our Father, who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in

earth as it is in heaven, etc. None but the redeemed can truly sing the song of redemption. And they are often fearful

To the elect or chosen in Christ Christ shall be formed the hope of glory. There is an election of grace, according to the sovereign purpose of God. The abundant grace of God is revealed to His people and where sin abounded grace hath much more abounded.

Jesus is a suitable Saviour for poor sinners, He is mighty to save. An advocate for the condemned, an intercessor for the guilty. This is the Lord, in whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace. They are so perfected by His Atonement pardoned sinners are said to be without spot, wrinkle or any such thing. And we are told if we confess our sinse He is just and faithful to forgive our sins, and cleanse us from all unrighteousness.

We may be cast down; but hope lifts up and we can say, "Hope thou in God." Jesus is faithful to all His people and His promises He will keep. He will perform what He hath promised. The above is but a feeble excerpt of the sermon above mentioned.

O. J. D.

SISTER BETTY CROCKER

In loving memory of our dear Sister Betty Peedin Crocker, who was born August 2, 1883, died September 10, 1949 and was the daughter of H. F. and Genetia Oliver Peedin. She was united with the church at Bethany July 26, 1924 and was baptised by Elder J. T. Collier. Her funeral was preached by Elder T. F. Adams. She leaves to mourn her loss, her husband, Will I. Crocker, one son, Newland Crocker of Selma, N. C., one step daughter, Mrs. Oscar Creech of Selma.

Four step sons, Joe of Selma, John of Bethlehem, Pa., and James P., of Bethesda, Md., six sisters, Mrs. Phill Edwards, Mrs. J. H. Edwards of Princeton, N. C., Mrs. G. B. Aycock, of Selma, Mrs. W. P. Rose, Kenly, N. C., Mrs. Arthur Creech, Mrs. Preston Creech, Smithfield, N. C., two brothers, J. H. and D. F. Peedin of Princeton, N. C.

Therefore, be it resolved, That it may be our sincere desire that he will reconcile us, and all the family to his holy will, feeling that we have lost a true and faithful member, and the family a devoted wife and mother, but our loss is her eternal gain.

Second, That a copy of this resolutions be sent to Zion's Landmark for publication. One to the family, and one placed on our church records.

Done by order of Bethany Primitive Baptist Church in conference the Fourth Saturday in November, 1949.

E. C. Jones, Moderator.

W. H. Woodard, Clerk.

D. F. Peedin and Wife, Committee

RESOLUTION OF RESPECT

Brother Thomas Henry Lawrence departed this life November 18, 1949. He has left to mourn his passing one daughter, three brothers, and sister and several grandchildren. Brother Laurence united with the Primitive Baptist Church at Angier, N. C., by letter February 4, 1933 and remained a devoted member until death. He became very badly afflicted the last few months he lived and was deprived from meeting with the church. His funeral was conducted by Elders J. T. Lewis and J. S. Collins in Rockingham County, N. C., his native county and was laid to rest by the side of his wife, who preceded him seven years. The church at Angier desires to bow in humble submission to God's divine will, who doeth all things well.

Brother Lawrence will be missed by the Church and all that know him among the Primitive Baptist. He lived a quiet and Christian life and we would do well to follow the example he was blessed to live before all men.

Be It, Therefore Resolved, First, that we extend our sympathy to the bereaved family.

Resolved, Second, that a copy of this resolution be given to the family, also entered on our church records and a copy sent to the Primitive Baptist and Zion's Landmark for publication.

Done by order of the Church while in Conference Saturday before the First Sunday in December, 1949.

Elder J. S. Collins, Moderator
M. E. Fish, Clerk.

RUTH WHITFIELD JONES

This is one of the saddest things that has come to us to try to pen down our beloved sister's death which it was her time the Lord called her from our midst to a better place of rest, she had a heart attack.

She is the daughter of the late George and Susan James Whitfield. She was born April 6, 1895, and passed away November 15, 1949, her stay on earth was 53 years.

In addition her husband, William Jones, three brother, P. W. and Lea Whitfield of Wilson, N. C., G. S. Whitfield of Roper, N. C., three sisters, Mrs. G. N. Warren of Stokes, N. C., Bessie Mallory of Everette, N. C., Mrs. C. E. Berry, South Norfolk, as with numbers of nieces and nephews.

She united with the church at Briery Swamp second Saturday in September, 1919 and baptised by Elder B. S. Cowin, the next day. Always filling her seat when she could but lived so far away her strong desire was to meet with the brethren and sisters. She was devoted to her church, loving that loctoring salvation of grace.

We feel that our loss is her gain. We believe she has gone to that home not made by hand eternal in heaven. Her funeral was conducted by Elder A. B. Ayers, her beloved pastor. Her body was laid to rest in the Magnolia cemetery in South Norfolk, Va.

This was by order of conference, second Saturday in November, 1949.

ALICE JAMES,
BETTIE WARREN,
Committee

RESOLUTIONS OF RESPECT

Sister Harrett Elizabeth Buck, who was born on the first day of February, 1871. On April the 6th, 1898 she was married to Mr. W. O. Buck, who is living with their youngest daughter, Lillian. They raised two girls, Mrs. Lexie H. Garner and Mrs. A. J. Hunter, both of Newport, N. C. On January the 26th, 1941, she joined the Newport River Primitive Baptist Church at her bed side. Her health did not permit her to be baptised until the first Sunday in September, 1941. Her pastor, R. W. Guarganus, baptised her at the regular baptising place near Newport. Sister Buck died August the 14th, 1949. Elder R. W.

Gurganus preached her funeral at ther home the next day before a large crowd of friends. Then her body was taken to the City cemetery and laid to rest. Beneath a mount of beautiful flowers. Her seat will be vacant in our church. We will miss her. But be it Resolved first that we bow in humble submission to Him who doeth all things well both in Heaven and on earth. Resolved second that a copy of those Resolutions be sent to Zion's Landmark and a copy to the Old Faith Contender for publication and a copy sent to the family and a copy recorded in our Church Book. Don by Order of the Church in conference on Saturday before the third Sunday in September, 1949. Written by the clerk.

Elder Eddie Humphrey, Mod.
Walter R. Mann, C. C.

**ANGIER UNION MEETING
AT FELLOWSHIP**

The next session of the Angier Union Meeting is appointed to be held with the church at Fellowship, Johnston County, Saturday and Fifth Sunday in January, 1950. Elder Shepherd Langdon was chosen to preach the introductory sermon and Elder T. F. Adams as alternate. Fellowship church is located about nine miles east of Angier and about one mile south of Angier-Smithfield Highway #210. Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Route 2, Smithfield, N. C.

An invitation is extended to all of the same faith and order, and a special invitation to the ministering brethren.

W. F. YOUNG,
Union Clerk.

SKEWARKEY UNION

The Skewarkey Union will convene with the church at Bear Grass, Martin County, N. C., 5th Sunday and Friday and Saturday in January, 1950. D. V .

Elder W. E. Grimes was chosen to preach the introductory sermon and Elder A. B. Ayers, alternate.

Church is located on black top road turning off Highway No. 17 South of Williamston.

A cordial invitation to all.

E. C. HARRISON,
Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JANUARY 15, 1950

NO. 5

PSALM 77

I cried unto God with my voice, even unto God with my voice;
and he gave ear unto me.

In the day of my trouble I sought the Lord: my soul refused to
be comforted.

I remembered God, and was troubled: I complained, and my
spirit was overwhelmed. Selah.

Thou holdest mine eyes waking: I am so troubled that I cannot
speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with
mine own heart, and my spirit made diligent search.

Will the Lord cast off forever? and will he be favourable no more?

Is his mercy clean gone for ever? doth his promise fail for-
evermore?

Hath God forgotten to be gracious? hath he in anger shut up
his tender mercies? Selah.

And I said, This is my infirmity: but I will remember the years
of the right hand of the Most High.

I will remember the works of the LORD: surely I will remember
thy wonders of old.

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

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ELDER M. L. GILBERT Dade City, Fla.

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

ELDER T. F. ADAMS Willow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE LORD LEADS

Thus far the Lord has led me on;
Thus far His pow'r prolongs my
days;

And ev'ry evening shall make
known
Some fresh memorials of His
grace.

Much of my time has run to waste,
And I perhaps am near my home;
But He forgives my follies past;
He gives me strength for days
to come.

In vain the sons of earth or hell
Tell me a thousand frightful
things;
My God in safety makes me dwell
Beneath the shadow of His wings.

I lay my body down to sleep;
Peace is the pillow for my head;
While well appointed angels keep
Their watch stations round my
bed.

Faith in His name forbids my fear;
O may His presence ne'er depart;
And in the morning let me hear
The love and kindness of His
heart.

Thus when the night of death shall
come,

My flesh shall rest beneath the
ground,
And wait His voice to rend my
tomb,

With sweet salvation in the
sound.

—Author Unknown.

TO SEE THY FACE AT LAST

If Paul in Caesar's court must stand,
He need not fear the sea.
Secured from harm on every hand,
By the divine decree.

Although the ship in which he
sailed,
By dreadful storms was tossed.
The promise over all prevailed,
And not a life was lost.

Though neither moon nor stars
were seen,
Paul knew his God was near.
And faith preserved his soul serene,
While others shook with fear.

Believers thus are tossed about,
On life's tempestuous main.
But grace assures beyond a doubt,
They must their port attain.

They must they shall appear one
day,
Before their Father's throne.
The storms they meet with by the
way,

But make His power known.

Their passage lies across the brink,
Of many a threatening wave.
The world expects to see them sink,
But Jesus lives to save.

Lord, though we are but feeble
worms,
Yet since thy word is passed.
Will venture through a thousand
storms,
To see thy face at last.

(Miss) Mae Fannie Davis
Roxboro, North Carolina

THE REASON FOR HOPE

Dear Brother Adams:

It is with much fear and trembling that I try to write as you requested me to do, and I am aware that if there be any consolation in it for me or any other child of God, it will have to be written in the spirit; as there dwelleth no good thing in the flesh, for the scriptures say, "All flesh is as grass, it profiteth nothing."

I pray God will guide my pen in the truth that I may write or speak nothing except the truth which is Christ the way. There is no other name given under Heaven whereby a poor sinner can be saved in this world or the one to come, and may His name be praised forever and ever. The 29th verse 8th chapter of Romans says, "For whom God did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Whom He did predestinate them He also called and whom He called, them He also justified; and whom He justified, them He also glorified." Brother Adams, I believe this is the church, whether I am included in it or not.

I have a sweet hope abiding in my heart, that I would not exchange for this world and its fullness, and we are commanded to

be ready at all times to give a reason for our hope. When I am blessed to view my past or my life behind me, I recall when the Saviour made Himself known to me. The chiefest among ten thousand and the one altogether lowly, and I ask myself, "Is there not a cause?" I have no abiding place here; this world is not my home. I am just a weary traveler, trodding along by night and day; a poor beggar, begging God for His mercy and grace that I may be enabled by His grace to stand the fiery trials and temptations I daily do pass through. When I go to bed, the Lord is there; when I arise in the morning, He is there. I can not hide from my creator; He has followed me all the days of my life. His mercy endureth forever. He kills me, he makes me alive; He casts me down, He lifts me up; He wounds me; He makes me whole. He causes me to look to Jesus, my Saviour, and the God of my salvation, the Author and Finisher of my faith; and there I see him bathed in sweat and blood hanging on a cross between Heaven and earth saying, "It is finished and complete. It makes my sins grow more heavy."

I realize my sins helped to crucify my Lord. It makes me groan within. No wonder our Saviour said that it was better to go to the house of moaning than to the place of rejoicing, for if we shall be comforted in the promise that we are followers of our Lord and Master, we shall be partakers of His suffering; as it is written for thy sake, we are killed all the day long. We are accounted as sheep for the

slaughter; beloved think it not strange concerning the fiery trials which are to try us as though some strange thing happened, but rejoice inasmuch as ye be partakers of Christ's sufferings that when His glory shall be revealed, ye may be glad with exceeding joy, for in this world ye shall have troubles, trials, and tribulations in Him is our peace.

That peace is our hope, and anchor to our soul, both sure and steadfast. If we are dead to sin we have no peace in it. When sin is finished, it brings forth death. If indeed I am one of those he called and chose to follow Him, I shall suffer with Him; if I suffer with Him, I shall reign with Him for He knoweth them that are His. His sheep know his voice; they will follow Him, a stranger they will not follow for He has begotten us again unto a lively hope to an inheritance and undefiled and that fadeth not away, reserved in Heaven for us. Those that He chose, who are kept by the power of God through faith unto salvation ready to be revealed in the last day; as it is written, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who called us out of darkness unto His marvelous light." "Happy art thou, O Israel, who is like unto thee, a people saved by the Lord.

I so often cry unto my Lord, "How long can I endure mine afflictions, and when shall I be delivered from this world of sin and misery?" And that still voice speaks within saying, "Some sweet day it will all be yours." "He that

endureth to the end, the same shall be saved."

Now, if I have any joy or comfort, peace or consolation, it is in the hope of my salvation that when Christ shall appear and shall gather His children from this low ground of sorrow and shall say, "Children, your Father calls come home." Then my hope is I shall see Him as He is and be like Him. I shall see Him for myself and not another. I shall behold Him in His glory. Then hope shall be done away. All that have tasted, handled and felt these things, the same is my brother, my sister, my kindred in Christ Jesus, for as many as are led by the spirit of God are the sons of God; therefore we have one God, a true and a living God, one faith; and if I know my heart, these people are the ones my soul loveth. You can't love the world and love God too. We will hate one and love the other. By their fruit ye shall know them. We are either in Christ or out. Those that are in Christ have come up out of great tribulation and walk after the spirit and not the flesh. The foundation of the Lord standeth sure, the Lord knoweth them that are His. If this is not the redeemed of the Lord, I am deceived.

My cry is, "A sinner saved by the grace of God and grace alone, not by works of righteousness which I have done. Our works are as filthy rags in the sight of God. The works that Christ works in His people are ordained of God that we should walk in them.

May all that have a hope be blessed.

Yours in hope of a home beyond

this vale of tears,

Mrs. J. R. Daughtridge
915 Branch Street,
Rocky Mount, N. C.

A WONDERFUL LIGHT

How often am I made to cry out, "Restore unto me the joy of thy salvation." I feel so poor and needy of thy free grace. I am made to wonder if the Lord is gone from me forever. I am made to beg for mercy and that He give me that peaceful presence of our blessed Redeemer.

There is much of my time I feel alone in darkness with no light to brighten my way. I wonder so many times if any of God's little ones are brought so low in doubts and fears as I am. I feel like His presence is clean gone forever, and I have nothing at all to cling to or talk about.

Then when I can feel His presence near and blesses me with some understanding, my hope seems to build up so much that I can recall some bright evidences that makes me know I have had a change, and I am enabled to rejoice in that joy that is unspeakable. This is when I feel like I have passed from death unto life because I am made to love God's people with an unspeakable love. I feel like there is a God given love for all the redeemed, and I am made to rejoice in my heart. In a dream, I recall, I saw this bright light that we are told about. And what a wonderful sight to behold in the sight of man or woman. I saw myself in a room with Brother Exure Lee sitting by a small table. He had no light of any kind on the

table, but the room was a perfect light, and I was skipping around in the room so light and happy. He did not speak to me, and I didn't speak to him; but I was the size of a 3 or 4 year old girl. I remember so well just how little I was. I was so light and happy, and what a great comfort and peace of mind I experienced. Many, many times has my mind gone back to that precious light place. We are told in Psalms 119:105, "Thy word is a lamp unto my feet and a light unto my path." Also in Luke 1:79, "To give light to them that sit in darkness and in the shadow of death to guide our feet into the ways of peace."

If we could only know that we are being led in this, but my hope is so dim that I find myself in the dark so much of my time.

In Matthew 5:16, He tells us to "Let your light so shine before men that they may see your good work and glorify your Father which is in Heaven."

A still small voice spoke to me and said, "Read the ninth chapter of Isaiah, and you will know what they said." That was when that great light shined about me, and I could realize that was one of the heavenly places that we are told about passing through here on earth.

In Ephesians 1:3, He said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

When we meet together at our churches and enjoy the good spirit of singing and preaching, it is a Heaven here below. In Proverbs

20:11, He says, "Even a child is known by His doings whether His work be pure and whether it be right." Also in Matthew 18:2, 3, "And Jesus called a little child unto Him and set Him in the midst of them and He said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

When we can feel these spiritual blessings and are made thankful and enabled to praise His Holy name, it seems such a short while that we can feel His presence, and then it seems He is gone forever before we ever again feel that sweet communion, then I will find myself complaining about things that He has so wonderfully blessed us with. To keep from doing this one thing, I cannot. For these daily blessings every moment we live when we can feel His presence, we are enabled to say, "Thank God for everything."

When we go down in those dark valleys for a long spell and are then brought up into the light, we can appreciate the blessings more. I have had this wonderful light on my mind for some time. But it is out of my reach to explain the fullness of it to my satisfaction. I can see it so plainly, but to explain it, I cannot. Hear what He says; His word is true. "I'll guide you safely in the way through life's dark night to Heaven's bright day. And there with wonders you shall view; His grace is sufficient for you."

In Psalm 27:4 we read, "One thing have I desired of the Lord that will I seek after, that I may

dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in His temple."

I like to think of our God as being a whole Savior, one who works in the army of Heaven and among the inhabitants of earth, and no man can hinder. My greatest trouble is this. Am I one of this spiritual family? Much of my time I go about my daily work begging to renew a right spirit within me.

So often my hope seems so weak, it seems almost gone and worldly things crowd out all spiritual things till I find myself begging again and again.

I am made to wonder why we love those people so much and why we are drawn out to them at every place of worship. It is a God given love that draws us together in sweet fellowship that the world knows nothing about.

He tells us in John 15:12, "This is my commandment, That ye love one another as I have loved you." In I John 4:18, 19, He says, "There is no fear in love; but perfect love casteth out fear; because fear hath torment (punishment). He that feareth is not made perfect in love." We love because He first loved us. We often find ourselves in towns or cities with many people walking to and fro. If we cast our eyes on any of God's little ones, a cord of love goes out from us to them. Although we may not take up time to speak to them, that love is there.

And I believe all of God's people that sit together in love, in charity, and in unity can realize

that "In me, that is, in my flesh, dwells no good thing." "He is the way the truth and the life."

If I try to talk about those humble and sacred truths, I can't find words to express my feelings about them. I just have to give it up and say I am one in darkness and in the wilderness looking for that blessed light that shines in the hearts of His people.

My prayer is that the Lord will instruct and keep me in the right way and continue His blessings on and on. In much love to all lovers of God's humble poor.

Mrs. Everette Dupree
Route 3,
Four Oaks, N. C.

**THE SIGNS OF THE TIMES—
MATT. 16:3**

The foregoing scripture seems to be of grave concern to many of the household of faith, inasmuch as "the signs of the times", Matt. 16:3, seems definitely to convey certain unmistakable evidence of an impending change which will affect the entire universe.

One among the impressive chapters dealing with our subject is St. Matt. 24. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. "Whoso readeth let him understand," Matt. 24:15, which is to say, the Word of God is clothed in a spiritual garment, therefore, only by revelation can one understand. See Romans 8:7.

When Jesus departed from the temple at Jerusalem his disciples came to him to show him the build-ings of the temple. Jesus declar-

ed to the disciples that utter destruction would come upon this magnificent structure and that not one stone would be left upon another, Matt. 24:2. Jesus, of course, had reference to the destruction of Jerusalem by the Romans under Titus in the year A. D. 70, which history records as a most horrible tragedy, with so complete a destruction that Christ's words were literally fulfilled, which appears to be only a miniature of the end of the world.

The disciples now request Jesus not only to tell them when these things shall be, but "what shall be the signs of thy coming and of the end of the world?"—Matt. 24:3, to which Jesus replied, "Take heed that no man deceive you," which leaves one very pertinent thought for our consideration, and that is, it will be a time of great deception. "For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:5. Many are going to and fro in these times purporting to be carrying the gospel to the unsaved, offering them a chance to take Christ as a Saviour. According to the scripture, Christ is subordinate to no other power, but is Lord of lords and King of kings, which raises Him above all principalities and existing powers; and since the gospel "is the power of God unto salvation to everyone that believeth," Rom. 1:16, if man could carry the gospel of Christ he would then be equal with Christ. Is not such feigned work and power by man deception of the grossest order? "For our gospel came not unto you in word only, but also in power,

and in the Holy Ghost." 1st Thess. 1:5. To deny the power of the gospel would be to deny Christ. To say that God is trying to save men and cannot because of their resistance, is to clothe the human being with a power of resistance that would break up the completeness of the kingdom of God and clothe Satan with a power greater than Christ. To preach such a doctrine is great deception.

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. Falling away from what? Falling away from the doctrine of an unchangeable God of purpose and teaching for doctrine the commandments of men, a doctrine which would keep God turning as a weather-vane to follow the minds of men instead of men following the will of a sovereign unchangeable, Almighty God. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. Does not this teach us the origin of salvation? "This know also, that in the last days perilous times shall come." II Tim. 3:1-5. "Lovers of pleasure more than lovers of God." . . . "having a form of Godliness, but denying the power thereof: from such turn away." These two particular signs are prominent that all may see.

"Lovers of pleasure more than lovers of God." A casual glance at pleasure centers as compared to church attendance is a full answer to this statement. Multitudes are profesing Christianity but deny that

Christ has any power to reach a poor sinner if there is not a surrender of the sinner to Christ. This is the doctrine of commandments of men. Jesus teaches us to turn away from such.

"Surely I come quickly." Rev. 22:20. Let us take a look at appalling developments of instruments and mechanisms of speed. We are rushing to and fro as though a terrible storm was about to break. Men of genius the world over are feverishly engaged in the development of not only chariots of speed and pleasure but of weapons, such as atomic energy, which is reported to be of such devastating effect and lightning speed as to stagger the imagination and upset that feeling of a sense of security that has been enjoyed in days past.

This subject is an inexhaustible one and only a few hints have been made.

W. E. Turner

LETTER FROM THE LATE ELDER LEFFERTS

Landmark:

The following personal letter was received by me from Elder Lefferts just a few days before his passing away. I have had many requests to publish it, but would not do so, until first getting permission from Mrs. Lefferts. It is very kind of her to allow me the privilege of having others enjoy it with me.

Elder Lefferts was my true friend, the kind that I could depend upon for giving the right kind of advice. No one but myself knows how much I am missing him. I shall always think of him as be-

ing a very, very able minister of the gospel and also a true Christian gentleman in every sense of the word. It is my sincere prayer that God will yet bring among us many others of his kind. O how much we need that kind!

A. C. Owens

Leesburg, Virginia

August 9, 1949

Mr. A. C. Owens,
Wilson, N. C.

Dear Brother:

Your letter is here this morning asking my permission for you to publish the letter I recently sent you. I do not now recall just what I wrote you, but if you are willing to assume the responsibility of making it public, I have no objection to your doing so provided you delete any mis-expressions I may have used therein. I leave it to your judgment, but prefer that it be published in the Landmark if at all.

The Holy Spirit does not produce good fruit on a corrupt tree. Such a tree cannot bring forth good fruit. "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." So are the words of Jesus Himself in Matthew 7:16-18.

The matter of good works is to ever be brought before the minds and hearts of those who profess to love the truth. Says Paul to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that they which

have believed in God might be careful to maintain good works. These things are good and profitable unto men. Good works are those fruits of the Spirit before-ordained of God that we should walk in them.

The morals of the believer are the fruit of faith, they follow after justification and are not the cause thereof. The sum and substance of Christian morality is the redeemed soul's expression to the God of all grace for His abounding mercy in having redeemed us from sin and death and hell. What shall I render to the Lord for all His benefits toward me, asks the psalmist? The answer is: I will take the cup of salvation and call on the name of the Lord, Calling on the Lord is not merely a prayer with the lips, it is a crying after Him with one's whole heart and soul.

To maintain good works requires an absolute and entire dependence on the guidance and teaching and strength of the abiding Presence of the Spirit of God. This is the Comforter who is promised to be with the believer always unto the end of the world. All the believer's ability to walk in good works and to bear fruit unto holiness is due to this abiding Presence of the Lord with His people. We can do nothing of ourselves except as we abide in Him and He in us.

We are told not to pattern our lives after the world, but to be zealous in good works for the purpose of which Christ has purified unto Himself a people peculiarly His. We are to be transformed by the renewing of our minds, and this

renewing is in regeneration when we are constituted new creatures in Christ Jesus. Having our bodies washed with pure water. The outer man is not changed, he is the same individual after regeneration as he was before, but an entirely new principle of life is bestowed in the heart and mind and will. The inner principle manifested in the outer or public life of the believer is what is meant by "our bodies being washed with pure water." "Ye are clean every whit through the word I have spoken unto you."

For a man to say he believes in Christ and hopes in His mercy, and then that man live in sin is to give the lie to his profession. Such are deceived and have not been passed from death unto life. The Lord doesn't work that way. Those who are in Christ truly, walk not after the flesh but after the Spirit. God does not begin His work in the Spirit and then finish it with the aid of the corrupt and fallen sinful nature. He imparts a new nature, subdues and conquers the old nature, crucifies our old man with his lusts and graciously enables the believer to put on the new man which is created in righteousness and true holiness.

Why not follow the example of Paul in all his epistles, and after setting forth the doctrinal bases of our faith and hope, go on to beseech the brethren to present their bodies a living sacrifice unto God as their reasonable service, seeing He offered up Himself for our redemption and justification, to bring us to Himself. The orderly walk of the believer is therefore not in

order to obtain a reward, but in order to show forth our gratitude to God for having raised us up to newness of life in His Son.

Yours in reconciling love and amazing grace,

H. H. Lefferts

EXPERIENCE

Dear Readers of Zion's Landmark:

I began going to the Primitive Baptist Church in 1910. We, my parents and I, moved into a neighborhood of Old School Baptists and I liked them, but of course I could not understand their doctrine or their preaching. In 1913 I married into a Primitive Baptist family. I would go with my husband to hear the Old Baptists and he would go with me to hear the others. He would say to me, "I just cannot get any good out of their preaching." I would not say anything, but I would think, "I cannot get anything good out of yours either."

We would go to Good Hope Church and Elder Tatum would be there and preach. Finally I began to enjoy hearing him. It seemed to me that he greatly enjoyed preaching. I thought I liked his preaching because it seemed to do him so much good. In the winter of 1918 on one cold, windy day, our house faced the north, and I was preparing dinner and someone called me. I heard the voice call plainly, "Maud," I answered, "OK" and went out the south door and around the house to the front, but when I got there no one was there. I knew I heard someone call, but was never able to locate the source of the voice. I have often wond-

ered who it was that called my name, "Maud."

Well, I kept on going to hear the Primitive Baptists preach. I had a love for these people and I had begun to understand them better, but I wouldn't tell my husband for I was ashamed to tell him. In the first part of 1940, Elder J. R. Hardy was the pastor of the church at Good Hope and one of our neighbor's sons, who was a young married man and a father of two children, died and Elder Hardy was called to conduct the funeral. I attended and had a seat at the front door. I could not see the casket, but could see only the lid when it was opened. When Elder Hardy went into the stand, he requested that all bow with him in prayer. I bowed my head and was listening to his prayer when something came over me. I did not hear one word Elder Hardy was saying during this few moments when a picture appeared before me just as plainly as anything I ever saw. It was the casket and God was standing behind it with the lid opened, holding out his hands to the boy as if to say, "Come with me." Then that vision changed and I saw instead his mother who was sitting on the front seat right on the end and my God was standing beside her with His hands cupped over her head. Not one thing did I see in either of these visions except the ones mentioned. But immediately the vision disappeared and again I could hear Elder Hardy praying and the people were there as before. The boy did not have his name on the church book, but I do believe his name is written on that

great book in Heaven.

By this time I could not stay at home on meeting days. On the 11th day of October, 1940, I was at church and the first thing I knew, I was up asking for a home with the Primitive Baptist people and to my surprise they took me into the church. Oh! I was feeling fine, when one day, something said to me, "Fool' you know you are not good enough to be a Primitive Baptist." I thought, "well, I will not go to the church again, but when the meeting day came, I was ready to go. The church then voted to elect me church clerk, the least of all, if one at all. I do love all of them and can't help it. I do not see how they can love a sinner like me.

Sometime back, I was at home alone, busy sewing and I looked up and saw a long straight highway. It continued as far as I could see, and there was a tiny light at the far end of it. The light was so tiny I could hardly see it, but so bright it shone down to my feet. It seemed to me that someone said, "It is a long way if you go that way, you will be old before you reach the other end and you would need a staff. The voice then discontinued. I hope I can say I have a tiny hope.

A sister in hope of mercy,
Mrs. Maud Wall
Scroggin, Texas.

AS UNTO THE LORD

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet day by day as she busily plied her iron, many a humble

neighbor would stop by her door to listen to the quaint old hymn she sang so vigorously.

"My good woman," said Mrs. G., who had called to engage her services, "How can you stand all day in this hot room, always ironing, and yet singing so cheerfully?"

"Ah, my lady," she replied, "the Lord has given me this work to do; so when I am tired and out of sorts I say to myself that verse about doing things heartily as unto the Lord, and try to think how I would feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes I'm planning how to smooth out the rough places in my neighbors' lives.

"Little Tommy Green in the room above me has a weakness in the back, and lies on his cotbed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with the pain he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped around the clothes, and give him a pleasant word.

"Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings!" And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others.

—Author Unknown.

STILL CONTENDING FOR THE FAITH ONCE DELIVERED TO THE SAINTS

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

Enclosed please find two dollars in currency (\$2.00) for which send us Zion's Landmark for the time allotted for same. May I say that my father had taken this Paper for many years, during the 1870's and 80's, later transferring to the Signs of the Times, published at that time by Elder Bee Bee, and which he continued to take until his death. I had not seen a copy of this publication for more than fifty years, and thought it long out of existence until sometime ago I met a dear Brother Sam Atkinson, of High Point, N. C. After having a lovely talk with him, I asked him if he knew anything about the Zion's Landmark, or if it still existed, also if it continued to contend for the original Primitive Baptist doctrine, as the original publications of many years ago, or if it had gone with the Progressive Baptists as many had done. He sent me a copy of this publication of May 1st edition, the first that I had seen in more than fifty years.

In this issue I found a letter from Elder Jonas Sikes of Sulphur Bluff, Texas, and which was the 8th and last chapter of a series on "Regeneration or the New Birth." I would like very much to have a copy of this writing if it is published in booklet form or if not I would be glad to have the former seven publications in the Landmark, as it is a very interesting letter to me.

So if possible send us a copy if this writing, deducting the price of same from the subscription of the Landmark to balance.

Very respectfully,
A Brother in the Lord, I hope,
James M. Cox
938 Blythe Street,
Memphis, Tenn.

ENJOYS THE LANDMARK

Enclosed you will find \$2.00 to renew my Landmark subscription for another year. I find much comfort in reading what our dear brothers and sisters have traveled through. It gives me so much consolation. Best wishes to all is my prayer.

Mrs. Henrietta Gray
R. F. D. 2,
Snow Hill, N. C.

A BRAVE SOUL

Mr. John Gold,
Dear Friend:

I want to write you to change my P. O. address on the Landmark to 925 Lincolnton Road, Salisbury, N. C. My home is with my eldest daughter now of Danville, Va., but she and husband have bought a home in Salisbury, N. C., and are moving there on next Monday, October 3. I hope I am letting you know in time so I won't miss an issue of the Landmark. I have had to depend on the Landmark, Old Faith Contender, and Signs of the Times for my preaching for nearly two years. Haven't been to church for nearly 15 months. My doctor told me recently that he had been to see me many times these past two years when he didn't expect me to be living the next

day. I have suffered much. I am old and have suffered two severe breaks since 1941; first a badly broken hip, and a year ago my back was broken, and had three bad spells of pneumonia since the first break. I pray the Lord will enable me to continue my dear papers as I often fear I won't be able. Please pardon all this. I used to visit your dear father and mother and loved them.

Sincerely,
Mrs. Emma Hines Gilbert
925 Lincolnton Road,
Salisbury, N. C.
Formerly:
313 Dudley Street,
Danville, Va.

LANDMARK A GREAT COMFORT

I am sending \$2.00 to renew my subscription to October 1, 1950. I enjoy reading it very much. I have been taking it about 40 years. It has been a great comfort to me.

Yours truly,
William Keen
R. F. D. No. 1,
Four Oaks, N. C.

ENJOYS THE LANDMARK

Enclosed find money order for two dollars to pay for the Landmark for another year. I don't feel like I can do without the good old Landmark, and too, my Dad enjoys reading it so much. He is hard of hearing and doesn't get to hear much preaching .

Wishing you much success.
Very truly,
Mrs. Eunice Jarvis
Sneads Ferry, N. C.

CLINGING TO THE CROSS

General S. C. Armstrong left behind this admonition: "I wish no effort at a biography of myself made. Good friends might get up a pretty good story, but it would not be the whole truth. The truth of a life usually lies deep down—we hardly know ourselves—only God does. I trust His mercy. The shorter one's creed the better. "Simply to Thy Cross I cling," is enough for me."

The Apostle Paul declared that it was a small matter to him what men thought of him (I Cor. 4:3). He even exhorted servants to do their work, not with a view to escape the disfavor of men but with an eye single to God, putting Divine loyalty into all their serving.—Selected.

BLESSED ARE THE PURE IN HEART

(Clipped from a publication called The Way of Truth).

There is a great lack of a consciousness of the requirements that God has made for the souls that he has created to live in this time world. This is due to the fact that men who teach the commandments of God fail to teach them as ordained of God. Jesus in his day said to the religious leaders, "In vain do you worship me, teaching for doctrines the commandments of men." This describes very well

our generation. Regardless of what religious leaders may teach, it still is an unalterable fact that only the pure in heart shall see God, for long ago the great authority, King David, said (Ps. 24:3-4), "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a PURE HEART," The words "hill of the Lord", are used to signify the house of God, or the family of God, which Paul said was the church of God in I Tim 3:15. So now we can understand why Jesus said that the pure in heart are blessed, for they shall not only see God, but they shall live with him forever. Who is it that is pure in heart? He that is void of offense toward man and God! How can such an experience be gotten? By confessing and forsaking sin and receiving the Spirit of the living God in our hearts! How can such an experience become a part of our every-day life? By humble obedience to the word of God. No one of himself can live a life that is pure, but by the abiding presence of the Spirit of God in the heart it is possible, for we are told that he will not allow us to be tempted above that we are able.

"Follow peace with all men and holiness, without which no man shall see God."

Zion's Landmark

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

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

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Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIII

NO. 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JAN. 15, 1950

THE PROPHECY OF THE PATRIARCH JACOB

Genesis 49, V. 10

Jacob when near death called his sons together and said, Hear ye sons of Jacob; and hearken unto Israel your father; Verse 2, and the reader will see what he had to say in this 49th chapter. But to me what he said of Judah, the fourth son, is of most importance or interest since it is the third reference to Christ Jesus so far in the book of Genesis. The first promise of Grace is in Genesis 3:15; the second in Genesis 22:18 and the third is in Genesis 49, verse ten, in which Jacob said of Judah, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." V. 10. Sceptre—a staff borne by a Sovereign, as an emblem of authority. The sceptre did not depart from Judah un-

til Shiloh came, for of David's family was continued even when Judea became a province until the Roman government. Read John 19, verse 7, "The Jews said to Pilate, when he said I find no fault in the Man, the Jews answered him, We have a law, and by our law he ought to die, because he made himself "THE SON OF GOD." And as proof that Christ was the Shiloh which was to come, read John 19, verse 15, which says, "They cried out, away with him, away with him, crucify him. Pilate saith unto them, "Shall I crucify your King?" The chief priest answered, "We have no King but Caesar." Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away." And so He was made Sin for his people, though himself sinless, that his people who knew no righteousness of their OWN might be made the righteousness of God through Him. (2nd Cor. 5, verse 21).

And as to the gathering of the people, read Haggai 2:6-7. "For thus sayeth the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land: And I will shake all nations, and the desire of all nations shall come, and I WILL FILL THIS HOUSE WITH GLORY saith the Lord of Hosts."

As to the gathering his people unto him, read John 12:27 to 32, and John 11:32. Jesus said, "Now is my soul troubled and what shall I say Father save me from this hour; but this cause came I unto this hour." "Father, glorify thy

name." Then there came a voice from heaven saying, I have both glorified it, and will glorify it again. Jesus said, "this voice came not because of me, but for your sakes, NOW IS THE JUDGMENT OF THIS WORLD: NOW SHALL THE PRINCE OF THIS WORLD BE CAST OUT. IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME." THEREFORE THE SHILOH CAME AND WILL LIVE TO ALL ETERNITY AS THE REDEEMER OF HIS PEOPLE.

O. J. D.

ELLENA MANNING

In memory of Sister Ellena Manning, who departed this life October 2, 1949, after a lingering illness.

In early life she was married to Mack G. Mobley, who passed away in 1918.

Sister Lena was married to Brother J. J. Manning in 1927, who passed away several years ago. Surviving are a son, Leonard Mobley, and four grand children; two sisters, Mrs. B. R. Barnhill and Mrs. Daisy Purvice; four step-children, Mrs. R. R. Griffin, Mrs. John R. Peele, W. A., and E. Hoyt Manning. With whom she continued to make her home and who so tenderly cared for her through her sickness.

She was the daughter of Brother Eli and Sarah Virginia Mobley Taylor. She was 67 years old last May.

Sister Lena joined the church at Bear Grass the third Saturday in August, 1920. She was baptized Sunday by Elder B. S. Cowin. She was a loving and devoted member, always filling her seat when convenient.

She has passed on but the memory of her beautiful life will continue to live on in the hearts of those who knew her. For to know her was to love her.

Her funeral was preached by her pastor, Elder A. B. Ayers and others. She was laid to rest beside her first husband to await the resurrection morn to hear that welcome voice say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Written by one who loved her.

Ella Peele,

A. B. Ayers, Moderator

E. C. Harrison, Clerk

JAMES A. ROGERS

Brother Jas. A. Rogers was born December, 1882, departed this life October 1, 1949; making his life on earth 67 years. He united with the church at Bear Grass Saturday before the third Sunday in June, 1904, was baptized on Sunday by Elder John N. Rogers and was faithful to his church, but in his last years his afflictions prevented his regular attendance.

He leaves four sons and two daughters to mourn their loss and two sisters, Mrs. Ella Peele of Williamston, and Mrs. Mary E. Williams of Morehead City. Together with the church and friends we feel that our loss is his gain, for we believe his spirit is at rest while his body sleeps in the earth to await the resurrection to wit, the redemption of the body in that day that will never be followed by a night.

His funeral was held at Bear Grass Church Monday after the 1st Sunday in October, 1949, conducted by his pastor, Elder A. B. Ayers and Elder W. E. Grimes, and was laid to rest in the family cemetery.

A. B. Ayers, Moderator

A. B. Ayers, Committee

E. C. Harrison, Clerk

APPOINTMENTS FOR ELDER D. G. STAPLES AND ELDER R. F. KEATON

Beulah, Saturday, January 14th.
Contentnea, Sunday, January 15th.
Healthy Plain, Monday, January 16th.
Sandy Grove, Tuesday, January 17th.
Nashville, Wednesday, January 18th.
Sappony, Thursday, January 19th.
Mill Branch, Friday, January 20th.
Upper Black Creek, Saturday and Sunday, 21st and 22nd.
White Oak, Monday, January 23rd.
Scotts, Tuesday, January 24th.
Lower Black Creek, Wednesday, January 25th.
Aycock's, Thursday, January 26th.
Pittman's Grove, Friday, January 27th.
Black Creek Union, Memorial, Saturday and Sunday, January 28th and 29th.

W. E. TURNED

J. T. BOYETTE

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the church at Lower Town Creek, the fifth Sunday and Saturday before in January, 1950. Elders J. B. Roberts was chosen to preach the introductory sermon and Elder J. E. Mewborn as alternate. Town Creek Church is situated about one and one-half miles northeast of Pinetops, one-half mile north of Rocky Mount-Pinetops highway.

2867
FEB 6 1950
Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

FEBRUARY 1, 1950

NO. 6

PSALM 77

I will meditate also of all thy works and talk of thy doings.

Thy way, O God, is in the sanctuary, who is so great a God as our God?

Thou art the God that doest wonders: thou hast declared thy strength among the people.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the heaven: the lightning lighted the world: the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leddest thy people like a flock by the hand of Moses and Aaron.

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

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

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

ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

MY SCHOOL DAYS

Today I have been thinking back
On days forever gone;
It is a dream of something past
That never can return.

My thoughts go back to schoolboy
days
When life was in its prime
When nature threw its brightest
rays
Upon my path to shine.

A man named Johnson taught the
school
That closed my college life;
The assistant was a Miss Drom-
goole,
A woman of great price.

My boarding place with Mrs.
Hughes,
A sweet and happy home;
Of even'gs there I'd often muse
About my days to come.

I'd build bright castles in the air,
My future life would plan
But off' since then I've met despair
That stopped my wand'ring hand.

A sinful boy, extremely vile
In sinful paths would stray,
But thought I would go on awhile
And then God's laws obey.

From day to day my acts were
worse,
My sinful heart more cold;

At length it seemed that I was
cursed,
That I had lost my soul.

In heav'n I thought there was no
room
For such a wretch as I;
That hell was my eternal doom,
That I must surely die.

But Jesus could not hear me cry
And failed to give relief,
So when I put my own works by
He gave me sweet relief.

I pray that I may grow in grace,
Be weaned from worldly love;
Prepared to fill a heavenly place
A "Home Sweet Home" above.

Lytle Burns

Florence, Ala.

CAUSE AND EFFECT

There's no "Effect" without a
"Cause",

In logic this is true.

We all must yield to nature's laws
In ail we say and do.

There is an All-wise Guiding Hand,
Directing all our ways,
And all things move at His com-
mand

And all proclaim His praise.

This Wondrous Being is all-wise
No limit to His power
Controls all things in earth and
skies

Lets birds of prey devour

He numbers all of our earthly
steps

While traveling here below.

His counsel stands and shall be
kept

His little children know.

O Lord! Do bless these little ones
Who are so weak and poor,
And when the day of death shall
come,

Please open Heaven's door.

Lytle Burns

Florence, Alabama.

March 16, 1941

**"I AM FOUND OF THEM THAT
SOUGHT ME NOT"**

(Isa. 65:1)

O how did I my Savior find
When all my deeds were wrong;
My heart was cold, my eyes were
blind
And sin was all my song.

That dreadful, dire disease called
sin
Which passed on Adam's race,
In hell forever shut me in
Had it not been for grace.

The serpent's sting I plainly felt
And saw that I was lost
Unless someone should take my
place
And pay my bill of cost.

No one on earth so vile as I
'Twas death to justice give
And justice due if I should die
And grace if I should live.

My Savior raised me from the dead,
I heard his pardoning voice,

It seemed to me three Angels said
You are my Father's choice.

'Twas Sovereign grace, a sinner
saved

By God the Father wrought
I'll give to Jesus all the praise
For what His blood has bought.

Lytle Burns

THOUGHTS ON DEATH

Dear Readers of Zion's Landmark:
Somehow I have a desire to
write you, though I wonder why,
for I cannot well express my feel-
ings. I fear my writings will be
tiresome to God's dear children.
I was born September 1875. My
parents were Green D. and Mary
Lee Satterfield.

Since my earliest recollection I
have had serious thoughts concern-
ing death. My mother died when
I was a mere baby and never
knowing a mother's love seemed
to have a serious effect on my mind.
I realized that I too would have to
die as my mother had done.

When I was about sixteen my
father's health failed. I tried to
ask God to spare him, because he
was very dear to me, but some-
thing seemed to question me, "Why
is such a sinner as you trying to
pray for someone so much better
than you?" But God saw fit to
take him from me. I felt that I
had no one left to look to except
the Lord. I felt my loss very keen-
ly, it was a severe stroke to me.
My earthly prospect seemed blast-
ed and my future life looked dark.
I being young and inexperienced
in the sorrows of this life, found
my troubles hard to bear, but at
times I found some solace in the

sweet promises of God and felt resigned to His will. But much of the time my burdens seemed heavy and hard to bear. During this time my meditations were I had to die, and what would become of me when I died. I often wondered if I would live another night. I told my afflicted Aunt with whom I lived, that I felt I was not long for this world and that I had such a burden on my shoulders that I could not bear up under it. She answered me by saying, "The Lord leads His children in paths they know not." My young friends would send me books of various kinds to read as I and my Aunt were so lonely. She was precious to me, she had cared for me all my life.

Once I was sitting by my Aunt's bedside reading a book and enjoying it, when suddenly as a flash it appeared to me that if I read another word of that book, I would die, so I closed it. My Aunt asked me what was the matter. I told her and she began to rejoice, and said she hoped her prayers were answered that she had been begging God to change me and cause me to read my Bible instead. I have never read those books since that time, however, my burdens grew worse. The love I had for those books was taken from me and my Bible was a sealed book to me, so I could not get any comfort from it. During this time, I dreamed I saw my name written in the prettiest stars in the sky, I have ever beheld. This appeared three times. I saw too, many other names, the name Mary being the one next to mine, but the others

passed so quickly I was not able to read them. I asked my brother if he saw them and he said, "Yes." I told him that was a sign I was going to die, but he said it was a sign I would never die. I often wonder if my name is written in the Lamb's Book of Life.

I had never believed in dreams, but one day I was so burdened I went into another room and lay down and tried to ask God to show me in a dream what my doom was if I never awoke. So I fell asleep and saw myself in my casket dying and shouting what a happy exchange and singing, "How happy are they who their Saviour Obey," and "Jerusalem, My Happy Home." One of my Aunts came and woke me; I said, "Why didn't you let me die?" I was so happy, I felt every burden had vanished. The possessions of all this world would have been nothing compared with my riches and joy that day. I was so happy! It is a relief to tell those who can witness with me in my experience, who have shared both the sorrows and joys. I felt sure my troubles were over, because I felt sure I would never see any more trouble. But Oh! I have so many doubts, fears and heartaches and sad disappointments. "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." "But God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God."

As the time passed on, I began to be troubled over the church. I could see such a beauty in the

church, that I wanted to live with her members. But there was nothing good in me. I was such a stumbling block, not fit to live with those good people. I finally decided to get married, thinking this would help me to forget all this. My Aunt who was with us died and ere long my first baby came. At times I would have a feeling that our baby would be taken from us because of my disobedience. Each time it came with more force, until she was taken by death. I felt like I could never go to church again, but finally I went to hear Elder Hardy preach at Roxboro. When they began to sing the hymn, "Hinder me not ye much loved saints, for I must go with you," I felt like I would die before another meeting, if I did not go before the church, but felt so unworthy; however I went forward and was received and baptized in Turtle Pond by Elder Hardy. This was in 1900.

Love and best wishes to the Landmark Staff and the household of faith. Pray for an unworthy sister in hope of a better world.

Mrs. Henry Fox

R. D. D. 3, Roxboro, N. C.

PRODIGAL SON

Dear Brother Editors:

In the parable of the Prodigal Son, as Jesus told it, there were two lost sons—not just one, as I see it. The Prodigal was flagrantly wicked, ungrateful, and lost through hot passion and wild living; the other son was morally obedient to his father, yet lost, through dull selfish respectability—yes, very self-righteous, spiritually. How base and inhuman!

The Prodigal took his money, and went into a far country, forlorn, he was a pitiable object when he came shuffling home a wreck. People go to the Devil with full pockets; but they never turn to God till hunger hits them. You have to shoot many men's eyes out before they can see; you have to crack their heads before they can think; knock them down before they can stand; break their hearts before they can sing; and bankrupt them before they can be rich. Listen to the testimony of some shining examples:

David said, "Before I was afflicted I went astray; but now have I kept Thy word. It is good for me to have been afflicted; that I might learn Thy statutes." Jonah said, "I cried unto the Lord by reason of mine affliction." Even our sinless Saviour learned obedience through suffering. The elder son stayed at home—stuck by his stuff—prim and proper as you please, but as hard as nails, and so cold that one could skate all round him. No wonder his brother went away! Alas, for the envy and coldness which the Elder brother, in the true SELF-RIGHTEOUS spirit of the Pharisee exhibited! How base and inhuman! The real Christian cannot feel anything but joy when a sinner is brought to Christ. He is himself a sinner who has found mercy, and glad indeed is he when others find it. But to the Prodigal now: The most striking feature is the Prodigal's "ingratitude." Instead of being grateful for his daily bread and his shelter beneath his father's roof, he claims fortune as a "right" say-

ing. "Give me the portion of goods that falleth to me." This is our spirit by nature. (All men, without exception, have a fallen nature inherited from our fallen parents.) Instead of being overwhelmed with a sense of God's wonderful goodness, we conceive ourselves entitled to further gifts. But behold the "consequence" of the conduct. "The Prodigal comes to poverty." He has at last spent all. It is well when we discover "before" death that we have spent "all"—that we have wasted our hopes and affections upon the world and have obtained no lasting satisfaction in return. But what will be the despair of those who never discover their poverty until they are removed to the place where the uttermost farthing is "required," but not one drop of water is "granted?" Perhaps, the Prodigal in the days of his revelry looked forward to the time when he should have spent all; and he may have "intended" then to enter some service that would have preserved him from want. But God defeated his design and caused a mighty famine to arise at the "very moment" when he was destitute. How easily God can disappoint the sinner (as He did me nearly 30 years ago) and blast all his devices! The thoughtless companions of his mirth remembered not the Prodigal in his distress. "No man gave unto him." Those who had gladly partaken of his riotous feasts forsook him in his poverty. (As mine did me). Accomplices in guilt are not comforts in sorrow. Can the world console the sin sick sinner in want and in sickness?

Can it receive him to glory after death? God greatly blessed the Prodigal's affliction to his soul. "He came to himself." (God not only designs the End, but the MEANS to the accomplishment of that End in His infinite wisdom and power.)

Whom He loveth He chasteneth; whom He exalteth He casteth down; whom He saveth, He damned first; when He buildeth, He casteth all down first; He bringeth no man to heaven except He send him to hell first; He is no patcher; He cannot build on another man's foundation; if he promises life, He slayeth first; when He buildeth He casteth all down first; He will not work till all be past remedy, and brought into such a case that man may see how that His hand, His power, His mercy, His goodness and truth hath wrought altogether. Surprising wisdom! Matchless grace! His first act, when light dawned on his darkness, was to converse with "himself". In the midst of his distressing thoughts a ray of hope broke in. The remembrance of parental kindness raised an idea in his mind that "possibly" he might yet be received at the home from whence he had wandered; and at least be saved from perishing. "I will arise and go to my father." The change had come at last! and what a change! (The goodness of God had led him to Repentance.) Couched in terms of such exquisite simplicity and power as if it were expressly framed for all heart-broken penitents. Not only did he resolve to go, but he "went"—went promptly, too, suffering in his

soul capacitating him to obey. The kindhearted father no sooner saw his returning son "a great way off" than, regardless of his own age and dignity, he "ran to meet him," and instead of upbraiding him for his faults, "fell on his neck and kissed him," giving every evidence, according to the custom of the East, of a cordial and welcome reception. (But notice the Anger of the SELF-RIGHTEOUS son!) "I have sinned in Thy sight." Note that it is after and "not" before the kiss of reconciliation that his honest confession finds place. For the more the sinner knows and tastes of the love of God, the more he grieves ever to have sinned against that love. This is "why" the sinner "repents" and turns to God: "The ray of hope breaks in," and the light and love of God enter his soul producing "action". Then follows the evidence that the Prodigal is received with rejoicing. Mark the train of blessings he received. His rags were exchanged for the family costume: the best robe was put upon him; the ring of acceptance was placed on his finger—the sign, token and pledge of pardon and reconciliation which would remind him both of his wanderings and ADOPTION. "Shoes" were placed on his feet to show that he was received as a son and not as a hired servant, and to serve as an emblem of fatherly and "never ending" love. A banquet was prepared. The tidings of the returned Prodigal were soon spread abroad; and neighbors and friends were invited to share in the thrilling joy that the "dead" was "alive" and the "lost" was "found". What a

"contrast"! The unconverted man began to be "in want" (through grace, mercy, and the unconditional love of God). "Converted", he began to be "happy". What was the difference between the two sons? There was no "difference" at all, as both were very wicked as we shall plainly see; but their sins were of a different nature, as it were. The Prodigal son was no worse in heart—it seems to me—than the elder son. Both were wicked by nature (and far from God) and dead in sin—really dead to the light of the life of God. The Father's glad welcoming of his "lost" son home, and "not" approving of the elder son's conduct did not cause the elder son to be wicked, but it only brought forth and manifested the wickedness and viciousness of his already proud and fallen nature. Temptations and occasions put nothing into a man, but only draw out what was in him before. So, evidently, it was God's redeeming, discriminating and purposeful grace which caused the "approval" to be made between the two sons. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). Why God calls, whom He will, of Adam's fallen race in mercy, and leaves others to reap the "just" reward of their evil deeds, is too profound a mystery for me to explain unless it be for the honor and praise of his violated justice. Remember we have only to do with the Divine testimony, and not the grounds of the Divine procedure. So let's beware of quarreling with God, rejecting what we cannot un-

derstand, and trying to destroy what does not commend itself to us, intellectually. "Gods thoughts are not our thoughts, neither are our ways His ways. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." (Isaiah 55:8, 9). Also, consider this well in connection with this parable: "God hath chosen the 'foolish things' of the world to confound the 'things which are mighty'; and 'base things' of the world, and things which are "despised" hath God chosen, yea, and the things which are not, to bring to naught the things that are; that no flesh shall glory in His presence" (I Cor. 1:27-29). To my view, this parable sets forth very forcibly and plainly these truths: (a) the doctrine of redeeming grace, love and mercy, to poor fallen mortals, (Yes, the basest of mortals) that leadeth to repentance and "justification" rather than self-righteousness and a thin-skinned morality which deceiveth and leadeth to death; (b) and that there is no respect of persons with God, else He would have "respected," and chosen the Elder son, who was very obediently outwardly, and morally, to his father, even to the point of boasting of his loyalty, yet angry at his brother's good fortune. "Self-commendation" operates against us rather than for us, for not he that commendeth himself is approved, "but whom the Lord commendeth" (2 Cor. 10:18). Which crime now—open wickedness or self-righteousness — was more heinous in its nature, in the eyes of Him who looketh on the

hearts of all men? God looketh on our hearts whilst we look on the outward appearance. Note this very close by too: "I have sinned in thy sight." Also, that it is "after" and not before the kiss of reconciliation that his honest "confession" finds place: "I have sinned in thy sight and I am no more worthy to be called thy son." Does this not prove conclusively that that poor "Returning" Prodigal had a "felt-sense" of his father's pardoning love, and condescending mercy in his breast "before" he confessed his faults so grievously? Such faith and love in the heart is the cause of real repentance, and not the results of it. Faith is salvation in the germ. But suppose, on the other hand, the father had treated the Prodigal surily and coldly when he "saw him coming back?" Would it have produced the same effects—filial love and obedience in his son's breast? I say "No" a million times. He probably would have begged to his father—through a slavish fear—and confessed his wrongs for black policy's sake, yet that warm love towards his father would have been absent; he would have dreaded his father and shunned his company, don't you think? There are sinners who are good through fear, and are monsters at heart; people who give lip service, and their money, but who refuse to be merciful and kind. Now he really and truly loved him, trusted him, and felt he was a good and gracious father and wanted to be near him and obey him. This parable also shows forth with great clearness that God is the Author and Fin-

isher of our faith, love and salvation. And, that man is a piece of lifeless clay, spiritually, in His hands till God visits him by His loving Spirit, which gives not only life, but enables them to "come to themselves" and, gives also a great and burning desire to leave the swine's troughs, and return to his father's house "hoping" to find some bread to spare. Yes, moreover, it teaches, above all things, the need of man in his highest cultural attainment is to be saved from himself, lest he through avarice and wickedness of his own heart destroy both himself and his neighbor. The greatest problem of man, is man himself, not his politics, or his sociology or his economics. One of the defects of human nature is to go to extremes (see Paul in Acts 9:21). Remember, too, the elder son's anger at his "lost" brother's good fortune! Poor "Adam-ruined" sinner, flee to the hills of salvation! Run away from the deceitful and damnable doctrine of "Self-sufficiency" self-righteousness; yea, "Self-damnation." "Look unto Me and be ye saved," saith God, "for I am God, and there is none else" (Isaiah 45:22). "Reformation" is but varnished hypocrisy unless it proceed from grace. Too many are trying to cleanse the soul of its stains with the tears of sorrow; scrubbing it with the soap of good resolves; rubbing it with the chamois of morality. Cease from thine own wisdom; lean not unto thine own understanding. Beware of men! Nay, Sunshine Christians are not safe to trust: "Give God no rest; and thyself no rest till He establish,

and till He make Jerusalem a praise in the earth" (Isaiah 62:7 and Lamentations 2:18). Flee to the hills of salvation! Man is the only creation who persists in changing the order of the world. The birds, the animals, the flowers of the field, have their work and their tasks, and they carry them out. But man is never satisfied. It is said, out of 11,000,000 words spoken by man in a year, 5,000,000 are "I", "Me", and "Mine".

"As a rule, man's a fool;
When it's hot he wants it cool.
When it's cool, he wants it hot;
Always wanting what is not—
As a rule man's a fool."

He wants to dominate and when interfered with, starts to destroy. What he can't understand he rejects. Sinner, this is God's description of thee, by nature. See Psalms 39:5; 62:9; John 6:44; Romans 8:6, 8; Mark 3:23. One of the defects of human nature is to go to extremes. Remember a few typical examples: Old Pharaoh, Nebuchadnezzar, King Herod, Pope Gregory IX of the infamous "Spanish Inquisition"; and Adolph Hitler, yes, even the great Apostle Paul before his Miraculous Conversion. Most of our time is spent watching other people, hearing what they say, wondering what they think. We seldom watch ourselves, and rarely ever the "low-down" or the "high-up" about the person closest to us. Nothing but the infinite pity of God in Christ Jesus is sufficient for the infinite pathos of human life. Come! Come! Lord Jesus! Come! Save us from our selfish selves! Up! Up! My heart from self and Sinai

to Golgotha! Sinner, watch Him
climb Calvary's brow! Keep close
to this:

"Myself, arch-traitor to myself;
My hollowest friend, my deadliest
foe,
My clog, what'er road I go."

"The Cross once seen in death to
every vice.

Else He that hung there suffered
all his pain,
Bled, groaned, and agonized, and
died in vain.

"There, and there only though
the deist rave,
And atheist, if earth bear so base
a slave,
There, and there only, is the pow-
er to save.

"There no delusive hope invites
despair,
No mockery meets you; no decep-
tion there.

The spells and charms that blinded
you before,
All vanish there and fascinate no
more."

A sinner saved by grace,
Milford Hall, Sr.

McDowell, Kentucky.

The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy word, or aid Thy
foes,

Is quelled my God, by thee!
Thy will, and not my will be done,
My heart be ever thine;
Confessing Thee, the mighty God,
I hail Thee, Christ, My God, my
Lord,

And make Thy name my signs.
Milford Hall, Sr.
McDowell, Kentucky.

CHRIST DIED TO SAVE US

To the Dear Household of Faith:

I desire, the Lord willing, to ad-
dress you at this time upon the lan-
guage recorded in St. John 3:14-
15. This language is that of the
precious Saviour, the Lord Jesus
Christ, and is relative to His death
on the cross for the sins of His peo-
ple.

I will now quote the first verse
of the reference already given.

"And as Moses lifted up the
serpent in the wilderness, even so
must the Son of man be lifted up."

The Saviour here in this lan-
guage was conversing with His dis-
ciples about His death, and was
showing the certainty of it by re-
lating the very same typical cir-
cumstance, that took place under
Moses who, by the hand of God,
led the children of Israel out of
Egypt. He uses the very strong-
est term of our language concern-
ing the certainty of His death.
Moses, as you know, had already
lifted up this serpent in the wilder-
ness, and I feel that the Saviour's
reference to it would add strength
even to the language, that Jesus
has just used when He said even
so Must the Son of Man be lifted
up. It was settled and fixed that
Jesus would be lifted up, as cer-
tain as Moses did lift up the ser-
pent in the wilderness, though it
had not taken place, yet it was
certain because there is no differ-
ence with the Almighty God, in the
certainty of the future, from that
that has taken place in the past.
That, I think, is the very point
that Jesus makes in this statement.
Not only was it certain then, but I
think there is abundant evidence

scripturally to show, that it always had been certain that Jesus would be lifted up, or crucified and slain for the sins of His people. This is what is clearly shown in Rev. 13:8, and also 5:6. I mean chapter 5, and verse 6. These scriptures emphatically show that in some sense of the word, according to God's eternal Sovereignty, according to His decrees and purposes, Jesus actually stood, in this sense of the word, slain from before the foundation of the world.

So when Jesus said as Moses lifted up the serpent in the wilderness even so **MUST** the Son of Man be lifted up, He was only declaring that which God had determined and purposed from, or before the foundation of the world and it had been as certain as God is certain all the way along through the passed ages. As Jesus declared in the 17th chapter of John when he said, "Father the hour is come, glorify thy Son that thy Son may glorify thee." Notice He states in this passage the hour is come. Had this hour not been on its way every since the first hour began? It seems to me that this very thing was implied; and in another passage when He said to His brethren: "My time is not yet come; but your time is always ready." St. John 7:6. So Jesus was very emphatic in this passage, that He had a time, and that it was a set time, and that it would come, but that it had not yet come. Those who were against Him and **who oppose Him** were ready to take Him and kill Him, even when He was just born. Read Matt 2:1 to 18. Herod and those like him

was ready to take Him at the very first opportunity, but it was not at their time, it was at the set time of God, that Jesus spoke of in this text.

No one could doubt that there were many different phases, and angles of the doctrine taught, by stated facts and implications in Jesus' language in this text. First that Jesus **MUST** be crucified, or lifted up as it was stated. Second, why He must be lifted up (crucified) and who His crucifixion is to benefit, and how it is to benefit them. I would like that you notice in the 15th verse, who the beneficiaries of His crucifixion are, and their eternal life seems according to this language, to be dependent solely upon His crucifixion (or His being lifted up). Then inasmuch as we have shown by the Scriptures that His crucifixion was certain, and that it could not fail in fact that it was certain as the fact that Moses did lift up the serpent, (an accomplished fact already) then it is bound to follow, that those for whom He was lifted up (crucified) have eternal life. Now there can be no argument on this point, because He was being lifted up (crucified) that a certain people were to have eternal life. The average Armenian idea would be that this is only a promise on the condition of belief. No not at all, and there isn't even a single hint of such a thing. In Acts 13:48, we find out what it is, and why they believe. It is said, "And as many as were ordained to eternal life believed." That is, as many as were ordained to eternal life, equally as many believed according

to this language. So again I say that from the emphatic teachings of the Inspired word of God there was no condition, about it except the lifting up (or crucifixion of Jesus).

Now in the above paragraph I do not mean that Faith, repentance and every other gracious provision are not necessary, in their proper places, but even they are a gracious gift of God as will be clearly shown by Peter's language where he said, "According as His Divine power hath given unto us all things that pertain unto life and Godliness through the knowledge of Him that hath called us unto Glory and virtue." 2 Peter 1:3, and if belief was a condition or a requirement, to be performed on the part of the individual we find that the scriptures very vividly teach that even belief itself is a gift, as is shown **where it says**, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philip-1:29. So there isn't the least bit of hap-hazzard or uncertainty to be attached to their belief; as it is expressed in Paul's language in Heb. 11:6 "But without Faith it is impossible to please God, for He that cometh to God must believe and that He is a rewarder of them that diligently seek Him." So according to this language there is the same strong term of language behind the belief of those who are under consideration in the text, that Jesus **MUST** be lifted up, that whosoever believeth should not perish but have eternal life.

Now, dear reader, according to the different scriptural quotations

that I have given in this article, not only is it emphatically certain that Jesus be crucified, but it is equally certain that those embraced in John 3:15 are to have eternal life. There can be no dodging this conclusion. Not only is this true, but their beliefs also have the same **MUST** behind them that Jesus' being crucified did. It is also one of the necessary and gracious provisions that God's people repent, but if repentance pertains to life and Godliness then it is also a gracious gift of God, together with the gracious and supreme Gift of His Son to be crucified. In fact we find that Paul in Romans 6:23 says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So we are to know that eternal life is a gift of God, not only so, but everything that pertains to life or Godliness is a gift. Faith is another very necessary and gracious gift of God. So no wonder Paul said in Romans 8:31-32, "What shall we then say to these things? If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" So you can see here in so many words that God gave Jesus to be crucified and that with that crucifixion He gives everything else necessary, in order that His people have eternal life as the text plainly declares.

So then those for whom Jesus Christ was lifted up or crucified **MUST** have eternal life. Oh what a wonderful and gracious thought is this, what a glorious Hope for poor sinners, who deserved noth-

ing short of God's righteous wrath and eternal indignation, but instead they are to receive Everlasting Life and Bliss in God's ever blessed Glorious and peaceful presence, in that Beautiful and Glorious City of Gold, where there is no sin, sorrow, nor crying, where there is no more sickness, pain nor death, but and full of Glory, where that beautiful River of the Water of Life where there is Joy unspeakable flows from the gracious throne of God, and it is clear as crystal. O, dear brethren, how I long for that time when our precious Saviour shall come in the beautiful clouds of Heaven, to take us home to Himself. I do hope I am one of that blessed number, through the precious Blood of Him who came to seek and save that which was lost.

May the Lord bless, keep and preserve us blameless, soul body and spirit, unto His Heavenly and glorious Kingdom is my prayer. Please pray for me.

Yours in hope,

R. W. Rhodes

Lillie, La.,

October 20, 1949

THE BIBLE INDESTRUCTIBLE

(Clipped from a publication called The Way of Truth).

To the man who loves God, the Bible is the last word in the matter of his entire conduct. He loves and cherishes the word beyond anything that is to be found in this world. It is quite different with the sinner. Most of them simply disregard it altogether, seeking to satisfy the flesh on whatever the

world has to offer. However, some have been greatly incensed by its pure and holy message and have sought to banish it physically from the face of the earth. How greatly their efforts have failed is evidenced by the great abundance of Bibles over all the earth today. Their Satanic efforts only multiplied the Bible in the earth. A more subtle influence is now at work, endeavoring to destroy the Bible. The thought is being planted in the minds of people that the Bible is out of date, old-fashioned, a compilation of fanatics, contradictory, and an enemy in general to the generation of enlightenment in which we live. Such expressions can be the utterances only of a mind that is dominated by Satan himself and proves that learning without the balancing powers of the word of God is certain to end in spiritual shipwreck and bring eternal damnation of the soul in the eternal fires of hell. But the Bible is indestructible. Though it were physically banished, yet it abides in the hearts and minds of millions. Though the unscrupulous twist and thwart its true meaning, yet one jot or one tittle shall in no wise pass away until it all is fulfilled. Dear reader, do not bend the word to fit your life; bend your life to fit the word! Jesus said, "I came not to judge the world. He that rejecteth me . . . hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day."

Zion's Landmark

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

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VOL. LXXXIII

NO. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

FEB. 1, 1950

HIS MERCY ENDURETH FOREVER

O GIVE thanks unto the Lord,
for he is good, for his mercy endureth forever . . . Psalm 136
verse 1.

The following 2 to 9 verses each
proclaim the same truth THAT
HIS MERCY ENDURETH FOREVER.

A reading of those verses calls
upon the reader to praise Jehovah
for His numberless acts of goodness
in the wisdom of creation. Praise
for the great works of God in the
formation of the heavens, the earth,
the seas, the light of heaven, the
sun to rule the day and the moon
to rule the night.

We are told in the New Testament,
"that God created the Heavens,
the earth and the fullness thereof
in six days and on the seventh
RESTED FROM ALL HIS LABORS."
"THERE REMAINETH THEREFORE
A REST for the people of God."
"For he that is en-

tered into his rest, HE HATH ALSO
CEASED FROM HIS OWN WORKS
AS GOD DID FROM HIS."

What a glorious truth is here
spoken: THE WORLD AND ITS
CONTENTS, all the created work
of an eternal God, finished and
God the creator and preserver of
all creation, RESTING FROM HIS
WORKS.

And Jesus Christ, the same Holy
one, the great redeemer, RESTING
FROM HIS WORK as God did from
His labors. And as the result of
the work of God in creation and
in Jesus the SAVIOR, nothing can
be added to, or taken from the
finished work of God or the work
of CHRIST in REDEMPTION; but
a rest remaineth to all the
children of God.

When Jesus expired on the rugged
cross, He cried, "IT IS FINISHED."

From Psalm 136, verses 10-25,
each verse closing with the words,
"For His mercy endureth." The
sacred writer turns from the kingdom
of nature and providence to the
kingdom of grace to the history
of the history of ISRAEL, in their
deliverance from bondage and their
travel from Egypt to the promised
land, all portraying the travail
from the bondage of sin to the
glorious deliverance through
JESUS IN THE PROMISED LAND
OF ETERNAL GLORY.

It is Jesus who hath redeemed
us from our low estate, for His
mercy endureth forever; verse 25.
HE HATH BORNE ALL OUR SINS,
and in Him alone can we rejoice
in time of eternity.

"O give thanks unto the God of

Heaven, For His mercy endureth forever." verse 26. Take mercy and grace out of the scriptures and we have no hope.

We were all conceived in Sin, shapen in iniquity, born under the law and condemned by it, so it is all of mercy and grace that sinners are saved.

O. J. D.

ELECTOR WHITFIELD CHERRY

By order of the church at Spring Green in conference, I will try to write a few lines in memory of our much loved Sister Elector Whitfield Cherry, who was born near Spring Green, April 16, 1884. Died at the home of her son, John Henry Cherry, near Stokes, N. C., October 1, 1949. Her funeral was preached in Spring Green church by Elder A. B. Ayers. She was buried by the side of her husband, who died several years ago, in the church yard cemetery amidst a large crowd of friends and loved ones.

Sister Leckie, as we called her, raised a very nice family, namely, Mrs. E. C. Hodges, Elm City, N. C.; Mrs. Lestie Glazebrook, Bridgeton, N. C.; John Henry Cherry, Stokes, N. C.; Rufus and James Cherry, Wilson, N. C.

She was a faithful member of Spring Green Church for 27 years. She joined in 1921, was baptized by her pastor, Elder B. S. Cowin. Sister Cherry was a strong and faithful member, always filling her seat if possible to be there and was ever ready to do her part towards the church's needs and was faithful to her pastor. There isn't much to say or add to her general walk in life. She walked in honor to our God. If I know anything about it she was truly a child of God. We will surely miss her and mourn her going, but we feel she has gone from the evil to come. She has fought a good fight and has finished her course, therefore, a crown of righteousness is laid up for her. May the dear Lord comfort and bless the dear children who were so very nice to her, her sisters and brothers who loved her, may they follow in her footsteps and live a life to her honor.

Done by order of Conference Saturday before the fourth Sunday in October.

Elder W. E. Grimes, Moderator

W. A. Ross, Clerk

Nora D. Grimes, Committee

RESOLUTIONS OF RESPECT

Whereas Almighty God in his Infinite wisdom and power has seen fit according to His Providence to call from our midst Sister Mary J. Dicken, we desire to bow in humble submission to Him who doeth all things well, for we feel our loss is her eternal gain.

Therefore, be it resolved that we extend our sincere sympathy to the bereaved family in the passing of Sister Dicken.

Second, that a copy of these resolutions be spread on our church book, a copy sent to the family, and a copy to Zion's Landmark for publication.

Done by order of conference Saturday before third Sunday in November, 1949.

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

IN MEMORIAM

Having been requested by the church at Wheelers to write the obituary of Sister W. J. Whitfield, I now make the attempt.

Before her marriage, Sister Whitfield was Miss Elizabeth Mitchell. She was born September 16, 1863, and expired this life in the triumph of faith, which works by love, on the 2nd day of December, 1949. She was united in marriage to Weldon Joshua Whitfield September 30, 1883. To this union was born ten children, two of which have passed away. Her husband also passed several years ago. There are 39 grandchildren and 41 great-grandchildren.

Sister Whitfield's experience was published in Zion's Landmark December 15, 1929. She united with the church at Wheelers in Person County in the year of 1893 and continued a faithful member the remainder of her life, a period of 56 years. The light of our God shined into her heart when she was about 23 years of age, which revealed to her that she was a great sinner, and after trying to mend her ways and finding that all her righteousness were as filthy rags, she began to call upon God, like the poor publican who "standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast saying, 'God be merciful to me a sinner'." Sometimes after this she received a pardon for her sins and the peace which always follows. Jesus says, "Peace I leave with you, my peace I give unto you." John 14:27. Her desire now was like the Apostle Paul when "He received sight forthwith and arose and was baptized." Acts 9:18. Her life was indeed an inspiration and her memory is a benediction to the children of God.

Sister Whitfield was afflicted in body for several years before she passed away

and often desired that it might be the will of God to take her to her Heavenly home; although she bore her sufferings with patience. Her children, neighbors, and friends were ever attentive in administering to her needs. Her body was laid in the tomb in the family cemetery beneath a large mound of flowers which were contributed by her children and friends as a token of their love and fellowship there to wait the final resurrection when Jesus shall "change this vile body and fashion it like unto His glorious body" then adopted into the Heavenly kingdom. Paul says, "waiting for the adoption, to wit, the redemption of our body." Romans 8:23.

Written by her unworthy pastor,
T. F. Adams

IN MEMORIAN

Sister Irene Shields Manning, wife of Robert Manning, and daughter of the late Thomas W. and Lula P. Shields, was born June 15, 1910, and passed away September 4, 1949, after a lingering illness.

The dear Lord blessed her with a wonderful and loving husband, and gave to her mother strength, courage, and untiring love to serve her precious child. Sister Manning asked a home with the Primitive Baptist Church in Norfolk, and was received on confession of faith in the evening before the third Sunday in May 1947. Because of physical weakness she could not be baptised until the following third Saturday in November by her pastor Elder R. B. Denson, who was not only her pastor and brother in Christ, but one who comforted her in many ways.

The Church will ever mourn her absence. She was there when possible with a smile on her sweet face. We loved her very much, but God loved her first and best. I believe she is resting in Paradise to await the coming of the King.

Elder Denson conducted funeral services and prayed as none other than an inspired man of God could. It seemed he was talking directly to the Lord, begging that the comforter might be sent to those whom she loved. She is survived by her husband, mother and many relatives. May the Lord bless and keep them every will.

She rejoiced in a hope of God-given grace,
A continuity of joy, love, and faith.
Bestowed by her Lord whom she soon
would face,
And gaze on the beauties of that
Heavenly Place.

Her suffering was great though she
voiced no complaint,
Praising His dear name, she patiently
awaited the end.

Was it not so with Jesus, and many
dear Saints?

Hence it was with this child whom He
saw fit to take.

Written by request of Church
Conference.

Gertrude Bowen

OBITUARY

Sister Ida Wilson Wilkins, daughter of Samuel and Lucy Wilkins, was born June 15, 1866 and died November 29, 1949, being 83 years, 5 months, and 14 days old. She was the widow of the late Bedford Wilkins.

Sister Wilkins was the mother of two sons and ten daughters. Six daughters are left to mourn the loss of their precious mother.

As a girl, Sister Wilkins united with the Missionary Baptists, but becoming dissatisfied, she was received into the fellowship of Wheelers Church and baptized by her humble pastor.

Sister Wilkins was a God-fearing, humble, Christ-honoring sister, one who believed that God works in man, both the will and the do of His own good pleasure. She lived in the fellowship of her brethren. Her tender and kind disposition endeared her to those who knew her.

We are told in the scriptures that "by their fruits ye shall know them." This should be a wonderful assurance to those who loved Sister Wilkins because her life reflected the hope she professed. She loved her church and humbly manifested it by her walk and her faithfulness to fill her seat. Her life was as apples of gold in pictures of silver.

How wonderful it is, when our loved ones depart this life, to feel that blessed assurance that they are "Asleep in Jesus, Blessed Sleep."

Written by her unworthy pastor,
T. F. Adams

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

FEBRUARY 15, 1950

NO. 7

PSALM 78

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable; I will utter dark sayings of old; Which we have heard and known, and our fathers have told us.

We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born, who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

MAN AFTER REGENERATION

Dear Brother Adams:

Not feeling equal to the task of giving information to one so much my superior it is with a feeling of much weakness that I undertake to comply with your request of the condition of the natural man after regeneration.

There is no doubt that in regeneration there is a new birth, and this new birth is of the spirit, which is of an "incorruptible seed that liveth and abideth forever." It is also true that fleshly man which is born of fleshly parents still lives. Now the question seems to be, concerning the state of the old or fleshly man. It is also true that there are two manners of persons in one after regeneration, "Know ye not that your bodies are the temple of the Holy Ghost." It is said, "The elder shall serve the younger." The old man being the fleshly man. In the change that takes place, there is a dying—that is being killed to the love of sin translated from the power of darkness, the prince of the power of air into the marvelous light of God's kingdom. In this the newly born are made to love the things they once hated and hate the things they once loved.

Paul says, "The good I would I do not; the evil I would not that I do. It is no longer I that do it, but sin that dwells in my flesh,"

so we see that sin still dwells in the flesh. All the good we do is because of the indwelling of the spirit. When God withholds the striving of his Spirit the old man is not able to perform good works and is subject to go in the way that seemeth right unto a man and be led by the lust of the flesh into vain and base things after the course of the world.

I don't understand that Paul, after regeneration, desired nor practiced the persecution of the church that he so much delighted in before regeneration. Peter was over-confident in that he felt he could follow Jesus into death when Jesus told him, "Before the cock crow twice thou shalt deny me thrice." Peter denied, cursed, and swore, and when the cock crowed he went out and wept bitterly. While we are still in the flesh, subject to sin, there is weeping, wailing, and gnashing of teeth in repentance after going in the way of the flesh.

In my own case, I was very determined and somewhat successful in carrying out my plans of my occupation, not only from morning till night; but from Monday morning till Saturday night; but I have a hope that God showed me that instead of being so successful in having my way that I am a weak creature dependent upon an independent God. While I was killed

to this self-confidence, yet at times it rises up in me to the extent I do things I should not and fail to do things that I should.

While once I enjoyed certain pleasures of the world, such as dancing and other worldly pleasures which I was killed to the love of. The desire for them again has not returned. While one is yet in the flesh and sin is mixed with what we do, the old man is kept in subjection by the young man that comes forth in regeneration, so it seems to me that one regenerated and born again is not entirely the same in the flesh in some way after regeneration as before. In the new birth it seems to me that I have seen myself walking a narrow foot way with water beneath, some of the way level and smooth, other part sagged and unsafe, and awaking with the language of Paul, "By grace are ye saved through faith, that not of yourself, it is the gift of God lest any should boast." So it is not only by grace we are saved, but it is by grace that we persevere.

Though we be weak in the flesh, we have many precious promises from God, such as "My grace is sufficient for you." "I will be with you in the sixth trouble and will not forsake in the seventh, lo, I am with you always even to the end of the world."

Though we be sin defiled and corrupt and follow the lust of our flesh, our God is a merciful God, forgiving, full of tender pity, and compassion. Though that I am a wayward son, if a son at all, I have some encouragement that God loves me because of his chastening

rod upon me.

I feel that for some purpose known to God he endures with longsuffering, His children go after the lust of the flesh into sin and corruption. Probably to show us our weakness and sin polluted state, also His power, righteousness, and love. It is because of our lust, weakness, and sin that we do these abominable things and not that God makes us to do them.

I was born of my fleshly parents January 12, 1873, which makes me near the end of my seventy-seventh year. I was married to my dear companion January 15, 1902. I was received into the fellowship of the church at Hickory Grove meeting the second Saturday in January, 1908, being baptized the following day. So you see there are three very important events taking place with me near the same time of year.

Being weak in the flesh it is good of God to so keep me that I still retain my membership in the church and to so bless me through his providence that I have the physical strength to attend the churches. I have served for almost thirty-six years and other services practically every week end. So I can say with the poet:

"When I count thy mercies oer,
They strike me with surprise;
Not the sand upon the shores
To equal number rise."

If any of this is worthy of acceptance do so, if not then reject it.

Your brother in love and hope,

L. A. Johnson

Rt. 2, Benson, N. C.

GOOD ASSOCIATION

Desar Brother Adams:

I had hoped to see you at the Kehukee Association held with the church at Kehukee this fall, but was informed that you were on your way to Texas. I hope you enjoyed your trip. We had a very enjoyable session of our Association which was marked with peace and harmony. There were about thirty ministers present, the attendance was good, and the weather ideal. The introductory sermon was preached by our beloved Moderator, Elder A. B. Denson, followed by his dear son, Elder R. B. Denson, and they were heard with joy by those given an ear to hear the gospel, which I referred to as glorious in a dream the other night. It is said that the gospel contains the sum and substance and the glory of all the laws which God ever promulgated from His throne, and I have delighted to speak of it in my waking hours as well as in slumbering of the night. In the Scriptures, the gospel is spoken of as the glorious gospel of Christ, and it is indeed so to those who hope they have tasted that the Lord is gracious for it is their meat and their drink, their chief delight and joy, in the Lord of glory.

Now in my dream I thought I was at an association, and that I said to a minister of the gospel, "Glorious day; the gospel is glorious." This I said in joyful anticipation of hearing a number of preachers preach the gospel that day. But sometimes our happy expectations are not realized and there is a sinking down in our feel-

ings, perhaps not unlike the experience of a servant of the Lord when he is not blessed to preach the word with power and has to sit down. Now the glorious day indeed will be the perfect day of glory illuminated by the Sun of righteousness when He rises in that morning without clouds, while the present day is the day of grace with many clouds of darkness and unbelief. "But the path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4:18).

With further reference to the Association, I would say that the preaching in general was able and consolatory, abounding in strong consolations to those blessed to hear. How we should prize the sweet privilege of attending these general meetings and our regular monthly meetings with no secular power to pry into the conduction of the same by gifted men and dictate what they shall preach. We may not always enjoy religious freedom in this country. Consider what is happening or taking place in other countries. In this we see the signs of the times and feel that we are living in the last days, that perilous times are ahead. It is indeed saddening to hear of the passing of our esteemed ministering brethren. They are missed so much, but the Lord knoweth best. It is better for them to depart and be with Christ, to use the language of Paul. They have entered the desired haven, the haven of rest from their labors here below, finding that fullness of joy and peace that shall know no interruption while the years of eternity roll.

opening up fresh vistas of the glorious things prepared for the saints of all nations. But there is a remnant still to declare the unsearchable riches of Christ to eager listeners in Zion, to boldly set forth and defend the doctrines and principles of the churches of the first century which has been called the golden age of the church. It is good to be identified with a people satisfied with "the old paths, where is the good way. Yet there are lamentable divisions and subdivisions. O that there were more unity and solidarity among Old Baptists on essentials, on doctrinal tenets which separate them from other orders and bring down upon themselves the scorn and derision of the professing as well as the profane world. But "let the world deride or pity," Baptists of the primitive order are not moved by the criticism and frowns of those who would have them sell the truth. They do not court the smiles of the world, but they are interested in the smiles of the Beloved who is their hope of glory. We read in Romans 5:5 that hope maketh not ashamed. Some people make light of hope, but when I felt to be without hope I was most miserable. So hope means much to us as we press on, "looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13). And we have the doctrine to confirm the brethren in hope which experience worketh. It is the doctrine of the Bible that will stand against all attempts to overthrow or pervert it, against all efforts to weaken or destroy it, against all schemes to

make it more palatable or agreeable to the carnal mind which is averse to all that is good and acceptable in the sight of God, being enmity against Him. The doctrine of faith embraces the whole body of truths to be believed and defended down through the ages: such as the doctrine of the Trinity, predestination and election, special atonement, particular redemption, effectual calling, justification by the imputed righteousness of Christ and pardon by His blood, the final perseverance of the saints, the resurrection of the dead, and the ultimate glorification of the redeemed with Christ in heaven. Nothing is to be added to or taken from this doctrine. It was delivered once for all time and is complete. It is the doctrine of God our Saviour, and is separate and distinct from the doctrines of men and devils. It is not a strange doctrine, but one that is familiar to those taught of the Lord to know the truth as it is in Christ. May it continue to be preached with power and sweetness as it has been preached by those anointed to preach the gospel since the days of the apostles.

Again, Baptists of the Old School contend for an experimental, revealed religion. They stand for a religion which springs from spiritual life and light within as manifested by unfeigned zeal for, and ardent devotion to, the cause of the Lord Jesus Christ. In other words, true religion is of the heart and is bound up with heart experience which consists in trials and tribulations as well as spiritual feasting and rejoicing in heavenly

places in Christ Jesus. Periods of trying darkness are punctuated with seasons of transporting joy; times of depression and sorrow are interspersed with times of refreshing from the presence of the Lord; and days of sadness are followed by moments of gladness. But "all our times are in God's hands" and He knows how to distribute them to our good and His own glory according to His sovereign will and purpose. I have known much of the blasphemous temptations of the devil to my sorrow and dismay, yet hope that I experimentally know something of that peace that passeth all understanding. How we need to be kept by the power of God as we press on in hope of a final separation from all that is iniquitous and vile to dwell with the saints in light in a world which hath no end.

Submitted in hope,
C. W. Vass
1901 Parker Avenue,
Portsmouth, Virginia,
October 24, 1949.

MY EXPERIENCE

I don't know that I can write anything which will be of any comfort to God's people. I was not able to tell the dear brethren and sisters of Little Creek Church anything of my experience, if indeed I have had one, the day I joined there. It seemed that everything was taken away from me except that great love, and I earnestly desired a home with them. I feel It would have been a great relief for me if I could have told them of the things I hope the Lord has done for me. I believe that God

began His work in me when I was very young. I experienced the burden of sin heavy upon my soul when I was about 6 years of age.

My father had a nice watermelon patch that summer, and he warned my younger brother and I not to pull a particular melon which he had marked for seed. He said the melon was not ripe yet and that he wanted some seeds from this particular melon. Now one evening I went to the patch and carried my four year old brother with me. Now of all the melons in the patch this marked one looked far more desirable to me. I told my little brother that I was going to pull it and then when Daddy found it already pulled, maybe he would cut it for us. I did so, and when Daddy found the melon pulled he called my brother and I to him and asked us which one was responsible for this. I told him I couldn't remember whether I did it or not, and my younger brother didn't tell on me. Now Daddy knew immediately that I was the guilty one, but he didn't question me anymore, and it seemed to me that he accepted my story as true. But alas, my troubles had just begun. My soul was in torment. I knew I was guilty, and that I had also told my daddy an untruth. I finally went to him and broke down and told him the truth. I asked him if old satan would get me now that I had told him the truth. Tears rolled down Daddy's cheeks as he told me that I had already paid for my deed and that I would always find that it paid to tell the truth.

When I was about eleven years

of age, I had a dream one night which I will never forget. I thought I was down in a valley with several other people and that there was a high mountain directly in front of us. I looked up and saw the Lord standing on this mountain looking down at me. My first thought was that I was ashamed for these people to see me pray, but then it seemed I was forced to my knees, and I cried out, "O Lord, have mercy on me." I awoke then and lay in my bed trying to pray to God to have mercy on me. For several weeks after this night I sat in my school room and thought about this dream. It seemed I could not get this off my mind and I told no one of the way I felt. Several times I sat in my school room trying to pray to God, and I wondered what would become of me when I died. My mother and daddy are both members of the Little Creek Primitive Baptist Church, and my two brothers, my sister, and I attended church with them as far back as I can remember. This church and the people there were dear to me, and I wondered if I would ever become one of them. Elder T. F. Adams and other preachers often came to our home to spend a night with us, and I enjoyed listening to them talk of God and of the wonderful things he had done for them. We children called Brother Adams "Uncle Floyd," even though he wasn't really any relation to us, and we especially looked forward to times when he came to see us.

Years went by and occasionally I went to Sunday Schools and churches of other faiths, but somehow I didn't have any interest in

these. Somehow there was always something about the Primitive Baptists that touched my heart. At the age of 17 I met and married my dear husband, September 11, 1943. About a year after my marriage I again felt the wrath of God heavy upon my soul. I dreamed one night that I heard a great roaring sound coming from the west, and when I heard this noise I went out in the yard and looked to the west. A voice spoke to me and said, "The Shepherd is gathering in His sheep, for this is the day of judgment." A great fear came upon me, and I cried, "O Lord let me be one of your sheep." As soon as I spoke a great darkness came upon me, and I went into a dark, bottomless pit and sunk on and on. I awoke in terror and tried to pray to God to have mercy on me, but I found no relief for my fears. For about one and one-half years I lived in this awful state. I felt that the day of judgment was coming soon, and I knew that there was no hope for me. I wakened many nights in terror, and I had a horrible fear of death. I felt that if I died in this state that my soul was doomed to hell. My husband asked me many times what was the matter with me, but somehow I couldn't tell him. I didn't tell anyone of my condition. Then one night sweet relief came to me in a dream. I dreamed that I was lost and in this condition which I had been in so long. I was wandering alone in the mountains looking for a home, and a woman came to me and led me into a valley. There were tall mountains on either side and back of us. We walked straight

ahead down the narrow valley and came to a huge beautiful church. The woman spoke and told me to enter the church. I looked and there was no door except for a tiny hole through which to enter the church. I said, "I can't enter through that tiny opening." I looked down at myself and saw that I had become so small that I entered through the tiny hole. Inside the church I beheld a beautiful throne. God sat on this throne, and I stood before it and gazed in rapture, and I felt a great peace and love descend upon my soul. I awakened and the great burden and the fears left me, and I felt a great peace and relief.

The next meeting time at Little Creek I went on Saturday, and as I sat there looking at the members of the church. I felt a great love for them enter my heart. I thought them the most beautiful people I had ever looked upon, and I hoped that some day I could ask them to take me and give me a home with them; however I felt that I didn't have enough to go on. I left the church in tears, and no one there knew how I felt. My mother and daddy didn't suspect the way I felt. I kept my secret from them and also my dear husband. I drifted along in this fashion for about 4 years. I went to Little Creek regularly, but I didn't feel compelled to ask them to take me in. On Friday night before the third Sunday in February, 1949, I dreamed that I went to Little Creek Church and listened to Brother Adams preach and it seemed the most beautiful sermon I had ever heard. It seemed that every word he spoke

was directly to me. He told me of my condition, and I felt compelled to ask these dear people for a home with them. I awoke Saturday morning and began to prepare to go to my father's home to spend the week end and to attend church with them on Sunday. My dream wore off my mind and by the time I reached Daddy's home I had no idea that I would join the church the next day. After we all went to bed that night the rest went to sleep, but alas, there was no sleep for me. I felt a great burden come upon me suddenly, and I walked the floor and tossed on my bed all night long. I didn't sleep one wink, and I tried to pray to God to show me what to do. Then these words rolled over and over in my mind, "You have to ask the people at Little Creek to take you in; there will never be any rest for you until you do." One moment I was begging God to let me go to the church the next day, and then the next moment my proud nature rebelled against humbling myself before these people and admitting my lost condition. I fought this battle over and over all night, and by dawn Sunday morning I knew that I had to go to the church or die.

Mama and Daddy asked me at breakfast why I sat up all night, and I told them I didn't know why. Somehow, I couldn't tell them yet of the things that had happened to me. We all went to church and as Brother Adams preached, it seemed that I was living my dream. Never before or since have I heard such a beautiful sermon. He described my case; he told me of

my condition, and as the closing hymn was sung, it seemed I was being forced to the front, dissolved in tears. I couldn't tell this dear people anything of the things that I hope God had done for me; all that I could do was to tell them of my love for them and my longing for a home with them. They accepted me, and I was baptized the third Sunday in March. The joy I experienced after the warm and loving way these dear people accepted me is indescribable. I shall never feel worthy of their fellowship and love. The joys of salvation rested upon my soul for a short period, and I could say with the Psalmist, "Surely goodness and mercy shall follow me through all the days of my life, and I shall dwell in the house of the Lord forever." But alas, we cannot sit in these high places for long on this earth, and so many times His dear presence is hidden from me, then I again feel lost and troubled in spirit, and I find myself trying to beg to him for a revival of hope in my heart that I may again feel His dear comforting presence. I feel that those dark times when His goodness and mercies are hidden from us are good for our souls, then we are reminded of the corruption and the sinfulness of the flesh. We can see ourselves for what we are. If we did not have these dark and troubled times, then we could not appreciate and feel His wonderful blessings when He again makes His presence known to us. My love to all the Saints of God.

Mrs. Benton McGee

Rt. 1, Benson, N. C.

VIEWS ON REVELATIONS

I have been requested to give my views on Revelations 20:1-4 and have decided to do so through the columns of Zion's Landmark. I know there are many different ideas or views advocated by the religious world or so called churches. Some believe that Christ will reign here on earth a thousand years at His second coming and that he will then set up an earthly kingdom and reign supreme a thousand years and at that time the great battle of Armageddon is to take place here on earth visibly, after which the earth is to be purified.

This, I do not understand the scriptures to teach. Let us examine these verses as they appear. "And I saw an angel come down from Heaven." This angel to my mind signifies the holy spirit, the Christ came down from the Father and was thus clothed upon by the flesh of Jesus the son of Mary; as in Revelation 1:18. "I am he that liveth and was dead and behold I am alive forevermore, Amen, and have the keys of hell and of death." Here we find that it was the flesh that was dead but is alive forevermore, it is he that has the keys of hell and of death. Notice the word keys in the plural. In Rev. 20:1, key is written in the singular form. "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand." This pit I interpret to be the flesh that composes false religion of which satan, the devil, is the instigator and founder of which Rome is the mother, regardless of the

name they bear. The chain that satan was bound with is power and is compared to a chain that cannot be easily broken. After His resurrection, Jesus said, "All power is given unto me in heaven and in earth," Matt. 28:18. So he had power to bind the serpent and cast him into the pit. Both Peter and Jude refer to the serpent as being an angel. Pet. 2:4 and Jude 6. Here he is referred to as "The angel which kept not his first estate, but left his own habitation." He, Christ, hath reserved in everlasting chains, under darkness, his present existence in the many false religions, which is only one in principle unto the judgment to the great day. Here we find the apostle refers to "chains" which are more than one, representing the many phases of religion, under which he is chained or bound under darkness. Now if religious history be worth anything as to the fulfillment of the scriptures, let me refer to a few dates of history as recorded by Shaff Herzon Encyclopedia of Religion of the World, Volume 7, page 416. We find that there was only two religions then in the world. One the followers of the Nazarene peasant, called Jesus; the other, the Romans after which the word Catholic was added by Cypren in 252 and up to 1054 the Roman Catholic doctrine was the dominating power and inflicted great injustices on the martyrs of that day. So satan was bound in one body or pit, but in 1054 the Greek Catholic split from the Romans; thus Satan was released from his prison and in 1526, the Lutherans split from the Roman Catholics and in

1534 the Episcopalians split from the Romans and in 1560 the Presbyterians split from the Romans. They all recognized the Roman Catholic as the martyr church. So satan is reserved under chains unto darkness. The loosing for a season is from the one pit or prison to the present in many forms of worship which are false. But some say the thousand years reign is in the future at the second coming of Christ. We will let the scriptures settle that question. Revelation 20:4 says: "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 upon their barehead or in their hand, and they lived and reigned with Christ a thousand years."

Now this is sufficient to prove that the thousand years is passed and are not in the future. John said he saw the souls of them that **were** beheaded, not going to be, but were already beheaded and they reigned with Christ a thousand years. Who was it that was beheaded? It was the apostles.

Again, if history be true, none of the apostles lived over 54 years after the resurrection of Jesus. In the 7th verse of the same chapter we read, "And when the thousand years are expired satan shall be loosed out of his prison." I ask is he still bound or is he loosed? There are over 600 religious denominations in the world, all claiming to be the church of Jesus Christ. The true church of Jesus is but one, not 600 different ones, but

just one, and is referred to as "My Dove, my undefiled," which is by one. She is the only one of her mother, she is the choice one of her that bore her. The daughters saw her and blessed her, yea the queens and concubines and they praised her."

If the church of Jesus is but one then those referred to as daughters, queens and concubines are the daughters of Rome. The 8th verse in above chapter says, "And shall go out to deceive the nations which are 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." Has not the religion of the world gone to battle, have they not covered the four corners of the earth in spreading their religions' propaganda, substituting every means of works for salvation? Yes, that great battle of Armageddon is on. It is a religious war and is not fought with guns and shells nor atom bombs. I cannot conceive of how any Bible reader can believe that the thousand years or millenium is yet in the future. The 10th verse of the 20th chapter says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are and shall be tormented day and night forever and ever." Is not this deceiving of the nations taking place now? It could not be at the second coming of Christ or after the resurrection of the dead, for the 11th verse says, "And I saw a great white throne and he that sat on it from whose face the earth and the heaven fled away and there was found no place

for them. All this must take place at the second coming of Christ and the resurrection of the dead, as the 12th verse says, "And I saw the dead, small and great stand before you and the books were opened, and he said, "The dead were judged out of those things which were written in the book, according to their works." If all this is to take place after Christ's second coming and after the thousand years or millennium and the battle of Armageddon, then the scripture is written wrong, for it should read as follows: "And I will see the dead, small land great, stand before God and I will see the books opened and he said I will see the dead are going to be judged from the books that are going to be written according to their works." Dear Reader, does this not have a ring of the satanic spirit? Well it is only where their logic leads them. Seeing all this trouble started on earth and Jesus Christ came to this earth, was crucified and rose and was seen forty days, by witnesses that bare record of his resurrection here on earth. Now let us see if we can establish the time allotted to the devil or satan, before his landing in the pit. We find that there was a period of two hundred years from the last writing of prophecy of the Old Testament to the birth of Jesus, then twenty-six years to the time of the commencement of his ministry, which lasted near three and one-half years. So we find in Rev. 12th chapter the description of a great mystery in Heaven. This Heaven I understand to be a period of time under the Jewish law,

under which Israel the chosen of God worshipped and the period of time before the commencement of the preaching of John the Baptist. See verse 7. "And there was war in Heaven, not eternal bliss, but the Heaven where satan was dwelling. Michael and his angels fought against the dragon and the dragon fought and his angels." Verse 8, "And prevailed not." This understand to cover the period of John's ministry, and at which time that Jesus took over and began his ministerial work at which time there was given unto satan a mouth spreading great things and blasphemies and power was given unto him, satan, to continue forty and two months or three and one-half years, the same length of time of Jesus' ministry. Chapter 13, verse 5. And verse 8 reads: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. After this war in Heaven as in Rev. 12:7, we find in verse 9, "He was cast out into the earth and there bound", as in Rev. 20:2, and again in chapter 13 verse 3, "And I saw one of his heads as it was wounded to death and his deadly wounds were healed and all the world wandered after the beast." Did not the old mother Rome receive a deadly wound when the Greek Catholic split off in 1504? Read Daniel 2:1-4, in connection with Rev. 12:13 and 20th chapters. Remember that Revelation was written to the seven churches of Asia and it is written in three and seven types and shadows. The three is the record of the word of

God, the testimony of Jesus Christ and things that must come to pass. The seven churches all have their respective places as to time and events. Let me illustrate this by referring to the opening of the first four seals in the 6th chapter, verse 2, which covered a period of the time from the birth of Jesus to his resurrection. The 4th verse covers and overlaps verse 2 and represents Satan and his power through Herod the king. Verse 5 overlaps the other 2 and 4, but is an agent of verse 4 and is a minister of the king; so in verse 8 which overlaps verse 5, which are agents under the kings ruling whose supreme power is satan, the devil, or dragon. At the resurrection of Jesus all this power became under one head, the Romans over both church and state, and the followers of the Nazarene peasant called Jesus, became seditious or rebels.

Well I had better close as this article is getting too long.

Yours in faith,

B. B. Walston

Box 1033, Kinwood, Texas.

MY EXPERIENCE

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world. Looking for that blessed hope and the glorious appearing of the great God and Saviour, Jesus Christ.

I feel impressed in my feeble and stammering way to write my experience of grace if indeed I have one, not knowing if it will benefit anyone or not. I am one if not

deceived, that believes in an all wise God. A God who is able to work all things after the council of His own will. I don't understand that He needs the help of poor mortal man to accomplish the things that He designed before the world was.

I don't believe there is anything that has happened or will happen that He did not design back in eternity, if I understand it the things He did design are only being fulfilled. I am one of those sinners, I hope and trust, whose name is written in the Lamb's book of life before the foundation of the world. One I hope He had under consideration when He said, "My grace will be sufficient for you all the day long." Thus I find myself crying out in dark hours of sorrow for that grace, realizing that in me there is nothing good and without Him I can do nothing.

My road of travels has been no smooth one, but all we are promised is trials and afflictions but then He tells us about that grace being sufficient. I have had short seasons of rejoicing caught upon a hilltop so to speak, and think upon the wonderful works of our Lord and Saviour to sing the songs of Zion.

Then comes the time when I am in that low valley of mourning, seeing myself too sinful to even utter the name of that just and holy One. As I sit here and my mind wanders back to the time when I first obtained a hope, if such can be for one as vile as I see myself, I wonder if anyone else is like me, I saw myself in such sinful state that it seemed no one else could

be as such. I decided I was the most vile person that God ever permitted to breathe the pure air.

I find myself trying to find some little something to justify me but it just was not there to be found. I wanted to talk to someone about my condition, I felt if I did not get some relief my burdened soul was doomed. I talked with others and to my amazement I found that they too had similar experiences and it gave me some relief.

At this time there was not a pastor at Good Hope but it seemed imperative that I hear someone preach. It was time for the association to meet at Providence. We made plans to go and if this poor sinful creature is not deceived I feasted upon some of the glorious truths of our Lord and Master, Jesus Christ.

One precious old brother rose to his feet to deliver his sermon and told of some of his travels, and when I noticed myself tears were streaming down my cheeks because he related some of this poor trembling soul's actual experiences. I could see the great God in heaven, His power and His glory and oh, what a beautiful sight it was. I wondered if it could be possible that I am one of His little ones that we read about in His word.

Dear children of grace, I find myself fearing daily the same things this song suggests, "If I love, why am I thus? Why this dull and lifeless frame, hardly sure can they be worse, who have never heard His name."

Then this passage of scripture gave me some consolation: "com-

fort ye my people, saith the Lord. Speak ye comfortably unto Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned for she hath received of the Lord's hands double for all of her sins." When I realized that though my sins be as scarlet He hath paid double for all. I get peace and satisfaction from such passages of scripture.

I don't know if this has been the experience of any of you who read this, but when we are called to lie down in death, may it be that a warfare be accomplished and be well with us all is my earnest prayer. May the grace of God be with you all.

Your little sister in hope of mercy,

Mrs. Gertrude Rhoades

Rt. 1, Scroggins, Texas.

POSITIONS USED IN PRAYER

I have been requested to write an article on the position one should occupy while offering a prayer.

Before we give Bible references we would consider the customs that has been practiced in our churches in our several localities and states. In my immediate section you will find some Elders that stand and some that kneel while speaking in prayer. When we visit among our churches among the northern brethren you will note that all the elders stand with bowed heads while offering prayer.

Just here we would like to quote an incident I heard that took place at one of the northern churches. The pastor called on an Elder from the South to supply for him at this church. In the prayer service he

kneeled in prayer and there was one in the congregation that later said, "they wished he had not kneeled because it wasn't their custom and it was humiliating to see one kneel, but the effect of the prayer caused them to loose sight of the position being occupied. The thought of it was something new and not according to custom. There are many instances recorded in the scriptures where prayer has been made that we have no record of the position they were in at the time of the offering.

1st Kings 22 and 23 verses read as follows: "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward Heaven and said, 'Lord God of Israel there is no God like thee in Heaven above or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all this heart.'" The 54th verse reads thus: "And it was so that when Solomon had made an end of praying all this prayer and supplication unto the Lord he arose from before the altar of the Lord from kneeling on his knees with his hands spread up to Heaven." In the beginning of this reading he was standing and in the end he was kneeling.

In 2 Chron. 6:12 you will find that Solomon kneeled again to pray. Also in Ezra 9:6 we find that he kneeled on his knees.

Luke 18:10. Two men went up to the temple to pray; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus, within himself. Now if you will read the remainder of the

verse and also the 12th you will note how he prayed. Would it have changed the attitude of his prayer if he had kneeled down on his knees? I say not, he didn't ask God for anything, he didn't receive anything, he was telling the Lord how good he was and what he was doing for the Lord. Now let us note the other man that prayed. He stood afar off, (You will note he stood also in the same manner as the Pharisee) he prayed thus, he would not lift up so much as his eyes unto Heaven but smote upon his breast saying, "God be merciful unto me a sinner." While this man stood to pray he had a different feeling, he had the witness within himself he was not boasting in his goodness for he had none. He was not like the Pharisee, he was conscious of being a sinner and in need of mercy and the Lord alone could give mercy and mercy he received for he went to his house justified.

Jesus taught His disciples how to offer prayer, pray not as the hypocrites do, for they love to pray standing in the synagogues and in the corners of the streets that they be seen of men. Verily I say unto you that they have their reward. Matt. 6:5.

But when thou prayest enter into the closet and when thou hast shut the door, pray to thy Father which is in secret; and thy Father seeth in secret shall reward thee openly. Matt. 6:6. You will note the hypocrites delighted to stand in the streets and synagogues to be heard of men, not the Saints. Jesus taught his disciples to enter into their closets and when they had

shut the door then pray. We do not have closets in our church houses, so the closet we enter is this Earthen Tabernacle of ours. Our minds must be closed to Earth and Earthly things not the position we are in, but the condition or frame of mind that the Lord casts over one when in prayer.

Many prayers have been made while walking the streets or about domestic affairs of life. Many has been the time the Saints have prayed upon their beds in the hours of trouble; many has been the times they have thanked God for his recognized blessings upon them. Where ever and when ever felt. As derived of old we have said, "Praise the Lord, Oh my soul, and all that is within me, praise his holy name."

I would not hold a brother an offender for the position he occupies in prayer. If one desires to kneel on his knees there should not be any withdrawing in love with the brother who stands and vice versa The brother who kneels should continue to esteem the brother who stands as a brother in the Lord.

Submitted in love,

E. C. Jones

Varina, N. C.

SICK FOR A LONG TIME

August 26, 1949

Dear Brother Adams:

I have been reading the good old Zion's Landmark and really enjoy reading them and had a great mind to write you.

I am down on my bed and have been two years and eight months. I was sixty years old the twenty-fifth day of August, and I have

been a member of the Primitive Baptist Church twenty-eight years, and I feel like I am one to myself. I do feel so little to be called a Sister in the church, since I have been afflicted, but God never does anything wrong. It is always good if we think it is bad. My dear husband was taken away from me in 1941, and he left me with ten children to mourn his loss. It looks like I will soon go too, but I hope I will pass as if I were going to sleep. I often think of that song, "Sometime my hope is little, and then I lay it by, and then my hope is sufficient if I were called to die."

All that I can say, "God be merciful to me a sinner." I really want to hear some more good preaching before it is too late.

A sister in hope,

Mollie Shepard

Rt. 3, Box 72,

Jacksonville, N. C.

Please pray for me, for I feel the need of prayer, and excuse bad writing and all mistakes.

IN MEMORY OF BROTHER W. T. ALLEN

It is at the request of the church that I undertake to write a few words in memory of Brother Allen. W. T. Allen was born March 27, 1861, and was married to Martha Jane Jerrell December 20, 1887. To this union were born ten children; six boys and four girls, eight of which survive. They are J. W. Allen, Danville, Va.; Joe Henry Allen, T. L. Allen and A. J. Allen, all of Draper, N. C.; Mrs. J. W. French, Rt. 2, Reidsville; Mrs. Earl Strader, Rt. 6, Reidsville and Mrs. G. D. Robertson, Rt. 1, Reidsville, N. C. His first wife died February 2, 1910, and on March 31, 1915, he was married to Matilda Shreve

who survives.

We, the members of Hillsdale Church, bow in humble submission to the Divine Providence of Almighty God in removing the dear old brother from us, and too, we desire to be thankful to the God of all Grace for blessing us with his membership and presence as long as he did. I wish to say that his being absent from us is his eternal gain. I feel that Brother Allen is now sleeping in perfect quietness and taking that blessed rest that God said remaineth for the children of God. This is a wonderful feeling to have for our friends, and I am sure Brother Allen's hope was that he would sleep until his Saviour comes back for him, when he will come forth in that number that will sing the praise of God forever in Heaven.

Written at the request of the church by Elder D. A. O'Briant.

Elder G. W. Hill, Moderator
T. E. Witty, Clerk.

RESOLUTIONS OF RESPECT

Sister Mary Ann Sleepberd Marshall was born February 27, 1862 in Pitts County, Virginia, died September 12, 1949, making her stay on earth 87 years.

She was married to James H. Shelton December 1878. To this union were born 9 children; 5 girls and 4 boys. She was a member of Malmason Primitive Baptist Church for 50 years or more. She was faithful to attend her church as long as her health permitted. She will be missed among us. Our sympathy goes out to her beloved family.

Her husband died in 1920. She had been almost an invalid for several years. Her son, Henry, and wife who lived with her gave her all attention possible to make her comfortable and was faithful to her.

So, be it resolved, First, that we bow in humble submission to Him who doeth His will.

Second, that a copy of these resolutions be sent to The Signs of The Times and Zion's Landmark and a copy to the family.

Done by order of the church in conference first Sunday in January, 1950.

Deacon Ernest Evans,
Acting Moderator
Albert H. Cox, Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

MARCH 1, 1950

NO. 8

PSALM 78 Continued

They kept not the covenant of God, and refused to walk in his law;
And forgot his works, and his wonders that he had shewed them.
Marvellous things did he in the sight of their fathers in the land
of Egypt, in the field of Zoan.

He divided the sea, and caused them to pass through; and he
made the waters to stand as an heap.

In the daytime also he led them with a cloud, and all the night
with a light of fire.

He clave the rocks in the wilderness, and gave them drink as out
of the great depths.

He brought streams also out of the rock, and caused waters to run
down like rivers.

And they sinned yet more against him, by provoking the Most High
in the wilderness.

And they tempted God in their heart, by asking meat for their lust.
Yea, they spake against God; they said, Can God furnish a table
in the wilderness?

Behold, he smote the rock, that the waters gushed out, and the
streams overflowed; can he give bread also? can he provide flesh
for his people?

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

I AM NOT ASHAMED OF THE GOSPEL OF CHRIST

I wonder if we can say that today and it be free from lip service. I wonder if we are really satisfied with the gospel. I wonder how many of us that in some measure have not propped up that gospel with our pet ideas. Are we absolutely free and above board when it come to telling what the gospel is to a child of God? How many think-sos have we added to it? Have we led our inquirers and hearers to be indoctrinated in what we think? Or have we been through the sifting hand of God, to where we have not added to nor taken from? Do we preach as they preached at one time? Oh, someone would say, why sure we are preaching the same thing, for the truth does not change. As far as I know, I have not heard of men advocating that the truth changes, but that does not mean that untruthful men will not attempt to preach the gospel. There are many fixed and unalterable laws in nature, but that does not mean that those who trifle with nature do not attempt to do some other way. For instance, it is said that figures do not lie. This law cannot be changed. But if you do not believe that liars use figures you may come up in the poorhouse.

The gospel cannot be preached save by the Holy Ghost. But that

does not mean that there is not a lot of preaching that is not by the Holy Ghost. Preaching is one thing and preaching the gospel is another. I am sure that the reason that the apostle preached the gospel was because of the power of God that was wrought in him. If we have any preaching of the gospel now it will be because of the power of God wrought in us by the Holy Ghost. The readiness of mind of the apostle to preach the gospel is an inwrought devotion to the God that saved him and called him by his grace. His not being ashamed of it as he preaches it (or for that matter listens at it from some other sent man), is because he recognizes the same as being the power of God in action.

This gladness of mind about the gospel is not limited to ministers. While we (if I be included in ministers) are in the mind of Paul, I do not believe there is any shamefacedness on our part about the gospel. But there is a sacred and near dear tie between the minister and those that constitutes his hearers. In all this timely journey there is not anything more lovely than the house of God feasting on the riches of His amazing grace. At such seasons of rejoicing there is not any feeling of difference between the minister and the hearer, but each of them are carried away into the mountain of the Lord. The

one whose social standing is low, or he or she that has the ladder of earthly success scaled, will be glad and satisfied with that that comes down from God out of heaven to feed the church of God. We are told that like begets likeness. We take the kind of preaching to satisfy the man or woman that is like unto their knowledge of God. If their knowledge is hearsay, then hearsay preaching will satisfy them. If their knowledge of Him is first hand knowledge—knowledge that God has given direct by the spirit of Christ of that dwells in them, then it will take preaching that has seasoning in it. Satisfaction will be lacking at that kind that lacks that.

I do not find any fault in hearing it said that the gospel saves. In fact I believe that I would say that should someone tell me that it does not save, that I would immediately list them as one that was ashamed of the gospel. If one tells me that it does not save, then that one has pulled something away from the gospel. Understand dear child of God, that there is a wonderful sense in which no props can be put under it nor to it, for the gospel has not changed. Men can deny it, and they can add many things to what they call the gospel, and they may come preaching some other gospel (which is not a gospel), ail of which you are not to receive. But I do not find any consolation in saying that I can preach or let it alone. The "letting it alone" is ashamed of the gospel, and the final windup would be that there would not be any gospel preached to be ashamed of. Preaching the gospel is of the Spirit. "Leaving it

alone" is of the flesh. The spirit of God dwelling in us, which is sharp, and quick, and powerful, makes us that we are not ashamed of the gospel. It follows, as day the night, that that which we are not ashamed of, we are ready to do. But that other principle that confronts us and torments us and will not behave himself, is not in harmony with the gospel and thus is ashamed of it, and would leave it off.

This saving that is in the gospel is of God. It is as much of God as all the other salvation that is spoken of in the Bible. If the saving power that I feel to be in the gospel was hinged on me in the least degree, then, when my mind was illuminated by the light of his Spirit, I would certainly be ashamed of that salvation that I had wrought. Just here my mind is caught away to my first glimpse of myself. If I know whereof I write, I lived for about twenty years of my life without having seen myself. And during that twenty years, I had not seen the God that I now hope to have seen in the personage of His dear Son. In another sense of the word I had not seen any being but myself. But there was an awful difference in what I thought I had been seeing and what I hope I saw when divine light was given me to see what was really there. At that time I was ashamed of myself for the first time in my life. Language would show its lack in describing a sinner as he stands revealed before God. Yet, dear reader, I do hope that my shame was turned to joy, and that the power of God in the salvation of sinners was made manifest

to me.

If you take my experience away from me you have everything that I have. My experience has taught me that my God even takes that that is an abomination to him, and that that he hates with all his fury and wrath, and makes it work for good to a poor wayfaring child of his. This is the way I have come; this is the road that I have traveled for more than twenty-five years. After this dealing of God with me (I hope it was of his Spirit) I yearned for the first time in my life to hear an Old Baptist preach. I had a certain amount of respect for them, but it was moral teaching, (which I appreciate in my parents today and in any parent to teach their child to behave themselves everywhere,) and had my parents been Methodists instead of Primitives I would have had the same respect. But now a change had been wrought. I wanted to hear them preach. I was then, as I still am, doing newspaper work. One of my remarks in an article (call it chance if you will, there is not such a word to me concerning the work of God) caught the attention of an Old Baptist near me. I did not know that any were about. But he wrote me and later came to see me. In a short time I got to hear the answer to my longing heart. I heard an Old Baptist preach for the first time (as I hope) although I was reared among them and had heard them speak many times. It was sweet to me, and since that day I have heard the most of our preachers preach, and if it be called preaching, I have been over the

country trying in my weakness to speak of his great love to sinners, but there has not been a day in it all that stands out in my remembrance like that day does. I do not believe that I was ashamed of the gospel of Christ that day. My hope is that my tired and wearied soul reached forth with longing arms to embrace the promises of a covenant keeping God. I believe that my vision reached past the man that was talking and I saw manifest the same power being wrought in him that spoke peace to my cast down soul before that day. I trust that I knew again that relationship to God exists because of that work that he first done. I was not ashamed then.

But behind all this I was impressed that I would have to preach this doctrine. From the first inkling of thought in my mind until at this time as the words fall into print before me, I have been ashamed of myself. If I could I would begin in a small way to praise him here for his wonderful care, grace and mercy in time, and for having, as I hope, covered my shame with his cleansing blood. For a long time, even for years after the first impression, I did not speak in public. Then at the time of visitation of his love and it being shed abroad in my heart, I was made to be not ashamed and was made to rejoice that the grace of God made me willing to declare that salvation is of the Lord.

I am still ashamed in myself, but am not ashamed of the gospel of Jesus Christ. In it, to me, is the

power of God unto salvation to all believers.

Yours in a blessed hope,
William D. Griffin
Covin, Alabama

**ARTICLE FROM THE LATIN
ELDER J. W. WYATT**

Dear Readers of Zion's Landmark:

I am submitting an article by Elder J. W. Wyatt. I feel that it will be a comfort to his many brethren, sisters and friends who enjoyed his gift as a minister, as we believe Brother Wyatt is now at rest, sleeping that blessed sleep from which none ever awake to weep; yet the fond memory, love and esteem in which brother Wyatt was held by those who have been taught to believe the glorious doctrine which he was so highly favored of the Lord to proclaim, still lives in the sweet fellowship of the dear saints of God. The doctrine he so ably, by the Grace of God, defended and contended for, yet lives in the hearts of God's humble poor in every nation, kindred tongue and people; and it shall be preached for a witness and then the end shall come and some poor tempest, tossed, way worn, pilgrim will have to declare this blessed truth, that God is Sovereign, working all things after the council of his own blessed will to the praise and glory of His grace, and to the comfort of His people, till time shall be no more. Then the church of God shall be gathered home above, where all is love to join in one song of everlasting praise to the Father, Son and ever blessed Spirit in a world that shall never end. This, I believe to be the truth

and I humbly hope I am embraced in it, if it is alone by the grace of God.

Humbly submitted, by a brother, in hope.

Elder Z. L. Rhue
High Point, N. C.

REVELATION 12

Rev. 12:1 "and there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

This woman is spoken of as the "elect lady" (2 John 1) and sometimes as the Bride of Christ, of the Lamb's wife, and here she is before the world was made in the mind of God, for in the Psalms it tells us "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." This woman, then, the church, is clothed with the sun, resplendent in the glory and beauty of the shining of her Husband, Jesus, the Sun of righteousness; is not this a wonder? The more we think about it, the more wonderful does it become. Let us go back to the beginning of Genesis, and see what it says there about the sun and moon and stars. It says, "Let them be for signs and for seasons, and for days, and for years: and 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." God made the lights to rule; and this woman had on a crown, showing that she rules; she rules with her Husband. Is it not

true that this is a wonder of wonders, more and more wonderful the more we meditate on it? And she has the moon under her feet, she is raised above the curse and condemnation of the law; and upon her head a crown of twelve stars. There were twelve apostles, and they are kings to sit on twelve thrones. The second verse reads, "And she being with child cried, travailing in birth and pained to be delivered." It seems something must have happened between the first and second verses, and I believe it is this, the transgression of our first parents. What caused her to cry? Sin! and ever since the fall she has cried out on account of it. If we turn back to Genesis we find that God said to the woman "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Now we will look at the second wonder, and this wonder was also in heaven. A great red dragon, and it is plain as to who he is, for he is given several names that we may not make any mistake. In verse nine he is called "the great dragon, that old serpent called the Devil, and Satan, which deceiveth the whole world." To some of us it strikes us as a new thought for the devil to be in heaven, yet it says so here. Satan is often talked about as being in hell, but I don't know that the scriptures tell us anywhere that he is in hell yet. In Job it tells us that there was a time when the sons of God went to present themselves before the Lord, and Satan went with them. When God asked

Satan whence he came he said "From going to and fro in the earth, and from walking up and down in it." Then in the New Testament is said "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." That isn't in hell, but in the earth. Satan had the power of death, but that power is taken away from him. This great dragon, then is in the earth; and, by the way, he is red; and isn't it true of Satan? Red is the color of blood, and Satan was a murderer from the beginning. It tells us here that Satan, the Dragon, stood before the woman, to devour her child as soon as it was born. As soon as God made it known that salvation should come to man by his son, Jesus Christ, for this man child which was born of the woman can be none other than Jesus Christ, the dragon's great aim has been, if possible, to destroy him; but the dragon was thwarted every time. He started his bloody onslaught with Abel. Abel was a child of God, by faith he offered a more acceptable sacrifice than Cain, and Cain, no doubt was instigated by the devil to murder Abel, thus, as he thought, to destroy the holy seed; but he was thwarted in that another child was born, Seth, from whose descendants Christ was born. Again, at the time of the flood, God preserved his own. Then again, Satan was at the back of Pharaoh when he ordered all the male children of the Israelites to be slain. Again he was thwarted, for God put it in the heart of one mother to hide her child, and he grew up to lead the children of Is-

rael out of Egypt. Then in the case of Athaliah she slew as she thought all the seed royal of Judah, but she was thwarted for God had said the Sceptre should not depart from Judah until Shiloh come. She thought she had killed all the seed royal, but she overlooked a little baby boy, and in the end she was destroyed; and no doubt, she also was inspired by Satan to her abominable murders. She fell into her own trap and was defeated in her attempt, and Satan, too, always falls into his own traps, and meets with defeat every time. This scripture tells us that Satan was in heaven. This thought shocks our reason, our intellect, and instead of accepting the Bible for what it says, some people search around in their minds to make the scriptures mean something which suits their own reasoning and ideas. I have been as much guilty of this as others, but I have about come to the place where I have laid down my arms, and stopped fighting against the scriptures which I cannot understand, so that I take the Bible for what it says, knowing it is the word of God.

Satan must have been in heaven, for Jesus himself said, "I saw Satan as lighting fall from heaven." He didn't say "I see," as though he were seeing Satan fall then, but "I saw." Then this must have been before the beginning of creation, the time which is told of in Isaiah 14, "How art thou fallen from heaven, O Lucifer, son of the morning." Lucifer means "Light-bearer," and in his pride he rebelled against God, and he fell from heaven, and his tail, as it says

here, drew the third part of the stars of heaven, and they were cast to the earth. These stars are the devils angels, those who followed him in his rebellion, for when Jesus sent out his disciples to preach to the lost sheep of the house of Israel, they returned saying that even the devils were subject unto them. Jude speaks of the angels which kept not their first estate, but left their own habitation, that they are reserved in everlasting chains under darkness unto the judgment of the great day. Jesus saw this, and Satan has always been at enmity with him, and works with all his power to destroy him. When this child was born, as soon as the wise men brought the news to Herod of the birth of one who was King of the Jews, Herod, also inspired by Satan, determined to destroy the child, but God hid him, as he did the others before him, and he escaped the terrible destruction which Herod ordered of the children of two years and under. Israel must be the woman who brought forth this child. She is spoken of as the married wife, and the one who left her husband, and who will return unto him. She must be the woman, for Jesus came through the nation of Israel, though they are not all Israel which are of Israel. There were in the nation of Israel natural Israelites and spiritual Israelites, and through Israel God manifested himself until after the resurrection of Jesus. The gospel came first of all to the Jews. They were Jews upon whom the Holy Ghost came on the day of Pentecost, and by them the gospel was first preached. The church was

first established at Jerusalem, and three thousand were added to it at Peter's preaching: then it was afterward preached among the Gentiles and made manifest that Jesus had broken down the middle wall of partition which was between Jews and Gentiles, so making them one, and believing Jews and Gentiles are so joined together that it is impossible to separate them. The child, then, was born, and he was caught up to God, and to his throne. Jesus, after finishing the work he came to do ascended into heaven, and then what happened? "There was war in heaven: Michael 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: and the great dragon was cast out into the earth, and his angels were cast out with him." Satan and his angels were cast out forever, they never again can touch anything in heaven. Jesus told his disciples that he was going away to prepare a place for them in those mansions in his Father's house, and that he would come again and receive them unto himself. This war evidently took place immediately after Jesus' ascension into heaven, and it was prepared by him to receive his people, by the casting out forever of Satan and his followers. Satan is still in the earth for it says here "Woe to the inhabitants of the earth and of sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Satan's sentence is passed, not the actual execution of it, but his sent-

ence is passed on him, and he knows that his doom is sealed, and he knows he has but a short time. Someone may say, but if his sentence was passed when he was cast out, that is nearly two thousand years ago, that is a long time: Yes, but we must remember Peter wrote that one day is with the Lord as a thousand years, and a thousand years as one day; that being so, Satan is hardly at the end of the second day. He has been exercising his wrath during this time by various schemes trying to destroy the woman. First of all he persecuted her, but to her "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." In another verse it says "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." We do not know just what this number of days means as to the length of time, but we know it is a definite time known alone to God; it is not meant for us to know the day and the hour that God will make these things come to pass, for even Jesus, as the Son of man did not know, for he himself said "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." We know, that at the set time the church will be delivered out of the reach of Satan's wrath. What a comfort it is to know that all our trials, our tribulations, persecutions will some time come to an end, for they do

not come to stay; as I said last Sunday, they come, but they come to pass. The devil persecuted the church in its very beginning. See how Saul of Tarsus persecuted the church and for no other reason than that they preached and believed in Jesus, and Saul was stirred up by the devil to do it: but the more the church was persecuted the more it grew, it could not be destroyed. God has always preserved some of his people to still be a witness in the earth: the woman was taken care of and nourished in the wilderness. She was given two wings of a great eagle that she might fly into the wilderness. Some have thought these wings of a great eagle to be the Roman Empire, because they had an eagle for their ensign, but I do not think so. I think they are God's providence, divine help. It says of Jacob that like as an eagle stirred up her nest, heareth them, and catcheth them on her wings, so the Lord led him. The everlasting arms are always underneath the church, protecting, helping in all our difficulties. Satan has been persecuting God's people from the beginning but they have always had the help of divine power. Israel was persecuted by the Egyptians, but she was brought out by these wings, for if you turn to Exodus 19, verse 4, God says to Israel, "We have seen what I did unto the Egyptians, and how I have you on eagles wings, and brought you unto myself." Again Isaiah says that they that wait upon the Lord shall mount up with wings as eagles. So I think these wings of a great eagle can be looked upon as divine help, and the woman, the

church, is cared for and nourished in the wilderness. We cannot trace the history of the church through any particular denomination, for she has not been known by one particular name. Her identity has been lost in so far as one particular name is concerned.

What has become of the Waldenses and others known as God's people? In the times of persecution some of them have been hidden in the mountains where they have been able to worship God according to their conscience where none could make them afraid. Satan has continued to persecute the woman. In the time of the Reformation when people rebelled against the yoke of the Roman church, what terrible things were done against the truth, when many burned and cruelly tortured; but with all this Satan cannot destroy the church, she is still here, though perhaps known by a different name. Even now church records are so incomplete, some lost and some poorly kept that those who might try to write a church history a hundred years hence would have a hard time collecting data for it. After persecuting the woman, it says here that "the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Satan saw that he could not destroy the church by persecution, so now he tries another scheme. He casts out of his mouth water as a flood that he might cause her to be carried

away by it. What is it that comes out of Satan's mouth? L I E S! Satan has always lied. He lied to Eve in the beginning. This is what we are seeing nowadays. The devil has given up outwardly persecuting the church, and now he is doing his best to carry her away with a flood of lies; heresies, false doctrine. Satan even quotes scripture, but it is only lies, for he uses it in a false application. Sometimes his lies are hard to detect, they seem so near to the truth, that if it were possible he would deceive the very elect. His counterfeits are so near the genuine that even God's people some of them, sad to say, are for awhile, carried away, but it cannot surely be that they will stay deceived. Sooner or later they will detect the false ring in the counterfeit: But the earth opened her mouth and swallowed up the flood: and we see it today, all sorts of creeds and isms and schisms abroad in the earth, and they swallowed up by the multitudes. "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth." Again Satan will find himself defeated, and he will drop this scheme as he did persecution. But the last verse says "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The remnant of the woman's seed are the believing Jews when the kingdom is restored to them. Satan, having failed in his attempts against the woman by persecution and flood of false doctrine,

shall be bound for a time that he shall not deceive the nations any more, but when he is released for a season he will make his final onslaught in the shape of a war Gog and Magog, rallying his forces around him, compassing the camp of the saints about: but here he will meet his final doom. This will be the time of which Peter tells when he says the heavens and the earth that are now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men: when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the words that are therein shall be burned up. Now brethren, I hope I have stayed by the simplicity of the gospel. That is my desire, and that the Holy Spirit may lead me into the truth, when I come before you. It seems to me here is the whole story from the beginning to the end of time. These things are great wonders, but all are plain to God. He saw it all before he made the natural creation, and he showed it to John. John saw it all; and what John saw is being made manifest. These things which God saw and showed to John shall all be fulfilled.

BEWARE!

(Copied from The Primitive Baptist for Dec. 15, 1949)

In May 19th issue of THE PRIMITIVE BAPTIST we had an article under this caption: Beware. We reproduce the article now —

There is a man traveling through the country posing as a deacon in a Primitive Baptist Church, seeking aid. He has already used two

names, Certez and La Plaze. He is of the Spaniard sect; about 5 feet, 8 inches tall, weighs a b o u t 130 pounds, dark or brown eyed, dark complexion, especially dark hands, and very friendly in disposition. He may give his home in Texas or California — has used both here in our state. He seeks aid financial; wants you to endorse bank drafts.

Two brethren here w e r e losers. Any one reading this, do not take any chances. CALL P O L I C E. Shame that such people exist.

Later.

Recently this man (we feel sure he is the same man) has been in Ohio and Indiana; using the name: Jesse Swanner, of Jonesboro, La., of the Louisiana Association. Someway, he secured a minute of the Louisiana Association, a n d Jesse Swanner is the clerk — not that man.

This man is liable to appear most anywhere, in most any community, most any town, or city; and under different names. Upon his arrival, call the Police.

L. C. Swanner.

(Other Primitive Baptist papers please copy)

A man who meets the above description called on me yesterday. I would advise our people to beware of him.

T. F. A.

GREETINGS TO MANY FRIENDS

You will find enclosed check to renew my subscription to the Landmark. Also Mrs. M. J. Dail 2107 Fay St. Durham, N. C.

We were over to see sister Dail a few nights ago, found her in her invalid chair so calm and peaceful,

ready to tell us how good the Lord had been to her through these 13 years confined to her home, in our conversation she mentioned "The Landmark" and how dear it was to her but her subscription had expired and she was not able to renew so I am sending in her renewal with my own with pleasure, hoping she may continue to have a feast at home.

While sending in this I would be glad of the privilege of a little space to send greetings to my many friends and Landmark readers. This being the 26th day of December, my 70th birthday, with my heart all filled up with joy a n d thanksgiving, I realize I am standing at the threshold of a new year, and as to the future I know not what experiences it holds for me. I know what the past has been, full of many changes, full of much joy and much sadness, full of many regrets and misunderstandings, but this glorious birthday finds me with much hope and desire that H i s spirit will lead me to live closef and that I might be given wisdom, strength, and understanding f o r each days needs.

You know friends when I joined the church as a young boy I felt sure I could handle it the rest of the way and live in such a manner that I would some day reach the heights of my ambition, a worthy church man as I felt all old Baptist were, how mistaken I was for there I soon learned I had no strength of my own and and could not keep one day as it should be kept. Yet I still had hopes of growing up as a man and would be blessed to prove myself worthy of belong-

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ing to the church. Now at this age and with these people I feel so helpless, so unworthy, and at times can feel to know where my strength is and the only source of my life, and can at times rejoice in my weakness, not because I am weak but because I have the knowledge that I am weak.

May I close by saying Lord keep us as little children.

Just a little Brother in hope,
J. J. Whitley
525 Holloway St.
Durham, N. C.

THE TRUE CHURCH OF THE LIVING GOD

Elder T. F. Adams

Dear Brother in Christ,

If I may address you thus, though I do not feel worthy to claim relationship with one, whom I esteem to be so far superior to such a weak worm of the dust as I. In fact I don't feel worthy to claim kindred in Christ with any of God's humble poor, but I'm happy to have been given a home with such fine people, as I told a woman in my dream one night, "If I'm anything, I'm a Primitive Baptist". "I believe that they're the true church of the living God, and that the doctrine that they stand for is the doctrine that was once delivered to the Saints.

Belief is the work of God, and we are taught obedience by the things we have to suffer. For Christ's sake we are killed all the day long; we are counted as sheep for the slaughter. Through much tribulation we enter the kingdom of God. If we suffer with Christ, we shall also be glorified with him.

If at anytime that you think my writings are worth publishing, you're welcome to use them if not cast them into the waste basket. I always enjoy Zion's Landmark; I don't take it but my brother takes it, and he sends me a few copies once in a while.

Brother Adams, some people say that they know they're saved, but I can't say that; I can only say that I hope I have a hope. But one thing I do know that I've sinned and come short of the glory of God, I have fell far short of my duty as a wife, mother, good neighbor, and member of the church. I know that I'm a sinner by nature and by practice. When I would do good, evil is ever present with me, to will is present, but how to perform that which is good I find not.

In love and sweet fellowship,
Mrs. Melba Vaughn

P. S. I sure hope Elder (Brother)
O. J. Denny is much improved in health by now.

ENJOYS THE LANDMARK

I am enclosing money order for \$2.00 for renewal to Zions Landmark I should have sent in Ist of month. I enjoyed it so much.

My address was changed from Danville, to Ringgold. Now they are coming more regular. Continue to send to Ringgold, Va., route two.

Hope the Lord may bless you and Elder Denny, with good health.

Please continue the publication.

Sincerely,

Mrs. W. L. Fergerson
Ringgold, Va.

Route two

Zion's Landmark

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

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VOL. LXXXIII NO. 8

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. MARCH 1, 1950

PUT FIRST THINGS FIRST

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's Matt. 22:21.

So often when I take my pen in hand to write upon any part of the sacred word of our God, it is attended with fear that what I write will have a tendency to darken counsel, rather than edify the household of faith and because of this feeling I often shrink back with the hope that the Great Giver of every good and perfect gift, will enlighten my soul with a fuller understanding of His sacred word.

We are taught in the Bible, which was directed by Holy - writ that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16,17. The inspired Apostle Paul certifies unto

the brethren that the gospel which he preached was not after man. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. The prophet, Isaiah, said, "And all thy children shall be taught of the Lord." Isaiah 54:13.

With all the above testimony it is clear to see without divine inspiration, we are in the dark as to the meaning of any scripture. Often we refer to our experience, but this is sometimes attended by fear, lest we find that it is not supported by divine testimony because the scriptures are a standard for our experience, and not our experience a standard for the scripture, and may be proven to be counterfeit (or Caesar's money) rather than true faith.

The words at the head of this article were spoken by our Lord and Master in answer to a question, that was asked Him by the Pharisees when they took council, how they might entangle Him in His talk. They said, "Is it lawful to give tribute unto Caesar or not? But Jesus perceived this wickedness, and said, "Why tempt ye me, ye hypocrites? Shew me the tribute money." And they brought unto Him a penny. And He saith unto them, "Whose is this image and superscription? They say unto Him Caesar's. Then saith He unto them, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's Matt. 22:17-21.

Our Lord never taught that it was wrong to pay tribute to Caesar, but if I understand His meaning, that we are not to get the two mix-

ed but to keep them in the order or place in which they belong. When Jesus himself was under the law, before He was crucified, He paid tribute to Caesar, as will be observed by reading the latter part of the 17th chapter of Matthew. The collectors of "Tribute money came to Peter, and said, Doth not your master pay tribute? He saith, "Yes, and when He was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute of their own children, or of strangers? Peter saith unto Him, "Of strangers." Jesus saith unto him, "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." Matt. 17:24-27.

If I understand correctly, our Lord and master never taught that it was wrong to use Caesar's money to purchase the necessities of life in Caesar's kingdom, but not to use it to try to purchase the things in God's kingdom. Simon tried this, "And when Simon saw that through the laying on of the Apostle's hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said unto him, thy money perish with thee because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter

For thy heart is not right in the sight of God." Acts 8:18-21.

The Egyptians could purchase corn from Joseph with their money, and when their money failed he used the barter system in exchanging corn for cattle, land, and etc., but not so with his brothers, for they brought their money from another kingdom, which was worthless in Egypt for the purchasing of corn; therefore it was necessary for them to bring something of more value to Joseph to get corn, namely, "The youngest brother. (The Holy Ghost).

When a person is in possession of a great deal of this world's goods, (Caesar's money) he gets recognition in Caesar's kingdom; that is, if it has Caesar's superscription on it. So it is in God's kingdom, if we have faith that has the superscription of love stamped on it, or that "Faith that works by love." It is at once recognized in God's kingdom, as will be seen from the following scriptures: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, "stand upright on thy feet." And he leaped and walked." Acts 14:8-10

Jesus said unto the woman that washed His feet and wiped them with the hair of her head, "Thy faith hath saved thee; go in peace." Luke 7:50. The woman who had an issue of blood for twelve years and suffered many things of many physicians, said, "If I may touch His

clothes, I shall be whole." Jesus said unto her, "Daughter, they faith hath made thee whole; go in peace, and be whole of thy plague." Mark 5:34.

Caesar's money meets the requirements for the things that are necessary in Caesar's kingdom. Faith meets the requirements for the things which are needful in God's kingdom.

Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's. And inasmuch as the people in Caesar's kingdom (Gov.) were supported by Caesar's money, So it is true that the redeemed family of God who dwell in God's kingdom live by faith, as it is written, "The just shall live by Faith." Rom. 1:17, Heb. 2:4, Gal. 3:1 and Heb. 10:38. Paul said, "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.

Self works and self righteousness, also has no values in God's kingdom, They are a product of the flesh and belong to the law worshipers, who produce a crop of self righteousness, which is as filthy rags, in the parable of the great supper all of those who bought land, five yoke of oxen, and married wives represent the law worshipers. Those who bought and sold in the temple when Jesus came and overthrew the tables of the money-changers and the seats of them that sold doves, they are the law worshippers, The poor, halt, lame and blind are a type of those in the gospel kingdom, who have suffered the loss of all their possessions and are

compelled to look to another source for their sustenance. They have come to the end of their strength, and of course they feel that they must perish, but the Lord is only preparing them to receive the good things with joy in God's kingdom. His messenger, the prophet Isaiah, begins to declare the good news to these poor, hungry, crippled souls, "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else." Isaiah 45:22. What a wonderful message to us who have come to the ends of our wits, to us to who, it has been shown that we are liars, cheaters, defrauders, rogues, and thieves, the chief of sinners, Pharisees and hypocrites, the ones who transgressed all the commandments of God, the ones who made vows and promises to God that if He would give us a little more time we would improve our conditions, or in other words, we were pleading with Him to let us off this time, and promise that we would not commit this offense again. The reason why we made these promises was because we felt the justice of His just condemnation against us, and His light is so piercing that it penetrates into our inward parts, and we behold ourselves as the vilest of the vile. We now see that all of our righteousnesses are as filthy rags.

For the first time in our lives we are now enabled to see by faith, the channel which God has opened up through His son, Jesus, whereby we can and are justified without any works of our own righteousness. By this faith, we believe that Jesus has fulfilled the law for us

and given us a free pardon for our sins and transgressions and give us peace, I mean a glorious peace, a peace that is not to be compared with the peace that the world can give. When this faith is revealed or given, then we are sealed with the Holy Spirit of Promise, which Paul said is the "earnest" of our inheritance. If I understand what the Apostle meant by the word "earnest," it is a pledge or foretaste of the fullness to come. We now live by faith. As it is written the just shall live by faith, that is, we shall live by faith as long as we live here in this world, or as Paul said, "until the redemption of the purchase possession unto the praise of His glory," Eph. 1:14, I understand that we will come into the fullness of this purchased possession when Jesus comes and changes this vile body and raise it up a spiritual body and their adopted into the heavenly kingdom.

It is a wonderful blessing to have faith to believe that Christ, who of God, is made unto us wisdom, righteousness, sanctification, and redemption. When this is felt in our souls, then we render unto God the things that are God's.

Humbly submitted
T. F. Adams

NEFFIE ELIZABETH ROBERSON

It is with a sad heart that we attempt to write a sketch of the life of our dear and beloved sister Neffie E. Roberson, which the good Lord saw fit to call from our Midst on October 23, 1949. She was truly a faithful Mother in Israel and to know her was to love her.

She united with the church at Flat Swamp Saturday before the first Sunday in July, 1932. She was faithful and attended services as long as she was able to attend. She was an invalid the last 10 years she lived and endured her sufferings with patience. She attended services after being an invalid, when her health permitted and it was convenient for some one to carry her, as she had to be carried in church in a chair.

She was born in the Bear Grass township of Martin county in 1967. She was the daughter of the late Kelly and Patsy Anne Taylor Greene.

She was married in early womanhood to Luke Lanier Roberson. She made her home in Williams township for a number of years and in 1906 located in Williamston where they lived for 8 years. The family then moved to Carmele and after her husband's death, she made her home with her children.

Her funeral was held on October 14, 1949 in the Flat Swamp Primitive Baptist church in Martin County, at 3:00 o'clock by Elder A. B. Ayers, Bear Grass minister and Elder J. E. Mewborn of Snow Hill. Both ministers spoke beautifully of her christian life and comforting words to the bereaved.

Her body was laid to rest by the side of her husband in the Robersonville cemetery to await the Resurrection morn. Her grave was blanketed with a beautiful floral offering, which expressed the love from her love ones and friends.

Surviving are two sons, Stephen L. Roberson of Roanoke Rapids, N. C. and William K. Roberson of Richmond, Va.; two daughters, Mrs. Beulah Mizell Edwards of Snow Hill and Mrs. B. F. Manning of near Robersonville; fourteen grand children and 4 great-grand children. A son, Nicholas Roberson, died a short time before. She also leaves several nieces and nephews.

It pleased God in His infinite wisdom, to call sister Roberson to that eternal home in heaven, not made with hands. Our loss is her heavenly gain. So, we must bow in humble submission to His Holy Will.

Done by order of conference Saturday before the first Sunday in November 1949.

Mod. W. E. Grimes
Clerk E. C. House
Com. Susie A. Bryant
Carrone Bryant

286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

MARCH*15, 1950

NO. 9

PSALM 78 Continued

Therefore the LORD heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel;

Because they believed not in God, and trusted not in his salvation;

Though he had commanded the clouds from above, and opened the doors of heaven,

And had rained down manna upon them to eat, and had given them of the corn of heaven.

Man did eat angels' food: he sent them meat to the full.

He caused an east wind to blow in the heaven; and by his power he brought in the south wind.

He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea;

And he let it fall in the midst of their camp, round about their habitations.

So they did eat, and were will filled; for he gave them their own desire;

They were not estranged from their lust: but while their meat was yet in their mouths,

The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

ELDER O. J. DENNY, EditorWinston-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

"A PRAYER"

Oh my God to thee I pray,
Oh help me in this hour,
Oh give to me some words to say,
For I feel you are my power.

Oh my God I have regrets
I feel so weak, so small.
Oh let me through our Christ confess
My short comings, one and all.

Oh so often have I felt
This inward burning fire,
But the earthly bondage would not melt,
But burned as did the desire.

So by the grace of thee, My God,
In faith and hope and trust,
That I may feed upon thy word
And spurn this earthly lust.

So in this hour I feel tis thee
Who moves me by His grace.
To utter words that come to me
While these dear ones I face.

These are the words I was inspired to write a day of two before going before the church. Elder Vaughn's death touched my very depts, and I had a lot to regret, not going to the church before his departure, but Elder Adams, "How could I?" "You understand after all I loved them all and desired to be there, but I was not ripe according to God's works.

These two poems were written about the same time, and I really

find it is not my mind to do things as I feel I want to. These, even though they may be insignificant to some people's knowledge, were given to me, and I felt what I wrote.

"A Beautiful Dream" was written after a dream I had, of an old love or an everlasting torment in life which has caused me to pray selfishly, but I now feel it had or was purposed. I sincerely hope I am very thankful toward God that it was of His will and not my own, for it seems much better to me now than it could if I had arranged my life, at least the love I know now, seems wonderful and so sacred and being of the Saviour I know it is good.

I hope Christ will always keep me mindful of him.

Mrs. Marion Mulholland

R. F. D. 1

Lambertville, N. J.

"A BEAUTIFUL DREAM"

I had a beautiful dream last night
And just to think you were there.
Heaven could never be more bright
When you told me you really did care.

All life through I have wondered
About just how you did feel,
And sure it was not just a blunder
While you were composing, you kneeled.

You told me you always had loved
me.

It was always my hope, n o t my
guess,

But as true as there is a G o d
above me,

I'll love you forever, I confess.

If you had stayed with me in my
dream, dear,

I'd be satisfied never to awake.

But if it was not your good pleasure
I am glad I awoke for your sake.

Although we are far apart
In distance and life's way of living,
You've always been in my heart
And gave me light for God believ-
ing.

Through you came to me inspira-
tions

Giving me these words to write.
You've been my strength through
temptations

Loving you helped me do right.

Now, never condemn me Oh please
For these honest words I have writ-
ten.

For writing these words give me
ease,

Although I feel I'll be smitten.

Should the strength of my prayers
ever reach you,

You'd be living in plenty and con-
tent.

Your abilities would be plenty and
friends so true

As the Redeemer in heaven G o d
sent.

Mrs. Marion Mulholland,
R. F. D. 1
Lambertville, N. J.

SALVATION

What is it? Where does it come
from? How can you get it? We
speak of the Eternal Salvation, the
saving Grace, through Faith. This
subject has caused me many wake-
ful hours, and self examination, at
first I tried to prove that Salvation
depended on my acts, that surely I
had the power to get it; and tried
to show by the scriptures, that the
Arminian theory was right, I also
debated with my self, I looked at
the numbers, A little body h e r e,
and probably a Hundred Miles to
the next little bunch that believed
that salvation was of the Lord, and
that many by wisdom can not find
it. I had to have proof, in other
words I had to be shown. Life had
to precede action. Then I saw my-
self unfit, sinful, and undone, naked
and exposed to the wrath of God.
sinking in the mine, all my strength
was gone; I was m a d e to utter
Lord save me or I perish." He
heard my cry, He brought me up
also out of the horrible pit, out of
the miry clay, and set my feet up-
on a rock, and established my go-
ings. And he hath put a new song
in my mouth, even praise unto our
God," Psalm, 40-2-3.

Now what is it: It is of the Lord,
His determination to grant salva-
tion to me, to the Church which he
has redeemed, a glorious Church.
Not even a spot or wrinkle, holy,
and undefiled, reserved in Heaven
for you, who are kept by the power
of God, it is the saving grace, given
all the sons of God, through his
love he had for you b e f o r e the
foundation of the world. It comes
from God; it is his work, it is the
truth, and He that dwells in o u r

hearts, tells us so. We have the witness within, and it is to us the joyful sound, the gift of God, It comes from God "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we MUST be saved "Acts-4-12." Salvation belongeth unto the Lord": Psalm 9. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation, to every one that believeth: 'Rom-1-16.

Salvation has God for its author, His Son for the sacrifice, his spirit for our comforter, and these are one; and his chosen people are one made one by birth, made one by sacrifice of the Lord Jesus, taught by his Spirit. Through this salvation, we are bought with a price, the price the obedience of Jesus, the Son of God, who was crucified for our sins, and raised for our justification.

It is all the work of God from first to last, Salvation is of the Lord, and like Charity, that never faileth, it is the love of God in action greater than Faith and Hope, and through his holy Spirit he shows it unto us.

Now I have tried to show what Salvation is, and where it comes from, which is opposite to the way the world teaches, they tell us any one can get salvation, all you have to do is give your heart to God, getting the cart before the horse, action before life, so I ask again how can you get it?, and answer, you can't get it; it is the gift of God, and only his Chosen people have it, and the reason they have it, God has given it to them, Paul Says Your Salvation is by Grace,

not of works lest any man should boast.

God's People are so tightly bound together as one, that nothing can separate them from the love of God, which is in Christ Jesus the Lord. And how pleasant it is when they can dwell together in unity. May the blessing of the Lord be on all that call on him.

Elder George L. Weaver
1902 1-2 Morcum Terrace
Huntington, W. Va.

THE MILLIENNIUM

Dear Editors and Readers:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up". Peter 3:10. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter 3:13. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah 66:22, 23, 24.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;

and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with me, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Revelation 21: 1-7.

"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 upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20: 4.

I believe the above mentioned number are those put to death under the Roman powers in the dark days that shall live and reign with Christ a thousand years. Death will be swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?" I Corinthians 15: 55, and there is another fold, the living people of God that shall repeople the new earth. "Yet a little while and the wicked shall not be,"* Psalms 37: 10 and thy

people shall be all righteous." Isaiah 60: 21. "The meek shall inherit the earth." Psalms 37: 11 St. Matthew 5: 5." The heavens above spoken of are the elements that contains the sun, moon, and stars that shall pass away, but the eternal heaven will never pass away. This old earth will pass away. He that sat upon the throne said, Behold I make all new in the new heaven and earth, all things will be new, old things will all be consumed together with all the wicked of the world in eternal heaven. All things are forever new in the world to come. God will create all things new, and when one is borned into the kingdom of God all things are become new. The reason why the soul has been created in righteousness and true holiness in soul they are in a new world in souls. They are the Holy Temple of God, and the wicked that defile the temple of God are destroyed, but 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. Revelation, Chapter 20.

"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of thier

wound." Isaiah 30:25, 26.

The church of God is the holy city that shall shine forth in the perfection of God. The seven spirits of seven days in heaven. It is so now and will forever be, too the new moon will shine as the light of the sun and the light of the sun will shine as the light of seven and the Jews and the Gentiles will untie and become one fold in peace and love. "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Isaiah 66:12.

"And in this mountain shall the Lord make unto all people a feast of fat things, and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Isaiah 25:6, 7. The vail of ignorance and unbelief is now removed when one is changed. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us." Isaiah 25:9.

I do not believe that the people of God will dwell in spiritual bodies on earth except those resurrected, "and when the thousand years are expired, 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." Rev. 20:7-9.

Then time will be no more, then the great and general resurrection, the second glorious coming of our Lord to judgment. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven 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 those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:11-15.

The wicked will not be punished while they stand before God, but they shall go away into everlasting destruction as they die the second death, the blackness of darkness, forever and ever, and in the millennium when the nations become wicked, the holy city will be taken to Heaven.

Your sister,
Mollie Salmon
Woolevine, Va

THE WAY OF THE LORD

Elder T. Floyd Adams
Associate Editor,
Zions Landmark,
Willow Springs, N. C.
Dear Brother Adams;

Since hearing you preach more than a year ago, a sermon which I was blessed to enjoy very much, I have been given a mind by the same power I trust, that you were blessed with so wonderfully that day, to relate what I hope and trust has been some of the dealings of the Lord with me.

I was reared in a good home and my parents were and still are old Baptist. I attended Sunday School quite regularly for a few years. However, I did not receive much pleasure from so doing and finally when I was about sixteen I quit attending altogether.

I was married December 24, 1930. Until this date and for about five years after we were married, my husband and myself led just normal lives for young married folks and it seemed that this life was affording me much happiness. However, many years previous to this in some mysterious way I had many serious thoughts concerning my soul's salvation and in my teens I was made to cry out and try to utter words of prayer and I was made, back then, to realize that God was most powerful and that He was the only one that a sinner had to look to. At times these serious thoughts were more serious than others, more pressing at times. During these years I never let my husband or my parents know what peculiar feelings I had.

Since being married our family has experienced many sore trials and right much sickness, besides my parent's illness, my husband was stricken with typhoid fever in 1933 and through these trials I was made to know that the God of heav-

en was the only one that I could look to, but the severest blow came in the year 1940 when Agnes, our second child was borned. Noticing the doctor and nurse acted a little strange concerning my baby, I inquired of them what was wrong. They hesitated to show the baby to me but told me that the baby was deformed, that she did not have either an upper lip or any roof in its mouth. It seemed that this was more than I could bear. My first thought was, Oh Lord, what have I done or what sin have I committed to cause my darling baby to be borned into this world in such a condition. During this time I was told that it was very doubtful that our child would ever be able to speak. In time past I had heard of such things happening to other families but little did I realize that such a thing would happen to us. In this I was made to beg the good Lord that in some miraculous way He would make it possible for little Agnes to be restored to a normal life, not knowing that He had already provided in the chambers of eternity in His decree for this situation to be taken care of through medical science and at the same time manifest His power, mercy and love to me in this trying hour. I have been made to rejoice in our afflictions. When the baby was five weeks old we took her to Duke Hospital where her lip was repaired and later to Baltimore where the other work was performed by skilled surgeons. Now she can sing and talk well and her lip and mouth is not very noticeable. After these operations I felt that the good Lord had blessed

us wonderfully and that my troubles were over, but the more I thought of His goodness and mercy and each time I looked at my little girl and wanted to thank Him for his kindness in remembering us in these trials, it all reflected right back at me and only made me see myself as a helpless hell deserving sinner.

Many have been the times when in the presence of old Baptist hearing them relate their experiences, their troubles, being cast into hell and how the delivering hand of God had raised them up, I was made to doubt the sincerity of their going so low as they claimed, but since I have been made to experience the very agony of death as I believe the dear Saviour experienced when hanging upon the Roman Cross. I believe if not a deceived mortal that I was with Him in death and also the resurrection and my sins help to nail him to the cross. For more than a week I was cast to the deepest depth of hell. At the time I felt there was no eye to pity or hand to deliver. I had found myself sinking, sinking down. All hope that I had ever possessed had vanished. In this horrible condition I was made to cry out with the poet; Though my soul be sent to hell, Thy righteous law approves it well.

I had finally come to the conclusion that I was loosing my mind. One morning early I was attempting to wash some cloths in some white gas, not realizing half of my time what I was doing, I started to light the oil stove. When I struck a match my hands caught fire, turning to the water spicket to try

to put the flames out with water the whole bucket of gas ignited which I had left in the kitchen sink. At this time I screamed for help and at the same time I was given a mind to reach for the towel and with it I succeeded in not only smothering the fire on my hands but the bucket also. I escaped injury. Thus again I was made to cry out to the Lord and try to thank Him for His protecting care and to fully realize that He was taking care of me.

For many years my husband and myself had been attending old Baptist meetings and I believe I had been made to love the church in a sense, but now it had become a very personal matter with me and all the time and felt that the church I was going under a heavy burden was the only place were I would ever find peace and rest. At times I heard preaching that seem to reach my case and that would ease my poor soul. At other times I would be in worse condition when I returned home than when I left. I was given a mind to unite with the church, but when meeting time came I would be further from it than ever. Many times I would tell myself that I would never attend another old Baptist meeting again, but when meeting time would come I would find myself getting the children and myself ready. We most always had company to stop with us after preaching. A part of the time it was a great pleasure to me to have company, but at other times it seemed to be a burden and I felt to be one alone. At times in the shop I would be in the company of other folks and I would feel so

lonely and blue that I would hardly carry on a conversation without choking and trying to swallow my tears. All these years my husband and myself were very devoted to each other, however, close as we were, I could never reach the point of telling him of my feelings regarding my wanting to unite with the Church and be baptised. At the same time I realized that he was in great trouble and under a heavy burden concerning the Church. On September the 4, 1948 at a little but good meeting after my husband had ask for a home with the Church, suddenly I found myself being received with him by the church, we were both baptised the following day.

I was blessed to receive great comfort and joy in my baptism and truly felt that the Lord was in the matter, My days of rejoicing, however did not last long. Most of my time I am very low in spirit and am made to wonder if there could be any one else who has to suffer like I have. If I only knew that my suffering was for his name sake, then I feel that I could endure it all. But the good Lord has promised that He would not forsake His children and my only hope tonight is that the God of heaven and of earth; the one who rules all things after the council of His own will, is able to reconcile his children to His will. Through all my trials, troubles and heartaches I feel that I have nver had one that the God of heaven did not purpose from all eternity, and that they, although hard to bear, have been and will continue to work for my good, if indeed I be one of the

redeemed of the Lord.

Looking back over my past experiences in life, seeing how He has guided and protected me from all dangers both seen and unseen and preserved my life up until this good moment. I can only beg and trust that He will lead and direct me through the remaining journey of this life and at last when I have served out His purpose in me here in this low ground or sin and sorrow that He will say; "child come home; where there is no more troubles, sorrows or heart aches." We will be gathered around the dazzling throne of God in one family to praise His holy name forever.

When you are at a throne of grace remember this poor sinner.

Vilma G. Rhue

Mrs. J. J. Rhue

P. S. I am inclosing \$3.00. Please enter my name on your subscription list to the Landmark.

V. G. R.

Swansboro, N. C.

THE LAW OF THE SPIRIT OF LIFE

Dear Editors and Readers:

"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 law of sin and death". Romans 8: 1,2. "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me". Romans 7:19-21.

Our souls are created in right-

eousness and true holiness and cannot sin. We stand complete in Christ, who suffered and died for us to redeem us from under the law of sin and death. We were not able to keep the law, and we read, to be guilty in one point is to be guilty of all. Jesus fulfilled the law for and in us, and Jesus became our law giver because He could give spiritual life, which is peace, joy, and love. The new created souls cannot walk after the flesh nor in darkness, which is sin because they have been delivered therefrom. To be led according to the flesh is contrary to the soul, but sin dwells in my flesh. Our souls have been made spiritually, but our bodies are not changed until the morn of the resurrection, then this body of flesh and blood will be made spiritually like the new created soul. It will then be like God to come forth in His glorified image.

To be led according to the flesh is death to spiritual things, or spiritual things begin to sink with us, and when led according to the spirit, carnal things begin to die or sink. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light". St. Matthew 6:22. When the eye of faith is single to God's glory, the eyes of God's people are not darkened with sin because they are kept by the grace of God. A child of God will live and lead a christian life because the life of Jesus is manifested in them. They will live that life because it is the life of the soul, and cannot live the life of the world because they have been delivered therefrom.

They have a glorious standing in Christ because He has made a standing for His church, which is pure and white, being clothed with the robe of righteousness. To claim that a child of God can live the life of the world would be to say there is a falling from grace. The reason they live like that is because they have never been changed, for the new created souls are as pure as God and cannot sin. Spiritual things or blessings cannot die but may leave the soul to some extent or be withdrawn leaving the soul in a cold state.

We read in Galatians 5:21 that "they which do such things shall not inherit the kingdom of God". Many of us were guilty of some of these evil things before we were changed and guilty no more. We hate all sin and evil, but we have a dark standing in Adam. We are sinners according to the flesh. Jesus prayed for all of the elect number, and His prayers are what prevail in our prayers, Out of Zion the perfection of beauty, God hath shined. Psalms 50:2. God hath shined out of her heart in the light of the glorious gospel revealing His grace and love and all the heavenly graces of the Holy Ghost.

The people of God are blessed with the strength of Christ which are made perfect in our weakness; we are also strengthened in the faith of God. The viture of our Savior's blood is the healing balm that cures a sin sick soul, that holy anointing that teaches all things in truth, love, and sweetness is the spirit and power of God. John 2. Great are the viture of the healing oil. Jesus said, "He that eateth my

flesh, and drinketh my blood, dwelleth in me, and I in him". St. John 6:56. We take the communion by faith and have sweet communion with God and blessed to walk in the light of His countenance and our cry is, "Take not thy Holy Spirit from me". We feel unworthy of these heavenly blessings, and that is the reason why Jesus is our worthiness.

Your sister in hope,
Mollie Salmon
Woolwine, Va.

PLEASED WITH LANDMARK

I am a new subscriber of the Zions Landmark, and I have received two of my copies. Before I subscribed for it, I was blessed to read some copies handed down from different friends. I have enjoyed them very much. I hope I can thank God for blessing us to have such paper coming in our homes.

I feel so unworthy, within myself, trying to write to you, as I feel that my writings is so little among the rest. I hope it will be Gods will to bless me to write in such a manner, that someone will get something out of it. I often wonder why I try to do things like this, when I realize that without the spirit of God, I can do nothing.

I received my November first copy of the Landmark, and have read almost every word in it which I have enjoyed very much.

I especially enjoyed the letter written by Charles R. Ball. I feel that I should not have any choice of Gods works, but when I read that letter it was what I wanted.

I hope that many others enjoyed it as I did.

He mentioned about the time you opened service at Smith River association, at Knox church. Well, I have had some experience of the same kind. It was at the Contentnea Creek this year when Brother Grey was called to preach. I felt like I was not going to enjoy him and was about to get up and go in the house to hear some other preacher, but somehow I was kept to my seat. While Brother Grey was preaching, I was made to feel so little, that I just wanted to get under the stand where he was preaching as it seemed that he was preaching directly to me. He preached on "Through Salvation by Grace Are We Saved." Brother Denny, I can say, and hope to tell the truth, that if ever I felt the spirit of God I felt it then. Then later in this letter he writes about a vision he saw of the Light on the highway. I can imagine how it looked to him, and since I enjoyed so much reading about his vision, I hope God will give me knowledge and wisdom to write about a dream and vision I had sometime ago.

I was dreaming, I guess, that I was called to preach the gospel. I was at my father-in-laws home in Wayne county. It was so plain to me, as if it was true to life. I was standing in his yard and he was sitting on his porch, while I was trying to preach. I don't remember what I was preaching about but the scripture come to me "Blessed be The Poor In Spirit, as the Kingdom of Heaven is theirs". While trying to preach I was made to feel ashamed, and I begged my father-

in-law not to tell anybody as I was afraid it would get back to my church here in Tarboro. Then it was a change, as turning a page in a book. I was then pictured doing the same thing in the home of two or our dear sisters. One whom is the oldest member at our church and the other, a member also. I was caught with the same condition, trying to preach, but still I was ashamed. I was soon made to beg them not to tell anyone, as I was afraid it would get to our pastor Brother Fly, that I was trying to preach. Well another page was turned in the book, and this time I was pictured in Brother Fly's home. I did all this traveling alone and there I was placed, with Brother Fly, his wife, and his daughter. I thought I told Brother Fly that, I wanted to see him alone. Then he carried me to his bathroom and it was a different bathroom from what he really has. This one was a real old room and I thought I told him, I wanted to preach. When I said that he just opened the door and called his family to "Come See The Glory Lights of God." Well that's when I woke up to find myself sitting up in bed watching the most beautiful light I have ever seen. No words can express the beauty I saw in it. It seemed as if it was two lights. One that was still and the other was moving back and forth. Then this light was moved to one side, and I saw behind it the most beautiful horse stable with every thing so white and clean. I call it a horse stable, but, I hope I saw the birth place of our dear Savior. Well all this disappeared

except the light which was still. I sat up in bed it seemed almost one hour watching this light and finally I laid down to try to sleep. There was no sleep, because, I was afraid of that light. I got up again and the light was still there and then it seemed that I could hear a voice saying, "Fear not for I am with thee."

Brother Denny, I wish, I did have the knowledge to explain that dream and vision as I saw it, but I can't. I trust that God knows all things, and I hope he knows about it. To, me, I feel that the light moving back and forth is to represent our trials and tribulations, and the light that was still represents Gods promises to his children.

Brother Denny, I hope that you and many other have been blessed to see the lights of God and I hope none is deceived in me, by writing you this experience that I have been blessed to have. I have heard old Baptists speak of seeing visions and to me it sounded foolish. I hope I can thank God that he has given me a better understanding about these things.

I hope you won't feel hard at me for writing you this letter and if there is anything that you feel is not worthy to print, please destroy it, as you have my permission.

Now may, I close hoping God will bless you and yours, and someday we all shall meet in another world in peace that has no end.

Yours in hope,
John H. Coker
600 Sorey Avenue
Tarboro, N. C.

**ENJOYED ARTICLE BY
ELDER BURNS**

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams

I received the last issue of Zion's Landmark, all okay and enjoyed reading it. I noticed well the article from the pen of Elder Lytle Burns. It is very good, as I see it. In another of our Baptist papers in the "January" issue, I noticed another article from another Elder, but he does not allow a "permissive" decree, but an "absolute" decree of the wickedness of this world, as I understand it. Now, what I want to say is this: "It came into my mind that I was once sorely puzzled about the 'origin' of evil till I ran across some lines by--John Newton--in "Out of the Devths" (1764-1807) which helped me very much; and I thought it might help some poor crippled heart along the way, who is not able to digest such highly concentrated food." Here are the lines to publish if you think them good, and the time is ripe for their republication, to-wit: "Many have puzzled themselves about the "origin of evil; I observe there 'is' evil, and that there is a way to escape it, and with this I begin and end." Furthermore he said, "I can conceive a living man without an arm or a leg, but not without a head or a heart; so there are some truths essential to vital religion, and which all awakened souls are taught." (Newton) "Nothing God said is indifferent: all things in

God's word is important, but not equally important; there are certain fundamental and vital truths which must be believed or otherwise no man would be saved." (Charles H. Spurgeon)

"A man in search after his own glory, or any other branch of self-seeking, who wants to raise a party by a false zeal and bigoted spirit--who will, in behalf of any 'non-essential' faith, divide and scatter a flock and break the bond of peace, which binds all the body mystical to the head, and to each other; I say, such alone, (notwithstanding all his talk about gospel order) is the author of confusion, and appears the opposer of Him who is the author of peace." (William Huntington)

Brother Adams, if you think the "republication" of these wise words will help some poor, weak child of Gold, please publish them. Many, it seems, of our people have forgotten the connection between the means and the end.

Again, John Newton said, "My principal method of defeating 'heresy' is by establishing truth, one proposes to fill a bushel with tares; now if I can fill it first with wheat (Gospel truths), I shall defy his attempts."

If, for any reason, you think the time not ripe for such advice, rest assured, I'll not be offended at your failure to "reprint" them.

Milford Hall, Sr.
McDowell, Kentucky

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, Date City, Fla.
Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIII NO. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MARCH 15, 1950

GROW IN GRACE AND IN KNOWLEDGE

"But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and forever. Amen." 2nd Peter 3:18.

Sometime ago I had a letter from a Brother in Georgia, in which he expressed a desire that someone write on "Growing in Grace". Perhaps this Brother has a deeper conception of this scripture than I shall be able to express in writing, as is often the case when a person asks another his views on a certain portion of God's sacred word. Evidently his mind has already been exercised on same; however I shall be glad to render such thoughts as I have, but I must acknowledge that I am weak, and I am conscious of the fact that I can only point out such things as I have seen and felt.

Peter was like all of God's children; he had to learn things by ex-

perience. When the Saviour foretold his disciples that He would be taken by wicked men, and be crucified or killed and be raised the third day, "Then Peter took Him, and began to rebuke Him, saying, 'Be it far from thee, Lord: this shall not be unto thee' ". Matt. 16:22. From the above expression of Peter, we can clearly see that there is not much "growth in grace", but when Peter was put in the seive, which was operated by Satan, and self-confidence was shaken out of him, he was then beginning to get a little "Growth in Grace" and was better able to understand the truth of what his Lord and Master said to him; "I tell thee Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me". Luke 22:34. How wonderful it is that the Lord prayed for Peter that "Thy faith fail not; and when thou art converted, strengthen thy brethren". Self works, self-righteousness, and self-confidence must be shaken out of Peter, and when he went through this awful dark and gloomy experience, he was better prepared to strengthen his brethren and began to learn a little more of the truth of what Jesus said, "For without me ye can do nothing" and in so doing, he was conformed to the experience of the Apostle Paul, who said, "I can do all things through Christ which strengtheneth me". Phil. 4:13.

What a dark and stormy voyage the child of God has to pass through to learn that all of our righteousnesses are as filthy rags. It must be revealed to us (or we will never see it) that we are corrupt, or as Job said, "Behold I am vile" and

also like the Apostle Paul, "For I know that in me (that is in my flesh) dwelleth no good thing". Rom. 7:18. When all of our corrupt nature is brought to light, and we are enabled to confess it from a heart felt experience and acknowledge Jesus as the mediator between God and man, "And the only name given under heaven among men whereby sinners must be saved". This is "growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

When we were brought to the low footstool of God's mercy to see that we had transgressed His Holy commandments (or the law), and Jesus appeared the chiefest among ten thousand and the one altogether lovely, and gave us faith to see that He, by His sufferings and death, made reconciliation with God for us, who was offended and we the offender, spoke peace to our troubled souls, and said, "I have fulfilled these commandments for you. Surely we felt in our hearts to ascribe all honor, praise, and glory to Him and say from the depths of our hearts that He is "Lord of Lords and King of Kings." Is this not what Peter meant when he said, "But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"? It must be, for he (Peter) said, "To Him be glory both now and forever".

The prophet, Jeremiah, expressed or manifested a wonderful growth in grace when he was down in a helpless condition and made to feel and say, "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. When

Saul of Tarsus was breathing out threatenings against the church and had letters of authority to bind the saints, even consented to the death of Stephen and held the clothes of those who stoned him. All of the above acts of Saul was a clear manifestation of flesh and no evidence of any, "Growth in Grace", but when he was stricken down while on his way to Damascus to persecute the saints, a great light from heaven shined around about him, then he could see the vileness of his corrupt nature. The object and purpose of Jesus' coming into the world to save sinners, was revealed to him. He now manifested a wonderful "growth in grace" by saying "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief". I Tim. 1:15.

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT OF SISTER SUSIE BLALOCK BLACKWELL

Whereas again it has pleased God to visit Wheelers Church with His death angel and call from us another of our faithful and beloved members.

Sister Blackwell died January 28, 1949 at the age of 59 years. She united with Wheelers Church in January, 1937 and was baptised in June of the same year, having joined the church on her sick bed, and also having a desire to unite with the church. The family realizing this sent for the deacon. There were some of the other members present when she told some of the dealings of the Lord with her and expressed a desire to unite with the church. She was gladly received and given the right-hand of fellowship, and June, 1937 she was able to come to church and was gladly given the right-hand of fellowship by the rest of the body. She was then baptised on the next day and lived a faithful member until death.

Resolve I. That the church bow in humble submission to God's will realizing that her passing is a great loss

to the church, but we feel it is a happy change for her, for we have every evidence that she is out of the troubles of this life and sweetly awaiting the glorious resurrection of the body when it will be united with that spirit that gave her that sweet hope in Jesus. This spirit also made her rejoice in Him from time to time, and then she will see Him as He is and be satisfied.

Resolve II. That the church extend to the bereaved family their sympathy, hoping that God will comfort them and make them feel that their loss is her eternal gain.

Resolve III. That a copy of these memories be placed in our church records, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

This was done by the order of the church in conference at March meeting of 1949.

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

SISTER MARY S. PHELPS

In memory of Sister Mary S. Phelps, who before her marriage was Miss Mary Fitzgerald, born July 12th, 1873 and on December 1st, 1892. She was united in the holy bonds of matrimony to Mr. Myatt E. Phelps, who departed this life several years ago. She was the mother of seven children, six of which survive her at the present time. Two step children living, thirty-three grandchildren, seventeen great grandchildren.

Sister Phelps received a precious hope in Jesus and united with the church at Wheelers in November 1909 and remained a loyal member until it pleased the good Lord to take her spirit to himself in glory January 14th, 1950 and her body was laid in the family cemetery at her old home place in Person Co. Her children, together with her neighbors and many friends were indeed very attentive to administer to her necessities and keep her frail and painful body as comfortable as possible.

Sister Phelps was wonderfully taught by her Lord and master the total depravity of man, and for this reason, she had very little taste for self praise, but much preferred that honor be given to whom honor is due, (To her Lord and master) like the Apostle Paul who said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption. That, according as it is written, He that glorifieth, let him glory in the Lord. 1 Cor. 1:30,31.

written by her humble pastor,
T. F. Adams

RESOLUTION OF RESPECT OF SISTER JENNIE B. CHILDRESS HORNER

She was born on July 4, 1871 and departed this life on January 11, 1949. She was married to the late J. E. Horner on November 13, 1895.

She united with the church at Wheelers at the October meeting of 1908 and lived a faithful member until death.

Sister Horner was one of our older members and will be missed a lot, for she was always there and filled her seat.

Resolve I. That the church at Wheelers bow in humble submission to God's will for we have every evidence that she is resting from the trouble and care of this life.

Resolve II. That the church extend to the family their deepest sympathy for their great loss, for she was a good mother and neighbor. She was held in highest esteem by all who knew her, and this was made manifest by the beautiful floral offering, that was placed on her grave, but we know that God is able to reconcile them to His will.

Resolve III. That a copy of these memories be placed on our church records, a copy to the family, and a copy sent to Zion's Landmark for publication.

Humbly submitted by the church clerk, read, and approved at our February meeting of 1949.

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

APPOINTMENTS FOR ELDER S. GRAY, PINK HILL, N. C.

Willow Springs Church on Wednesday night, 7:30 p. m., April 5th.

Angier Church on Thursday night, 7:30 p. m., April 6th.

Wheeler's Church on Saturday, April 8th at the regular meeting time.

APPOINTMENTS FOR ELDERS T. F. ADAMS, AND J. E. MEWBORN

Autrey Creek, Thursday, March 16, 11 o'clock.

Robersonville, Thursday night, 7:30 p. m.

Bethlehem (Tyrell County) Friday March 17, 11 o'clock.

Flatty Creek, (Pasquotank County) Friday night, 7:30 p. m.

Norfolk, Va., 3rd Saturday and Sunday.

Kitty Hawk, Sunday 3:30 p. m. March 19th.

Skewarky, Monday, March 20, at 11 o'clock.

Falls Tar River, Monday night, 7:30 p. m.

Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

APRIL 1, 1950

NO. 10

PSALM 78 Continued

For all this they sinned still, and believed not for his wondrous works.

Therefore their days did he consume in vanity, and their years in trouble.

When he slew them, then they sought him; and they returned and inquired early after God:

And they remembered that God was their rock, and the high God their redeemer.

Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues;

For their heart was not right with him, neither were they steadfast in his covenant.

But he being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath:

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

How oft did they provoke him in the wilderness, and grieve him in the desert!

Yea, they turned back, and tempted God, and limited the Holy One of Israel.

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

ASSOCIATE EDITORS

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

ELDER T. F. ADAMSWillow Springs, 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

DESIRING AND SHOWN A TOKEN FOR GOOD (Psalm 86:17)

Oftentimes in this weary land,
Doubts and fears arise;
Then it is we're found desiring
Fresh blessings to realize.

However bright our experiences
may be,
Our comforts will decline
By God's sovereign act to draw us
nigh,
Or from chastisement condign.

Here, I will relate an experience,
When I in doubt was found;
I believe it was of the Lord for
My comforts did abound.

One night I sat down at home with
Gadsby's Hymn Book in hand,
Wondering if my sins were for-
given;
Oh where did I stand?

I desired if my sins were forgiven,
That I might turn to a song
Bearing on the forgiveness of sin,
And this answer came along:

"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."

Faith laid hold on these words and
I retired in solid peace;
Now I hope this was a foretaste of
The joys that never cease.

C. W. Vass
1901 Parker Avenue
Portsmouth, Va.

A DREAM

(Reprint from Zion's Landmark
of February 1, 1898)

Once upon a time a certain farmer dreamed that instead of selling his wheat at wholesale for cash in hand, he had retailed it out to various parties all over the country, trusting to their sense of honor and promptness to pay. But time passed on, and many of them failed to remit promptly; wherefore he became sorely pressed for money wherewith to meet the urgent demands of his creditors, and in his dream upon his pillow in the night time of his distress, he reasoned thus: If I had sold my wheat all to one man for cash, even at a lower price, I could have at least paid my indebtedness and been at ease in that respect; but this brought him no relief; and in his dream sleep departed from him, and his bed became as the clods of the field and his pillow as a stone thereof, and in his weariness he longed for the dawning of the day star, but it arose not. In the multitude of his thoughts he could but wonder why his friends should be seeming-

ly so indifferent towards him in his time of need, and in his meditation he fancied he was looking into the homes, whither his wheat had gone, and could see his friends and their wives and little ones eating with comfort biscuits made from the wheat he sold them, and he imagined he heard the husbands each say: "I must send the money for that wheat next time I go to town, however it is a small amount and I guess the man is not particularly needing it." And the good wife says: "Yes, you must send it right away." At this pertinent suggestion from the good wife, the poor distressed creditor felt so encouraged that he awoke and found he had been dreaming. But the dream troubled him and at the breakfast table he said to his wife: "Mary, I have had a dream and it troubles me, I don't know what it means." What is it dear?" said Mary. And he told her the dream. "I can tell what it means," said Mary. "It means that you and a great many more here and there all over the land have not paid Brother Gold for the LANDMARK, for I noticed on the copy you were reading to us a little while ago that the date on the little slip was in the past wretched; it should be in the future; and no doubt Brother Gold owes money for material and labor in getting out the paper, and is troubled. to avoid another such dream, and to add to the restfulness and sweetness of Brother Gold's slumbers, you must send him the money this very day."

P. G. L.

We trust that the above will be a reminder to those who are behind

with their subscription to mail it in at an early date to help Mr. Gold to keep the Landmark coming to us.

T. F. Adams

TO WHOM IT MAY CONCERN

This is to certify that a man posing as Elders Cortez, La Plaze, Charles W. West and Charles Lowe West is now in the custody of the F. B. I. at Charlotte, North Carolina.

To those that have lost money through false pretense from the above party, please rush your claim, or bad checks to the F.B.I Charlotte, North Carolina.

S. B. Denny

Box 899

Wilson, N. C.

SWINDLER CAUGHT

Elder T. F. Adams
Willow Springs, N. C
Dear Brother Adams:

Will you please have published in the next issue of the Landmark a notice that the man who has been posing as a Primitive Baptist preacher and deacon under different names has been apprehended and lodged in jail in Asheville, N.C. Those who have been swindled through accepting bad checks from this deceiver or otherwise should communicate with the F. B. I in Charlotte, N. C. at once. I think the readers of the Landmark are entitled to know that the imposter has at last been arrested and is in the custody of the F. B. I.

I suppose you read the letter of Elder H. O. Nash of Atlanta, Georgia, on the last page of the Old Faith Contender for March 15th, in

which he states that a man who claimed his name was Lopez took fifteen dollars from him a few months ago. He is evidently the same man that took the same amount from me through deceit and cunning craftiness.

Yours in hope,
C. W. Vass
1901 Parker Ave.
Portsmouth, Va.

EXPERINCE

Dear Readers of Zion's Landmark:

I will try what I hope to be to relate some of the dealings of the Lord with me. It is a rather long story, but I hope you will patiently bear with me.

I was raised in an old Baptist home, my mother, father, and two sisters were members. While at home, I used to go to church with my parents very often, but when I married, I married into a Missionary Baptist home not being particularly interested in where I went to church; I went mostly to other churches.

Two years ago last May, I had a mind to go to Angier to church; I wanted to hear the pastor preach. So I went, and to me every word he said was true. After then I seemed to be in a peculiar state. I had troubles of almost every kind, it seemed. I had always worked hard, and it seemed we were not blessed with as much in this life as others were. I can't express my peculiar condition. I went on in this condition until April 1948, and one day something like a shot went through my heart. Oh, my soul I saw what a sinner I was. There was no one to go to, but God, but

I felt to be too great a sinner to call on Him; however, that was all I could do. I fell on my knees, and all I could say was Lord have mercy on me a sinner. I continued on my knees awhile and then got up, not feeling much better, and I tried to do my work.

My mind was not on my work, but I did the best I could. I went on this way for sometime. My burden was heavier at times. I had a mind to read the Bible, and when I would open and read it, it all seemed to condemn me more. I would close my Bible and tremble with fear; I felt I was doomed for torment. I felt I had sinned too much for the Lord to hear my prayers.

I went on this way for sometime; I got so I could hardly eat anything, so I decided to go to a doctor and see if he could give me anything that would help my appetite; so he gave me a tonic. I took about half of it, and quit. I felt it wasn't doing me any good and felt God had the power to help me if it were His will.

I had a mind to go to church at Angier, and I wanted to hear Elder Floyd Adams preach to see if I could hear anything that would help my feelings; all of them, that little band of people, seemed so good I didn't feel worthy to go into the church and sit with them. I wanted to hide somewhere, where I could listen, but I went in and sat down and to my surprise, the pastor told my feelings. It still seemed I was different from anyone else. I went back home trying to beg God for mercy. Even the leaves on the trees, flowers, birds, and e v e r y-

thing seemed so lonesome to me. I would see the sun setting each night not feeling I would live to see it rise. I would lie down at night, and it seemed at times, I could see myself over a pit of fire. Oh, my soul, how I felt trying to pray, and God would not hear my prayer!

I went on in this condition for sometime, and I didn't want my neighbors to come to see me. I felt they would say I was crazy. I wanted to be alone. I felt too unworthy for God to bless me with food or shelter. I felt He had always been to good to me; I was such a vile sinner.

My family was not much pleasure to me, and I felt I was a pest to my family and people and to God an outcast.

As time went on I suffered until I was willing to die, if it took it, to get better. There was no pleasure for me as it was.

So on Friday morning I did my family laundry, and my burden was so heavy I thought I would die. A thought came to me to go out to a little house nearby and try to beg God to help me if it were His will. So I went out there and fell on my knees trying to beg God to help me just a little, to brighten my path, to have mercy on me, if it were His will, or I felt I would die. Then I got up and went back to the house feeling some better. I went by the clothes line, took in my clothes, and went in and began to iron. There was no one in the room except me and my baby, and something seemed to say to me, "You and your baby are children of God." There was a calm. Everything seemed so sweet and calm, and that song (I

know that my Redeemer lives) came to me, and I sang it over and over again. Oh! how sweet it seemed, and I felt the Lord had answered this vile sinner's prayer.

Then that great humbleness came over me, and I felt so humble, when anybody came, I wanted to sit down at their feet. When I went to church, I wanted to go in and sit down on the floor at the feet of the Brethren and Sisters, and sometimes it seemed I wanted to crawl on the ground like a worm. Dear Readers, it is wonderful to feel that way.

I went on this way for awhile having a mind to offer to the church but feeling my unworthiness. I went to Angier to church the first Saturday in October, and when the pastor announced an open door for membership, something said, "Go", and something said, "Don't go", you aren't worthy to be with those people." I didn't go and went home burdened over my unworthy feelings, and it was so I couldn't go the next day. Oh, how I wanted to go! So I went until the next meeting trying to beg God to lead and direct me in the right way, as I felt He had been so wonderful to me. So the first Saturday in November, I again went to Angier to church, and when the pastor announced an open door for membership; a feeling went all over me, and something said, "Go", so I went, but feeling my great unworthiness. I could not tell anything except I hoped I loved them, and I wanted a home with them. The church received me and gave me the right hand of fellowship. It was all so sweet to me. After the meeting was over, and we had started

home, a solemn feeling came over me, and I began to wonder if I were fit for baptism. I was trying to pray to be shown if I was fit for baptism. I went home and wanted to be alone and pray. I prayed as best I could for the Lord to remove that feeling from my heart, for I couldn't be baptised like I felt. Soon it began to somewhat leave me; however, before I lay down that night, I tried to ask God to show me if I should be baptised, in a dream, or make me feel reconciled. So in the morning I hadn't dreamed anything and got up with a mind to be baptised. I was baptised by Elder Adams and it was all sweet, but solemn. That night I tried to ask God in my weak way, if I was fit for what had been performed that day, and I dreamed there was a colored man on our place, and he was dead, and my husband had to pay the burial expenses. I don't know why, but I didn't seem to have any light on that dream, and it worried me.

After then I told Sister Earnie that dream, and she studied a little and she said that is a good dream. The colored man being dead represents sin being dead, and your earthly husband paying the burial expenses represents your heavenly husband paying the expenses for your sins. Oh, I could see it then so clear, it seemed. Oh, how I did rejoice at that dream! I felt like the Great Almighty showed me in that dream that my sins were forgiven, and Christ paid the debt for me when He hung on the cross, and died.

Oh! How unworthy I do feel to think He died for such a vile sinner as I.

I hope this writing may be of some comfort to God's little ones who have suffered as I have. If this is not an experience of grace, then I have none. Remember me in your prayers; I feel I need the prayers of all God's people; hoping someday to be blessed to be in that number who are gathered into the presence of a dear Saviour, where friends and loved ones meet to part no more forever, where all is joy, peace, and love.

I am a unworthy sister if one at all,

Mrs. Bessie Spence

Route 1

Fuquay Springs, N. C.

STUDY THE WORD OF GOD

"Study to shew theyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2d Tim. 2:15.

The inquisitive Baptist. First question to this text is, What did Paul mean by telling Timothy to "study"? Answer. He meant just what the word "study" means, and just what you would mean had you a boy in school, and you were to write to him and say, "study William, to show yourself approved unto your teacher, rightly dividing the lesson." The boy is to study orthography the first third of the day; he is to study grammar the second third of the day; and he is to study arithmetic the last third of the day. If the boy complies strictly with the order of his lessons, and studies each branch of study separately in the order in which his teacher has designed for him to do, and the boy not only studies his lessons so as to know them; but he studies to know them

in the order prescribed by his teacher in order that he may stand approved by, or unto his teacher, not only does the boy know his lessons but that he has "rightly divided" the day for the three studies. It would have been divided if the boy had studied arithmetic the first third of the day; but it would not have been "rightly" divided, neither would the boy have stood approved unto his teacher, although he knew his lessons, because he had not "rightly" divided the word.

Thus Paul would have Timothy to study, not only what the scriptures say, but the order of their application, as declared by the inspiration (our only teacher.) Inspiration presents man in a four fold state of existence) First he is "dead in trespasses and sins." Second, He is "made alive from the dead." Third. He is born of the spirit." Fourth. He is entered on pilgrimage for "glorification."

This being the case with man, the inspired teacher has given the scriptures with a fourfold meaning, or application, and they all apply to the same man while he is in the stage of existence, for which certain scriptures were given.

Diseases have their stages, first, second, third, and fourth stages, and remedies that are appropriate in the first stage of the disease, are not in the second, nor in any other stage of the disease, but the same remedy that was appropriate in that man's disease in its first stage is also appropriate to every other man with the same disease — in the first, or same stages of the disease; and so on through the

different stages, so as well as the effects of the medicine in order that he may "rightly divide" his remedies and not give the medicine intended for the second stage, while the disease is in its first stage, nor that that is intended for the first stage while it is in the second stage, and so on through all the stages. In this way the doctor would divide his remedies, but they would not be "rightly divided," and his practice would be malpractice," and his help would only be to help the disease — to kill the patient — sooner than the disease could have done without the doctor's help.

The quack can pervert and misapply good medicines, and brag on his skill to the ignorant, and pass himself for a good doctor; but the skilful physician soon detects his ignorance as well as his malpractice, but his patients are too blind to see his mistakes and only find them out by feeling them. The doctor that will not study his text books — for fear that people will think he does not know much, is by that act telling the intelligent that he does not, and is not likely ever to know any more. So the preacher that will not study the scriptures for fear the people will not think he is inspired of God, tells the intelligent christian by that act that he is not inspired of the Lord. God only inspires the mind to understand the meaning of the letter, but not to know what the letter saith, that we only know by reading and remembering the scriptures. I have heard preachers rather boast in the pulpit — that they had not read a chapter in the

Bible for a week, and could neither find their text, nor quote it correctly, and the most of their discourse was telling how ignorant they were, and that they did not believe in studying to preach like the armenians do, and they did not know the difference, between the armenian studying to show himself approved unto men, and a called man "studying to show himself approved unto God." Neither do such men know the difference between "rightly dividing the word of truth," and wrongly dividing it.

I once quoted this text, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7. And a good brother fearing that the text left to speak for itself, would say more for the armenian, than it did for the electoriam, ask me whom that text was speaking to? To which I replied, "It is speaking to the wicked." What sort of wicked said he? Said I, the text does not class them by telling us that it means a certain kind of wicked, and for that reason I shall not class them. I know it does not mean "righteous wicked," because there are no such folks. Then it must mean all that are not righteous. The fear that some brethren have about telling the wicked to forsake their way, and the unrighteous man his thoughts, and turn unto the Lord for mercy and pardon, is that this would, as they see it, be armenian doctrine, which is a false doctrine as applied to Salvation by the works of the law, for no sinner can be saved except he be

justified, and no sinner can be justified by the works of the law. The difference between Isaiah's preaching, and the armenian's preaching is, Isaiah tells the wicked to forsake his way, and the unrighteous man his thoughts, and tells him to return unto the Lord for mercy and pardon, while the armenian tells the same people to forsake their way and thoughts, all right, but makes the mistake in directing where to return to for mercy, and pardon, and so sends him to the law that he has violated, with a promise that if he will return to Moses, and be a good servant to him, that Moses will give him a divorce from his sins, for work and labor done by the wicked for Moses under the law. While Isaiah directs them to return unto the Lord, and obtain mercy and pardon, through the finished work of Christ upon the cross for them. This distinction is "rightly dividing the word of truth." The law is the truth, and so is the gospel the truth. The law is the truth of justice. The gospel is the truth of mercy and pardon, and the two make the one "word of truth," To "rightly divide the word of truth," is to speak to the wicked all that the law speaketh to them and no more. For what the law saith, it saith to them that are under the law," and they are the wicked, because it is written of the christian, "But ye are not under the law, but under grace." The gospel is only speaking to the righteous. "Say ye to the righteous, it shall go well with thee." The law is only speaking to the wicked, "Woe to the wicked, it shall go ill with thee." Here "The word of

truth is rightly divided." The law was given by Moses, not to give life, but to govern life, "But grace This is "rightly dividing the word and truth came by Jesus Christ." of truth." Grace gives life. The law only governs life. The "grace that came by Jesus Christ," "gives eternal life." The "law that was given by Moses" governs a natural, or time life. This is "rightly dividing the word of truth." One of the devices of satan in instituting such a legion of false doctrines is to hold a part of the truth, though he does it in "unrighteousness" to drive God's timed shepherds from preaching, or "declaring the whole counsel of God," for fear it is not the truth because satan's ministers preach it. But by the grace of God I will preach the whole truth to saint and sinner, if every man on earth, and every devil in hell, should join to make war on me for so doing. I have been a soldier too long for scant rations, hard marches, bloody battles, and camplife to cause me to throw down the banner under which I enlisted 45 years ago, and tender my sword to my enemies by surrendering any part of God's inheritance as a compromise for the sake of peace of mind and ease of body, either with the powers of anti-christ or the smiles, or frowns of professed Israel. May God even stand by me to prevent my poverty, hardships, and necessities from causing me to shrink from my whole duty, and may he prevent me from ever being at "ease in Zion," but give me grace to enable me ever to "strive to enter in at the straight gate," to "bear hardships as a good soldier,"

"to fight the good fight of faith, to lay hold on eternal life," and at last to sit down in his kingdom with all the redeemed of the Lord, and at last see my "last enemy which is death destroyed," by him that loved me, and washed me from my sins in his own blood. There neither the feigned love of those who once appeared to love me for the truth's sake, but have gone back, and walk no more with me, nor the hatred of open enemies will ever molest me any more; but there "the days of my mourning shall be ended."

L. I. Bodenheimer
High Point, N. C.
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THE KINGDOM OF GOD AND THE SEVEN SPIRITS OF GOD

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." St. Matthew 6:33. When one is enabled to seek the kingdom of God, all needful things both spiritual and natural will be added unto them. When one is born into this kingdom of joy, peace, and love, they have overcome the world by faith, which is the victory. The peace of this kingdom is as a river, which is the river of God's pleasure. This kingdom will at last break down all earthly kingdoms, and when faith is turned into sight, we will behold the completeness of this kingdom. We are blessed in this kingdom with the sevenfold attributes or seven spirits, and if the world speak against the Holy Spirit, there is no forgiveness.

These seven spirits are the gifts

and graces of the Holy Ghost, and this kingdom is to have the new covenant blessings. I look at the power as being one of the seven spirits, and the glorious gospel is the power of God unto Salvation. The people of God feel to be poor in spirit because they are rich in the blessings of the kingdom which the light of the glorious gospel shines in their hearts. It enlightens us with peace and love, and it is our food and drink. We feast on heavenly things, and salvation is the gospel and is our glorious deliverance. With the salvation of the soul is redemption, thus we are redeemed by the virtue of our Saviour's blood.

The heavenly air in heaven is with power and might, honour, praise, thanksgiving, glory, and blessings. I look at wisdom being one of the seven spirits, and the light of wisdom shines upon our way to enlighten us in that strait and narrow way of life and salvation. Jesus is the tree of life in the paradise of God, and in the garden of Eden, Jesus is the fountain of living waters with and by wisdom. The church shall be filled with riches, and wisdom is better than rubies, and gold cannot equal it. Prov. 8. Length of days is in her right hand, and in her left hand, riches and honour. "She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her." Prov. 3:18. In heaven wisdom is as a sea in the light of wisdom, and we will know all things, for the light of wisdom will reveal all things.

I look at holiness as being one of the seven spirits, and the purity

of God is holiness. We read that our souls are created in righteousness and true holiness; the spirit of holiness is in the word according to the spiritual teaching of the word. Few are traveling in this highway of holiness.

This highway of holiness is in us; consequently God will keep our hearts in the light of His countenance and enable us to walk with Him. Without the spirit of holiness there would be no sanctification because we are sanctified by the spirit of holiness. Jesus said in His sermon on the mount, "Blessed are the pure in heart, for they shall see God." Matthew 5:8. The holiness and purity of God fills heaven; it is the heavenly air with which heaven is filled.

I look at love as being one of the seven spirits. We read in John 4, Love is of God and love is God. Without the spirit of love there would be no justification, for our souls are justified by love. Love is charity; love is a sweet blessing. To love God and His people is to have eternal life. The scriptures tell us, "We know we have passed from death unto life because we love the brethren." Love and charity prevail because of the nearness of this love. We love the people of other lands if they have this love, and this great love was witnessed on the day of Pentecost at Jerusalem. In Elijah's translation, this great love is compared to fire because of its brightness and forceable influence. All of our joys abound with the stream of love from God's eternal throne.

This great love appeared in the form of horses of fire and chariots

of fire in Elijah's translation with the great wind of the spirit, that heavenly wind; the power of God's love fills heaven. It's the heavenly air in heaven, and the great wind of the spirit returned to heaven carrying Elijah in the chariot of God's great love. The power fell upon Elisha, and he became the figure of the resurrection -- power in the morn of the resurrection.

We read, "Come thou south wind and blow upon my garden." Cant. 4:16. This garden will flush in grace under the operations and influence of this soft pleasant breeze. In the morn of the resurrection the great wind of the spirit will carry all of God's people in the chariot of God's great love to the heavenly shore, world without end.

I have thought that righteousness was one of the seven spirits, and Christ said on the mount, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." St. Matthew 5:6. Oh, what a mercy to be unclothed of the robe of self - righteousness, which is defiled by sin and transgression and clothed with the robe, the spotless robe of righteousness, the wedding garment. We read in Psalms 45:13, "The king's daughter is all glorious within: her clothing is of wrought gold." The work of the spirit in love and of needle work, the numerous and various blessings of the spirit and with righteousness, is faith, love, and assurance, but doubts and fears still arise from our wilderness heart. The strength of faith can never die; it is made perfect in our weakness. When our Saviour comes in the cloud, all the heavenly

host will be clothed with the spotless robe in righteousness; then the righteous will shine forth as the light.

I have thought that mercy was one of the seven spirits, the spirit of mercy, grace, and supplication. We read in St. Matthew 5:7, "Blessed are the merciful, for they shall obtain mercy." Our Saviour is our great High Priest, our Mediator, between us and God, who is touched with our infirmities. James 5. Jesus gives the spirit of prayer, and that prayer returns to heaven where God answers our prayers. Mercy goes with redemption, as we receive pardon and mercy. Through our Saviour's blood we are redeemed. Here is the salvation of the soul in this sweet deliverance from the evils of the world and a burning hell.

The spirit of prophecy, the testimony of Jesus, is one of the seven spirits. The revelation of the spirit unto John and all the revealed mysteries will be brought to light, and there may be with this gift the healing power of the spirit.

Yours in hope,
Mollie Salmons
Woolwine, Va.

AS TO FEET-WASHING

This appears to be an open question among Baptists, some approving and others disapproving the literal observance as a church ordinance or rite, and all getting along harmoniously together.

We find nothing of it in the Acts of the Apostles or among the churches in ancient times, but of late it has assumed importance, and has been more or less observed

within the bounds of the Kehukee Association for the last hundred years.

Some of the Kehukee churches have never observed it at all; others have occasionally observed it upon motion of some one in Conference, and attended to it during some week day at the meeting - house, or at some private house at night, and this at long intervals. Others observe it annually, and connect it with communion or the Lord's Supper; while others repeat it quarterly, and in every instance connect it with communion which almost invariably occurs on Sunday, after the preaching services are ended.

This irregularity, we must confess, shows more difference among orthodox Baptists than all other practices or observances adhered to by them put together. Some are ready to conclude on the account of this diversity that they are not one people; that they are divided and cannot walk together. But this is a wrong conclusion; they are one people still, and do not allow the observance or non - observance of this rite to affect their fellowship with each other. The churches composing the Kehukee Association will perhaps represent, on this subject, all the churches in the United States, some engaging in the practice of feet - washing more or less, and others not at all. We conclude, therefore, if the discordant views on this subject have not broken fellowship among the dear children of God for the last hundred years, that they never will; and that the faithful in Christ Jesus will continue to press onward, hand in hand togeth-

er, "toward the mark for the prize of the high calling of God in Christ Jesus," through the remaining portion of the Christian dispensation. It would be deplorable and contrary to ancient usage among Baptists if any one or more should at any time hereafter, on either side of the question, set up a bar of communion between themselves and those differ with them on this subject. Such a dogmatical or dictatorial spirit should not be encouraged or even tolerated in the household of faith. It would look selfish and out of place.

Copied from Hassell's church history.

ENJOYS THE LANDMARK

Enclosed please find check for \$2.00 for the renewal of Mrs. Sallie F. Pleasants subscription to the Landmark from October 11, 1949 until October 1, 1950.

Please excuse me for letting it get behind. I hate for her to miss a copy. She enjoys reading it so much.

She is 86 years old and is not able to attend church very much.

Mrs. M. B. Pleasant
Angier, N. C.

LOOKS FORWARD TO LANDMARK COMING

You will find enclosed \$2.00 to pay for the Landmark a n o t h e r year.

Hope you can be blessed to continue the good paper as I am old and disabled to do any thing except read. I always look forward to seeing it come.

Mrs. Florence Strickland
Four Oaks, 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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N. C.

VOL. LXXXIII

NO. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL 1, 1950

ELDER B. S. COWIN

Elder B. S. Cowin of Bear Grass, N. C., departed this life March 8th, 1950 making his stay on earth about 79 years. His passing away is what many people call death, but I rather like the expression of the poet, who said, "Death is the gate to endless joys."

Elder Cowin traveled and preached among our people for more than forty years and served many churches in the eastern part of North Carolina. He was a man of sterling character and measured up to the qualification as laid down by the Apostle Paul, who said, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth

well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Timothy 3:1-7.

For many years he has been associate editor of Zion's Landmark and wrote many able and comforting articles for the household of faith. I have been informed that he was clerk of the Skirwarkey Association for forty years.

Elder Cowin was a meek and humble man not seeking praise or honor for himself, but rather desired that honor be given to whom honor is due (Jesus). We believe that his spirit is gone to the paradise of God and that his body will be changed, resurrected, and fashioned like unto the glorious body of Jesus and adopted into the heavenly kingdom, for as Paul said "Waiting for the adoption, to wit the redemption of our body." Rom. 8:23.

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT OF SISTER MARTHA HESTER

Sister Martha McKee Hester was born February 19, 1868 and died April 15, 1949 making her stay on earth 81 years, 1 month, and 26 days. She united with Wheelers Primitive Baptist Church on the October meeting of 1889 and lived a faithful member until death, always filling her seat when able. She had been an invalid for the past several years, but she still would have her children to bring her to church in her rolling chair. She was truly a wonderful person and

had great devotion to the church.

Resolve I. That the church bow in humble submission to God's will that we lost her for Christ's sake, and we would not call her back to suffer as she did in this life, for her suffering was great. We feel sure that she is resting in that peaceful sleep which the children of God enjoys.

Resolve II. That the church of Wheelers extend to the bereaved family our deepest sympathy hoping that God will reconcile them to His will and cause them to feel that their loss is her gain.

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

This was done by the order of the church at the June meeting of 1949.

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

RESOLUTION FOR SISTER MARY C. WHITTINGTON

Whereas, it has pleased our Heavenly Father to remove of death our beloved sister Mary C. Whittington on December 18, 1949 making her stay on earth 84 years.

She united with the Primitive Baptist church at Bethsadia and when the church at Primitive Zion was organized, she taken a letter from Bethsadia church to Primitive Zion and was there in the organization of Primitive Zion church and she remained a faithful member until death although in the last 5 years that she lived her health did not permit her to attend church very much. But she lived in the faith unto the end.

Therefore be it resolved: First; that we bow in humble submission to all wishes of God who ruleth all things, Counselor of his own will. Second: Be it resolved, that we offer our expression of sympathy to the family of the deceased. Which has been so faithful with her through her afflictions.

Third: Be it resolved, that a copy of these resolutions be spread upon our church record, a copy be sent to the family, and a copy be sent to the Zion's Landmark for publication. Approved by the church on February 11, 1950.

Brother Blaney Godwin,
Sister Sarah Godwin,
And Mrs. Carl Whittington
Committees

In Memory of our Beloved Sister Bettie Warren

It is with a sad heart that I attempt to write a few lines in memory of one of my dearest friends and beloved Sister Betty Warren.

She was borned 1876 and died December 26, 1949 making her stay on earth 70 years. She was married to G. Nelson Warren December the 20th 1896, To this union were born 6 children 3 sons and 3 daughters, 24 grandchildren and 4 great grandchildren.

Sister Warren united with the church at Brier Swamp, Saturday before second Sunday in April 1907. Was baptised on Sunday by her pastor Elder W. T. Larence.

Funeral services were conducted at Brier Swamp Primitive Baptist church by Elder A. B. Ayers and W. E. Grimes.

Her body was laid to rest in Greenwood cemetery in Greenville, N. C. beneath a mound of flowers, to show the love and respect of her friends and love ones had for her. We all feel that all things work together for good to them that love the Lord and are called according to his purpose.

Be it solved, that we bow our heads submissively and say, The Lord hath given and the Lord hath taken away.

Blessed be the name of the Lord

May the dear Lord comfort and bless the dear companion and children who are left to mourn her going

Done by order of conference January 7, 1950.

A. D. Ayers, mod.
Alice James
Allie Congleton
Committee

RESOLUTIONS OF RESPECT

Whereas, God has seen fit to remove from us by death our Beloved Bro. Gus Slaughter. Therefore be it resolved, first, we bow submissively to His will, knowing that he is too wise to err and too good to be unkind. Second, that the Church has sustained a great loss, a true and faithful member, who was ever present to fill his seat and that our best sympathy goes out to the bereaved Family of our Dear Brother. Be it resolved, that a copy of this resolution be sent to Zion's Landmark, the bereaved family and recorded on the Church Book.

Done by order of the Church at Surl, January 1950.

Elder L. P. Martin, Moderator
J. E. Dean, Clerk

RESOLUTION OF RESPECT OF SISTER LEILA BROOKS

Sister Brooks was born June 5, 1895 and departed this life August 15, 1948 making her stay on earth 53 years, 1 month, 21 days. Her father and mother was the late Frank and Emily Wheeley.

Sister Brooks united with the church at Wheelers in August 1937 and lived a faithful member until death always filling her seat if she was able to come.

Resolve I. That the church at Wheelers bows in humble submission to God's will realizing that our loss is her eternal gain, for we feel that Sister Brooks was truly a good woman and had the spirit of Christ which we feel that was so outstanding in her life and to know her was to love her.

Resolve II. That the church at Wheelers extend to the bereaved family their deepest sympathy, hoping that the God of all comfort will reconcile them to His will.

Resolve III. That a copy of these memories be placed in our church records, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Read and approved by the church at our November meeting, 1948.

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

RESOLUTION IN MEMORY OF BROTHER HILLARD T. THOMAS

WHEREAS our GOD has called Brother Hillard Thomas from his earthly existence, to lay down forever the Working tools of this life, and the omnipotent has received him into the home prepared for all of God's true children, and

WHEREAS ON August 1st, 1937, Brother Thomas united with this the White Oak Primitive Baptist Church located at Saratoga, N. C. and remained one of its true and faithful members until his passing away on September 23, 1949, and

WHEREAS OUR Lord had blessed him to possess qualities and traits of Character that each and every member of his Church should strive to attain. He Loved his Church far above all other visible things of this earth. His faith was centered in the one in whom all true Saints of God have their Faith anchored. He Loved peace and harmony. He had a burning desire to see this Church live in peace with each other and with all man-kind. He enjoyed seeing his Church live as the light set upon the hill where others could recognize the fact that it was truly the Church whose foundation and builder was GOD and

WHEREAS THOSE associated with him in this Church will never, no never cease to feel the loss of his presence and his faithful service that in his death the White Oak Primitive Church has sustained an irreparable loss the loss of a valuable member, one who served this Church with fidelity for about 12 years, Therefore, be it

RESOLVED, That this Church extends its deepest sympathy to the members of the family in the great loss and sorrow which has come upon them, that

the clerk of this Church is hereby directed to forward a copy of the resolutions to the family of Brother Thomas and to spread a copy upon the Minute Book that those who read this memorial in the days that follow may be blessed with the Divine power to gather inspiration that will enable them to live close to the Master.

A. C. Owens

Done by the order of confrence assembled this Saturday before the first Sunday in February, 1950.

W. B. Barnes

Acting Moderator

We thank you very much to print this, members of the White Oak Primitive Baptist Church located at Saratoga, NC.

IN MEMORY OF MY MOTHER, MRS. LILLIAN GOWER CARVER

My Mother, Mrs. Lillian Gower Carver, was born on March 20, 1880, the daughter of the late James and Elizabeth Overby Gower. She was married on March 20, 1904 to my father, Mr. Daniel Carver, who preceded her to the grave on November 24, 1918. She united with the Primitive Baptist Church at Clayton, North Carolina on the first Sunday in March, 1912. My father united with the church sometime later. Mother departed this life on November 13, 1949 leaving to mourn their loss, 2 children, one son and one daughter both of whom dearly loved her. She was a loving mother and a friend to all.

Were I as good as Mother was,
There would be more hope for me.
Oh May I live a kindly life
That Mother I may see.
And when I cross the river
From this life of care
Oh May I gain the bright forever
And meet dear Mother there.

Written by her daughter
Miss Margaret Carver

RESOLUTION OF RESPECT

Sister Maggie Farmer was born Sept. 25, 1869 in Rocky Mount N. C. She died on December 3, 1949, making her stay on earth 80 years. She died at the home of her daughter, Mrs. E. B. Langley at Kinston, N. C. She had three surviving children, Mrs. E. B. Langley, Kinston, N. C.; Mrs. R. W. Madry, Chapel Hill, N. C., and Mrs. W. D. Farmer, Smithfield, N. C. She was also survived by several grandchildren.

She joined the church at the Falls in Rocky Mount, J. C. some fifty years ago. She later moved her membership to Wilson, N. C. and on February 16, 1935 she moved her membership to the

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Durham church. From that time on and for as long as she was able to attend church she filled her seat with much joy and comfort.

"Precious in the sight of the Lord is the death of His saints" and the Lord is righteous in all His ways and holy in all His works.

Therefore be it resolved that we bow in humble eubmission to His will.

The church has lost a much loved Sister and her children have lost a wonderful mother. The church extends love and sympathy to her family.

This was prepared by request of the church at their conference meeting on January 14, 1950.

J. W. Gilliam, Moderator
J. J. Whitley, Clerk

ADA WHITE TREVATHAN

Ada White Trevathan, My dear sister, was born July 15, 1871 and died January 1, 1950, making her stay on earth 78 years. She joined the church at Flat Swamp, Saturday November the first and was baptised the following Sunday by her pastor Elder George Roberson, was a member 52 years. She loved to be with her brethern and sisters and talk of Jesus and his love she went to church and other churches as long as she was able, was a faithful member, will be missed at churches all around. I miss her so bad. I hope our loss is her eternal gain. Jesus loved her best I feel she is resting with Jesus forever and ever. Her funeral was preached by her pastor Elder W. E. Grimes and others. Written by her beloved sister Minnie M. Roberson.

Done by order of conference Saturday before the First Sunday in February 1950.

Elder W. E. Grimes, Moderator
E. C. House, Clerk

SISTER MINNIE KELLUM

In my great weakness and unworthiness I will endeavor to write the death of our dear sister if God be willing for me to do so.

In regards of Sister Minnie Kellum's death she was borned in Onslow county August 1, 1882. Living here in Onslow her remaining days on February 1, 1950 God saw fit to take her home. Her stay here on earth was 68 years during this time she and her husband were blessed with a large family. They were all married and living near her and did all that lay in their power for her during her sickness and at all times. On Saturday before the 3rd Sunday in August 1934 Sister Minnie came before the church and was received in full fellowship and was her remaining days, this

made 16 years, she was a faithful member. She attended her meeting times until she was disable. We often heard her say if she was saved it was by the grace of God, nothing good that she had ever done. She was always in a good humble apperance and a peaceful way, and we believe that our loss is her long eternal gain that she will at his good time see Jesus, be like him and be satisfied.

This done by order of conference at North East church Saturday before the 3rd Sunday in February 1950.

Written by one that often feels to be alone and cast away but in hopes in that great day to receive the fullness.

E. D. Morton
Jacksonville, N. C.
Route 3 box 38-1-2

SKEWARKEY UNION MEETING

The Skewarkey Union was appointed to meet with Providence Church at Kitty Hawk, N. C. 5th Sunday in April 1950 Friday and Saturday before.

Elder A. B. Ayres was chosen to preach the introductory sermon and Elder R. B. Denson alternate.

We invite you to meet with us,
E. C. Harrison Union Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Sappony, Nash County, N. C. The fifth Sunday and Saturday before in April 1950. Elder J. T. Williams is appointed to preach the introductory sermon and Elder W. E. Turner his alternate all lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethern.

J. T. Boyette
Union Clerk

UNION MEETING AT MIDDLE CREEK

The next session of the Angier Union Meeting is appointed to be held with the church at Middle Creek, Wake County. Saturday and Fifth Sunday in April 1950. Elder F. H. Nordan is appointed to preach the Introductory sermon and Elder T. F. Adams is alternate.

Middle Creek Church is located about 12 miles south from Raleigh, and is on state highway extending from Five Points to Clayton No. 42. Anyone desiring further information may communicate with Brother C. L. Dupree, Willow Springs, N. C. Route one.

An invitation is extended to all of the same faith and order and especially an invitation to the ministering brethren.

W. F. Young
Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

APRIL 15, 1950

NO. 11

PSALM 78 Continued

They remembered not his hand, nor the day when he delivered them from the enemy:

How he had wrought his sign in Egypt, and his wonders in the field of Zoan:

And had turned their rivers into blood; and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them; and frogs which destroyed them.

He gave also their increase unto the caterpillar, and their labour unto the locust.

He destroyed their vines with hail, and their sycamore trees with frost.

He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

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

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ELDER M. L. GILBERTDade City, Fla.

ELDER T. F. ADAMSWillow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"HIS MERCY AND HIS GRACE"

Oh my God, the only God
Forgive the things I do,
And lead me by thy light and word
And make me all anew.

Give me I pray a faith that shines
With glory from there on high.
For love comes by Christ, O u r
King.

I feel Him where He is nigh

A pang I feel my heart turns o'er,
It leaves an open space.

To be filled with love galore
Through His mercy and His grace.

Written by

Mrs. Marion Mulholland
Lambertville, N. J., R. F. D. 1

TO THE READERS OF ZIONS LANDMARK

I feel so cast down at times, as if I had not a friend on earth, but I don't feel that I can say, as I have heard some say, "Nor one in Heaven," because I do know that the Bible teaches that God is a friend of sinners, and I know I am a sinner saved by grace if saved at all. My mother and father belonged to the Primitive Baptist, and they would read Zion's Landmark. I often wondered why they enjoyed it so much, but I think now I know but could not understand then. When I believed, the Lord of glory gave me an understanding heart, He shewed me the right church, and

even then I was determined in my heart that I would never join the old Baptist church for reasons of my own. I tried to be a Methodist or just anything else but a Primitive Baptist, and I was planning to join the Methodist. I dreamed that I went to the church where my mother belonged, and it was dear old Hagans Creek in Surry County. When I went in there was not a vacant seat, and as I walked up the isle I saw my mother and several others sitting on the edge of the pulpit crying. She then motioned to me to come and sit by her and made room for me, but I started to go out at the side door. I thought I was very much dressed in style, and I thought she (my mother) was dirty and filthy, not even half dressed like I wanted her to be. I was ashamed of her, but something caused me to stop and when I looked back at her crying, I said, "She is my mother, and I love her even though she is dirty and I am going to her." When I went and sat by her, she laid her head on my breast, and I thought she was so happy. I had never before felt such love as I had at that moment, and I believe God sent me that dream, which I believe my mother represented the true church. I have never regretted joining it and have been a member for about forty years, also I have had so many heartaches and sad disappoint-

ments in life. Sometimes I feel like I am mistaken in everything, and then I would not take ten thousand worlds for the blessed hope that I can sometimes feel that I have had the pleasure of enjoying.

Please pardon me for writing so much. I did not intend to write but a few lines, but when I think of the goodness and m e r c y of God, it seems that I could write a whole book, and yet the half would never be told.

I am so lonely since my husand passed away and have no home in this world except in the Primitive Baptist Church. I have had several sweet dreams that I would like to write, but I am taking up too much time.

Lucy Collins
Cameron, N. C.

NOTE:

Believing that the readers of Zion's Landmark will enjoy Brother Alston's articles, I am submitting it for publication. This was written September 1945 while he was in Paris, France, shortly after the war closed and before he united with the church. Brother Alston united with the church at Frying Pan in Virginia about a year ago and was baptised by Elder H. H. Lefferts, who is now deceased.

F. T. A.

Elder T. Floyd Adams
Willow Springs, N. C.

Dear Elder Adams:

There is a desire in my heart tonight to tell you that your "meditations on Joeseph" was a joy and much comfort to me as I read the three parts of it this evening. I am

in Paris France, at present, being called to serve in headquarters after the defeat of Germany. I find some time to read and tonight I noticed the name Joseph on the Aug. 1st issue of the old faith contender. I immediately searched out the two preceding issues and read the whole article. Althought I have no right to express an opinion, since I am not even a member of the church, I want to say that I am so glad to see those with the gifts writing, and the editors of the Old Faith Contender publishing, these longer and more instructive articles and editorials. I do f e e l that these are real food to many of the little ones who are m a d e to hunger and thirst.

In a spiritual way, France seems to me a dry and barren land, there being no one of my faith nor any church that I can attend, yet the Lord in his loving kindness has made my stay here very sweet, and I trust profitable to me. The chapters on Joseph were made sweet to me some few months ago. I found a copy of my letter to my good wife on June 7, concerning Joseph's dreams. Now your article clears up many points that I did not understand. To mention only two, I didn't understand what Benjamin represented spiritually: not did I read the words in Gen. 45:20: "Also regard not your stuff." May I send you a portion of what I have written?

As I read I seem to want to express some of my thoughts about it. In this way I relieve my own mind but possibly impose on those to whom I write. For it to mean much to you, I feel that you would

have to be given the same desire to read and study the same scriptures as I. So I often wonder if I do right in writing thus. I have reread the story of Joseph. You recall that I mentioned the travels of Jacob a few days ago: How he had to move on, never could be still, never could be settled. Abraham, Isaac and Jacob were such favored sons: but no more than Joseph and even his son Ephriam. How God did look kindly and favorably on these sons and made them to prosper. Made their enemies to lie down before them and all that they did to prosper and bring forth fruits !How clearly we can see the hand of God under everything that they did!

I would like to speak of Joseph's Two dreams, in Gen. 37:7-9. what their effect was and how this very effect became a part of the accomplishment of the dreams: How the devil did outwit himself in this case. "For behold, we were binding sheaves in the field, and lo, my sheaf arose and also stood upright: and behold, your sheaves stood round about, and made obeisance to my sheaf." "And he dreamed yet another dream and told it to his brethren: The sun and the moon and the eleven stars made obeisance to me." This of course made the brothers angry and jealous (works of the flesh) toward Joseph who was younger than they. Even Jacob was a bit concerned and rebuked Joseph, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" The brethren saw that Joseph seemed to be favored, and they feared what might be, so

they plotted against him: "Let us slay him and cast him into the pit... and we shall see what will become of his dreams." Note the last phrase: they dared to defy his dreams, but (Gal 6.7) "God is not mocked." They meant it all to destroy him, but God meant it all to accomplish his will. The brethren differed as to the plot, but Joseph was sold for twenty pices of silver and went down into Egypt to do the work laid out for him by his God. Then Joseph was sold to Potiphar, a captain of the guard and an officer of King Pharaoh. It was soon seen that Joseph was favored by his God and so did Joseph find favor with his master. But Joseph was destined to become the Governor of all Egypt. And thus he had to be moved on. And note the manner: according to human reasoning it seems that the captain of the guard would have recommended Joseph to his King and he would have found favor and been made to govern, but the ways of man are not the ways of God. So God caused the wife of the captain to accuse him unjustly, so that he might be cast into prison: all a part of the will of God. He must go the humble and lowly way. Suppose he had gone the other route: do you suppose he would have felt proud, felt that he reached the governorship through some merit of his own? "Cast down but not destroyed," not forsaken: in prison, God favored him again, and caused him to be made in charge of the other prisoners. Then there came into prison the King's baker and butler, officers who had displeased the King Pharaoh. Soon these men had a

dream, and only Joseph, who had his trust in God, could interpret the dreams. In 40-23, Joseph asked the chief butler to ask favor of the King for him: but the butler forgot. It could not be by the effort of man that Joseph should be delivered, but by God's work. Two years later, in the proper time, God caused the King to dream and to become distressed being unable to find any interpretation (his own effort having altogether failed). It was then that Joseph was remembered, and then that Joseph came before the King. Suppose the butler had not forgotten, and suppose Joseph had been brought two years earlier: two years before the seven years of plenty and the seven years of famine was to begin: could Joseph have been made governor? Would there have been the reason for it? I must think that God caused the butler to forget until the proper time. But at the proper time Joseph was brought forth, he interpreted the dream, he was made Governor, and surely he governed according to the dictates of his God. Through the seven years of plenty, he stored up plenty of food to last all of Egypt through the seven years of famine that followed. The King also saw that God favored Joseph and thus put all control of the land under his hand. Now Joseph was in the position to save his country, his father and his brethren from starvation. Now Joseph was where God placed him to do the work that he was to do. And I am sure that he came there by the correct and exact path laid out for him to travel. This very path was a school of preparation for Joseph, to teach

him and to prepare him to do the work he was to do. The years of famine came and the hand of God brought hunger to the brethren and caused them to go into Egypt to buy food.

In Gen. 42.6 "And Joseph's brethren came, and bowed down themselves before him with their faces to the earth." Thus was the first dream fulfilled. Joseph and his sheaf stood in the center, and the other brothers, or sheaves, bowed down and made obeisance to him, to his sheaf. But all was not yet accomplished. They must all come to Joseph: even the father Jacob. To insure that they would return one brother was held in custody, and they were told that unless Benjamin came next time with them, that surely they would not see Joseph's face. But Jacob complained and objected "Me have ye bereaved of my children: Joseph is not, Simeon (held as surety) is not, and ye will take Benjamin away, all these things are against me" (Gen 42.36) one other thing in verse 35: why was the money returned? Does it not signify that God needs not, and will not accept, the works of man? When they found that the money was returned, they were afraid: when they found that their works, the fruits and efforts of their hands are rejected, and count for nought, they were afraid! So are we all, we all stand trembling before the just judgment of our Lord and savior! But back to Jacob: why did you tell the man there was yet a son? Why did you let him know this? Why do you bring my grey hairs down with sorrow to the grave? Oh, but God does

search out our hearts and bring our most hidden sins before us? Jacob held back, shrinking from the very thought of allowing Benjamin to be carried. But hunger pressed harder and harder Jacob says go again for bread! The sons reply, it is of no use unless we carry Benjamin: it must be! The hand of God was saying ye must give up all that ye have and trust in God: God demands it must be! Flesh must fail! God has removed all other ways: there is no possible way left, no possible escape, it must be that Benjamin go! So the sons were told to take double money and many presents to the Governor Joseph: presents of best fruits, balm, honey, spices, myrrh, nuts and almonds: that ye may find favor in his sight. Do you suppose that these things, these presents were necessary to cause Joseph to love them? To cause the Lord to favor his chosen ones? Gen 43:13: "Take also your brother and arise, go again unto the man, and God almighty give you mercy before the man" here the second dream was being fulfilled. The father Jacob, has given up all unto the demands of Joseph the Governor of Egypt. They came the second time unto Joseph, and how were they received? They were taken into Joseph's house: shown such kindnesses as made them fear and tremble: what is the meaning of this? Does he seek occasion against us? Is it because of the money? Will he demand the blood of our brother Joseph at our hands? They did fear and tremble!, But how did Joseph react? In 29 and 30 he says "God be gracious unto thee my son (Benjamin). And Jo-

seph made haste, for his bowels did yearn upon his brother, and he sought where to weep: and he entered into his chamber and wept there" soon after that Joseph revealed himself to his brethren (chap. 45) and sent for his father and their families to come into Egypt to live and be fed "For there is yet five years of famine." At the beginning of all these travels of Joseph, when his father Jacob called him to come and go to his brethren (Gen. 37:13) Joseph answered "Here am I." Thus he left his father to go to and to serve his brothers. He was not seen of his father again until his father came unto him in Egypt. Now when the sons told their father that Joseph was yet alive, and even was the Governor of Egypt, even that he sold the corn, even that he sent for their father to come unto him: Jacob fainted. Then the God of Jacob called to him, and how did he answer? (Gen 46:2) "Here am I" Fear not to go down into Egypt, for I will there make of thee a great nation" how the God of all does work both ends! How we all do have to come to the place to answer "Here am I" Lord, what wilt thou have of me? We all have to give up the very last and most precious idol we have on earth! We have to surrender our last and most dear efforts to save ourselves: and turn to God, and say thy will be done, with me and with all!

Just one other thing: in Gen. 48:10-20, again the younger receives the first blessing: the first shall be last, and the last shall be first. Jacob was giving his blessing to the two sons of Joseph, Manasseh

(causes to forget) and Ephraim (fruitful). And Isreal (Jacob) said unto Joseph, "I had not thought to see thy face, and lo, God hath shewed me also thy seed." Then Jacob, though his eyes were dim, must have crossed his hands, for he "stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly: for Manasseh was the first born." Even though Joseph caught his hand and tried to correct (he thought) the error: but the father answered Joseph "I know it my son, I know it, he also shall become a people, he also shall be great: but truly his younger brother shall be greater than he." Look at the pairs in the scriptures! So very often, the younger shall be the greater, the weaker shall rule over the stronger, the first shall be last and the last shall be first. It is the lowly that shall inherit the kingdom!

Surely God has his favored sons: Abraham, Isaac, Jacob, Joseph and even Ephraim. Others are great, but these are greater (in the talents and gifts from God and the work they had to do). Does this not show the righteous plan of salvation? The glorification of God in all of his will? Let us all pray for the strength to answer him, "here am I, Lord." In all of these travels we must notice that these favored sons were not spared the trials and tribulations, the temptations and the pits. Indeed their trials were deeper for they had to be prepared for a greater work. But every time in the depth of the mire, or on a throne of a kingdom, God was with

them, and made all their efforts to prosper. Those he loves, he will chasten and rebuke, but he will not forsake or leave them without his spirit. All is his most glorious plan of salvation!

But I will stop here. The rest of the letter was in reference to other things than Joseph. You can see why I quickly caught the subject that you wrote on. I trust I have not tired you too much. The words I write are simply the thoughts that come into my mind, and I so often fear that I write in error. So I seldom write my thoughts to anyone but my wife, my faithful sister in the faith, and the great comfort on earth to me. Incidentally she is a grand daughter of Elder J. M. Adams of Monroe, Georgia. I do not recall ever having met you, but somehow I feel that Carolyn and I will someday shake your hand.

May it be the will of God to cause us to walk humbly and obediently at his feet, ever acknowledging him with all the praise and honor and glory forever. May He pardon the things that I have said amiss.

Yours in christian hope
A. D. Alston
512 E. Church st.
Monroe, Georgia

LEARNED THEOLOGIAN

John Gill, of London, the soundest, the most learned, and the most able Baptist theologian since the death of the Apostle John — the author of a complete critical Commentary on the Old and New Testaments, and of a Complete Body of Divinity — the only man that ever hunted and drove out Arminianism from the explanation of

every verse in the Bible, from the beginning of Genesis to the end of Revelation — says: "Though God may be said, in some sense (for instance, to bring about a great good, or to punish other sin), to will sin, yet He wills it in a different way than He wills that which is good; He does not will to do it Himself, nor to do it by others; but permits it to be done; and which is not a bare permission, but a voluntary permission; and is expressed by God's giving up men to their own hearts' lusts, and by suffering them to walk in their own sinful ways, Psalm lxxxi. 12; Acts xiv. 16; He wills it not by His effective will, but by His permissive will, and therefore cannot be chargeable with being the author of sin. He neither commands sin, nor approves of it, 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." "God hardens some men's hearts, as He did Pharaoh's, and He wills to harden them, or He hardens them according to His decreeing will; whom He will He hardeneth, Romans ix. 18: this He does not by any positive act, by infusing hardness and blindness into the hearts of men — which is contrary to His purity and holiness, and would make Him the author of sin; but by leaving men to their natural blindness and hardness of heart; for the understanding is naturally darkened; and there is a natural blindness, hardness and callousness of

heart, through the corruption of nature, and which is increased by habits of sinning; men are in darkness, and choose to walk in it; and therefore God, as He decreed, gives them up to their own wills and desires, and to Satan, the god of the world, whom they choose to follow, and to be led captive by, who blinds their minds yet more and more, lest light should break in unto them, Eph. iv. 18; Psalm lxxxii. 5; 2 Cor. iv. 4; and also God may be said to harden and blind, by denying them that grace which can only cure them of their hardness and blindness, and which He, of His free favor, gives to His chosen ones, Ezek. xxxvi. 26, 27, but is not obliged to give it to any; and because He gives it not, He is said to hide, as He determined to hide, the things of His grace from the wise and prudent, even because it so seemed good in His sight, Matt. xi. 25, 26." In reference to the fall of Adam, Mr. Gill says that "God decreed it, but that the sin of eating the fruit of the tree of the knowledge of Good and evil was not owing to God, for He forbade it, was displeased with it, and resented it to the highest degree; that He gave Adam power to abstain from eating the forbidden fruit, had he made use of it, so that he could have stood if he would; that God permitted or suffered Adam to sin and fall; and that our first parents, with the full consent of their wills, and without any force upon them, took and ate the forbidden fruit."

In regard to the statement of Moses that God hardened Pharaoh's heart, it is also to be carefully observed that Moses repeatedly

says that after God removed His judgments, Pharaoh hardened his own heart; and, as God and Pharaoh were totally distinct persons, so the acts of the two in the hardening of Pharaoh's heart were totally distinct. Pharaoh hardened his own heart ungratefully, wickedly and rebelliously against God; while God providentially, righteously and pun- itively hardened Pharaoh's heart — by calamitous providences justly punishing Pharaoh for the latter's long and cruel oppression of Israel; and each removal of the judgment, instead of relaxing, but intensified the rebellion of Pharaoh's heart. As the same heat of the sun soft- ens wax and hardens mud, so the long-suffering of God softens some hearts while it hardens others." Much of the language of the in- spired writers was designed to com- fort and sustain the spirit of God's people in the midst of the greatest trials, by teaching them that all events are perfectly foreseen by God, and, in a sense, predeter- mined by Him, and will be overruled for good to His afflicted ones. "His absolute and universal domainion was constantly present to the minds of the children of God in ancient days. Its effect upon the mind was solemn and impressive, and never suggested the faintest presumption of injustice in God, even when the acts that were sinful in His crea- tures were traced in another sense to His holy and awful will. The Scripture, accordingly, never hesi- tates for a moment to ascribe abso- lute holiness to God, and all the guilt of every sinful act to the sin- ner." As for anything occurring "by chance" or without a cause,

no human being can possibly be- lieve such a thing, even if his very life depended upon it; for the hu- man mind is so constituted by the Creator as to necessarily believe that every event has a cause; and the use of the expression "by chance" simply means that the cause is unknown to the speaker or writer, and not at all that there is no cause. The belief in universal causation is a primitive and funda- mental intuition of the human mind. All secondary causes point the thoughtful mind inevitably to the Great First Cause, Omniscient, Omnipotent and Omnipresent, and to His eternal sovereign wil., either efficient or permissive, in accord- ance with which all events occur.

Copied from Hassell's Church
History
Chapter XIX
Page 651

EXPERIENCE

Dear Brother Fly:

I have had a desire to write to you for some time, but I felt so unworthy and unfit that I just kept putting it off; however, this morn- ing the desire is so strong, I just can't put it off any longer.

I had never heard the Primitive Baptist preach until after I was married the second time. My hus- band was brought up in a Primitive Baptist home and loved to hear them preach, but I did not want to go with him. I told him that they preached too long, and I just didn't want to go, but I would go with him once in awhile just to please him. I never had been to a Primitive Baptist Association until 1943. My husband wanted to go to S a n d y

Grove. He said he had not been to the Association in a long time, and he wanted me to go with him. I told him I didn't love to hear them preach or sing, but I would go just because he wanted me to go so badly. So we went and when we got there, they were beginning to sing out at the stand. I don't remember what the song was, but I thought it was the prettiest song I had ever heard in my life. Two or three preachers preached that morning, and I did not know any of them, but I never will forget the first one that preached after dinner as long as I am in my right mind. I never was so touched by anyone in my life. It seemed like that sermon was meant for me. Brother Fly, that preacher was you. I have tried in my weak way to thank God that I was there that day. After you preached you said you had some hymn books, if anyone wanted to get one. I told my husband I wanted one of them, and he went up and got one and came back and gave it to me. After we started home that day, I asked my husband who that was that preached first after dinner, and he said, "That was the pastor at Upper Black Creek." I told him the good Lord being my helper, I wanted to go the next fourth Sunday to hear him again.

When the time came we went and when we arrived, you were going around shaking hands. I wanted to shake your hand, but I did not feel like I was even fit to be there, much less shaking hands with you. I felt so sinful, I wanted to hear you preach, but I didn't want anyone to see me. You again preached my feelings, and it seemed like to me

that everyone there could see just how sinful I was. I didn't want my husband to know how I felt, and I was ashamed because I had so much to say about the Primitive Baptist.

I have heard Elder Pate say many times that he once felt that he was just as good as anybody and that he could accept the Lord whenever he wanted to. That is just how it was with me until that Sunday at the Association. I was made to see just how near nothing I was, but somehow I felt like I loved everyone that was at church that Sunday.

My husband and I went to see Sister Pridgen one night, and she wanted us to go with her to Aycock's Church the next day, so we went and Bro. Cobb preached my feelings so much I was made to feel like I wanted to just sit there and listen to him all day. He didn't preach half long enough. I told Sister Pridgen that was the first time I had ever heard him, but if I lived it would not be the last time. I wanted to ask for a home at Upper Black Creek, but I didn't think they would take me. Every time I would go, I felt like I had to tell someone how I felt, but it seemed like I knew they would turn me away, and I felt like it would be more than I could bear. I would go off to myself and cry and beg the good Lord to have mercy on me a poor, lost sinner. I felt like I just could not stand it much longer. Then the 4th Sunday in October, 1944, I was enabled to ask for a home at Upper Black Creek and was received. That was one happy day for me. I felt like my troubles were over,

but sometimes I feel like that precious hope is so little that it is almost gone, and the dark places are all I can see, but thanks be to the Lord, the bright spots do return and that precious hope is revived again.

Brother Fly, I know this is getting to be long, and I must stop, but I just felt like I wanted to tell you this. I hope I have not worried you, and if I know my heart, I have written the truth. I know every good and perfect gift comes from the Lord, and that of myself I can do nothing. I hope you and yours are well. My husband and I are as well as usual.

A little sister saved by grace, if saved at all,

Mrs. Anderson Boyette
Kenly, N. C.

BEAUTIFUL EXPERIENCE

Dear Brother Adams,

I am sending you a letter written by the daughter-in-law of Sister Amanda Forbes which I think is very encouraging to her. She united with the church last year about her sixty-eight birthday and related a beautiful experience. How wonderful it is to have in-laws of another faith to feel that way about Mother's profession. After reading it, I felt it worthy to pass on to others. There is not anything more beautiful to me than human kindness to in-laws such as manifested in the letter and not only in the letter but also in the home. It makes such a pleasant place for one to visit.

This love and affection for in-laws has been very outstanding among our aged members at Autreys Creek and I have been deeply im-

pressed with the attention they receive from them, especially in the providing a way for them to attend their meeting.

We look upon them as being Mothers and Fathers in Israel and may God bless those that are kind to them.

In bonds of love,
R. B. Denson
Rocky Fount, N. C.

Dear Mamma,

It is now ten o'clock and I am thinking of you at this hour because it is an important hour. When Jesus was baptized, you remember, the clouds above opened and the Great voice of God sounded and said "This is my beloved Son in whom I am well pleased." After the dreary and rainy yesterday and a memorable day too, because you were accepted into fellowship of the people you dearly love in your heart at Autreys Creek Church, it seems that the sun has cast a great brightness over our part of the earth and at this hour I'm sure you can hear a still small voice within your soul saying, "This is my beloved daughter in whom I am well pleased." I'm sure Papa is happy to know you took such a noble stand yesterday. I am very happy for you for if anyone is "fit" I am sure you are. We all feel deep in our hearts that we are "Not Fit" to join the church, but we are human and humans are sinful-we all fall short-but if we should all wait until we feel "fit" there would be no children of God, "and peace could not rule in the church. From your experience yesterday and the great welcome with which everyone in

the church gave you - think of the greater welcome that the ones in Heaven are overjoyed for you.

Surely your life is Blessed with the Best and you shall have peace.

We are all happy for you.

Love

Ethel Lynn

EXPERIENCES

Dear Brother Rhodes,

I have put off answering your wonderful letter so long that I have become condemned over it. It seems now that I have got to write a few lines for the satisfaction of my own mind.

Brother Rhodes, it was a time of joy when I received your letter, and words can never tell how much rejoicing I received from it. For a long time when I had the pleasure of being in your company it seemed to bring Mother and Dad so fresh to my mind. Oh they did love you so much.

I think it was the last time you were at Angier that in your sermon you brought these words so plain to me, "Be still and know I'm God." My mother spoke these words to me on her dying bed. Oh! why did I have to wait so long before they meant one thing to me. I feel that the Lord surely started with me while I was very young and yet it took me a long time to be still.

I feel that I was given a hope of eternal glory when I was about eleven years of age; I had a brother that was afflicted with rheumatism. I loved him more than words can express, and he being much older than I would take me with him most of the time. The good

Lord saw fit to take him away, and I feel surely he was a child of God. He came back to me one night, and we had a wonderful conversation. When he was ready to go, I begged him to let me go with him. He said, "Honey, you can't go this time but you will come." He disappeared up into the heavens the most beautiful angel I ever saw. No, I haven't ever forgotten this dream; it has meant so much to me.

Then in a year or so it seems that a terrible thing happened to me. It seems that my whole family had to suffer for my many sins. I was in the seventh grade at school, and as usual we all went on a sight-seeing trip to our capital. We all went to see a show which was very unusual along then, for we didn't have much money. We went to the eleven o'clock show as it was bargain time. I had not been in there but a few minutes when a voice spoke to me and said, "Your home will be burned down when you return." These words seemed to leave my mind, but I felt condemned the rest of the day. Then what to find when I returned but our home demolished in flames and a lot of our belongings. It burned at the same time these words were spoken to me. I know one thing, I have seen several pictures since this time, not because I wanted to, but because I didn't want to hurt my good friends. I couldn't remember a player no longer than I got out of the theater.

I went to Angier Church several times feeling sure I would ask a home with them, then come away with my heart breaking and feeling I would die before another meeting

day. The day I joined I tried my best not to even go to church that afternoon, but I caught myself working hard that I might get my work done before time to go. My two oldest children went with me. I do not know what Elder Gerganus preached about that afternoon or what Brother Adams said, for I felt like I would die before I could offer myself to the church. What a happy time when they received me, but I still can't see why they should want a poor thing like me among them.

It has been a great pleasure to me to sit with these people in heavenly places, for I feel sure they are God's chosen people.

I attended church at Bethel yesterday and today, and Brother Nordan was blessed with the spirit both days.

I didn't mean to make this so lengthy, so remember me in your prayers.

A sister saved by grace if saved at all,

Annie Belle Jones
Coats, North Carolina
February 12, 1950

EXPERIENCE

Elder T. F. Adams

Dear Brother Adams,

I have had a mind to write you so long, but have neglected doing so until I am ashamed of me, whoever I am.

It seems so wonderful to me that there are those who are given to write and express their experiences so clearly, and I hope the day may come that God will give me words to express my inward self.

If I recall it was you I was tell-

ing at a South Hampton meeting last fall about my dream of the Bible being open to the 5th chapter of Deuteronomy when I awoke in the morning. I knew not the commandments as I should, neither knew I in what order they were written. I could only repeat the 5th commandment, but I felt in some manner I have transgressed every one of them. Meditating upon them I feel I am guilty of transgressing the very first one, "Thou shalt have none other gods before me."

In reading the copy of poetry I was inspired to write last year at this time, and you might understand why I am especially attracted to the first commandment. After years of idolatry, dreaming of someone and praying for my own selfishness, it makes me to think of these words:

God moves in a mysterious way.
His wonders to perform
He plants His footsteps on the sea.
He rides upon the storm.

It made me to know how small and trifling I was when I saw the open book in the manner I did, and I feel that God has shown me why it was open to that book and chapter.

It took so many peculiar things to happen and so many pages in my life's book to turn before I could even see a light; although the selfish prayers that were not answered, I was always taught to feel was because I prayed for what was not good for me, or God had not prepared it to be.

Thanks be to God for His way

and not mine. I did not intend to prolong this letter as it is and am inclosing \$2.25 for my subscription for Zions Landmark and a copy of the "Meditation on Joseph."

In humble hope.

Mrs. Marion H. Mulholland
R. F. D. 1
Lambertville, New Jersey

ENJOYS ARTICLES

Dear Mr. Griffith:

I have just finished reading your No. 4 in Landmark, and am anxious to read No. 5. I am not a member of any visible church, though I love the Primitive Baptist people, all of them, and what they stand for, with a love I can't express. I am so far from any church I seldom hear any preaching, and the Landmark is so dear to me I read and keep each one, so I can read again when I feel so lonely, which is often.

Wish I could shake your hand.
Pray for,

S. P. Bozeman
P. O. Box 186
Hertford, N. C.

EXPERIENCE

Dear Brother Adams:

I do feel so little to write my experience to one that I feel is so much better than I, but the Lord appeared to poor me and said, "You must be baptized." That was 1911, and I tried to think it was me, I was about to lose my mind, and he spoke to me and said, "You had better take warning before too late, for I have chosen you out of the world to go with me." On January 13, 1918, he appeared to me in a dream and took me by the

hand and led me in a clear stream of water, and he said, "You must be baptized in the name of the Father, Son, and Holy Ghost." I went on until first Sunday in June, and was baptized by Brother E. F. Pollard, and felt like all my trouble was gone. Oh, the trouble began to roll the third day, and I felt like I had done wrong, but the Lord appeared and said, "My people fear, but He would give me faith". From one who feels so little.

Your sister, I hope,

Mollie Shepard

P. S. This is just some of my experience.

ENJOYS THE LANDMARK

I am renewing my subscription to the Landmark for another year.

I don't want to miss one single issue. I enjoy the good reading that's in it.

May I ask to be remembered when you pray?

Mrs. J. Isham Lee
Route 3, Box 232
Four Oaks, N. C.

LANDMARK A GREAT COMFORT

I am enclosing a check for two dollars (\$2.00) to renew my subscription to the Landmark for another year. It is a great comfort to me to have the Landmark to read for I am getting old and I am not able to get to meetings very often.

Very sincerely yours,

Mrs. Ora S. Lancaster
Air Point, 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, Date City, Fla.

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N. C.

VOL. LXXXIII

NO. 11

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL, 15, 1950

MEDITATIONS ON THE SCRIPTURES

Often some brothers or sisters will express their preference as to which writers in the Holy Scriptures that they like best. Many prefer the Psalms of David; others prefer the writings of Isaiah, Jeremiah, or someone else. The reason why some of the Prophets and Apostles' writings are more palatable to one individual, is because his testimony or the Lord's dealings with him is expressed in a way that makes it best suited to his or her experience. The same is true with preachers, the one who can describe your feeling more minutely is the one that you enjoy best.

For the edification of the saints: or expressing it as the Apostle Paul, "And he gave some Apostles: and some Prophets; and some Evangelist; 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". Eph. 4:11,12. The Lord in his divine providence has so wonderfully placed these gifts in the churches to feed the flock, so that each one will receive his or her portion in due season. In expressing my own views concerning the various writers or gifts, I will say that I am especially fond of Paul's writings because he records so much of my own experience. For instance he said, "Unto me, who am less than the least of all saints, is this grace given", and etc. Eph. 3:8. "This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners: of whom I am chief". I Tim. 1:15. "I am a Pharisee, the son of a Pharisee". Acts 23:6. All of the above expressions are so fitting to my own experience that I can hardly refrain from mentioning them often while speaking in public. It may be that the other Apostles felt all of the above which Paul expressed, but they said little, and some nothing about it. Job made a striking expression when he said, "Behold I am vile". Job 40:4. David touched the hearts of thousands when he wrote the 23rd Psalm.

Paul made another striking expression in regard to his sinful condition when he said, "In me (that is in my flesh) there dwelleth no good thing". Some one may be debating the question in their mind as to how Paul knew this. My answer would be that God revealed it to him, for no person can see the wretchedness of his sinful condition with his natural eyes either by looking into the mirror or by viewing the nakedness of his body. It takes

the same spirit or power to reveal to us that we are the chief of sinners, as it does to reveal his son in us. When this truth is revealed to us, then we can see that all the imperfection is in us and all the perfection is in Jesus. And the only way that we can appear righteous before God is by the imputed righteousness of Jesus, as Paul said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption". I Cor. 1:30.

Humbly submitted,
T. F. Adams

RESOLUTION OF RESPECT

Brother Ashberry Wilson Ambrose was born February 14, 1860, and died February 14, 1950. Making history on earth 90 years. He united with the Primitive Baptist Church at Concord in Washington county the fourth Saturday in July, 1894, and was baptized by Elder J. I. Ambrose and was elected clerk of the church the fourth Saturday in June 1895.

Resolved first that the Church at Concord have lost a faithful member and clerk. We bow in humble submission to God's will. Realizing that his passing away is a great loss to the church. But we feel that it is a happy change for him.

Resolved second that the church extend to the family their deepest sympathy for their great loss.

Resolved third that a copy of these resolutions be placed on our Church record, a copy to the family, and a copy sent to Zion's Land Mark for publication done by the order of conference Saturday before the fourth Sunday in March 1950.

Elder S. Gray Mod.
J. A. Furlough, C. C.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union meeting was appointed to be held with the Church at Mewborn's, Green County, N. C., the fifth Saturday and Sunday in April, 1950. Elder J. C.

Smith of Elm City was chosen to preach the Introductory Sermon and Elder J. B. Roberts as alternate.

Mewborne's Church is situated on the Snow Hill-La Grange highway about eight miles from Snow Hill, one mile from Jason.

J. E. MEWBORN
Union Clerk.

LOWER COUNTRY LINE UNION

The Lower Country Line Union meets:
Time: Saturday before the fifth Sunday in April 1950.

Place: Surl, N. C.
CLYDE SATTERFIELD,
Union Clerk.

SPRING SESSION OF BEAR CREEK ASSOCIATION

The Spring Session of the Bear Creek Primitives Baptist Association if the Lord willing, will convene with the Smith's Grove Church in Stanley County, N. C. Commencing on Friday before the first Sunday in May 1950, and continue for three days.

Smith's Grove Church is located about two miles east of Oakboro, N. C.

Those coming by way of Albemarle will travel Highway No. 27 about ten miles west to Red Cross and turn left four or five miles to Oakboro, and those traveling east on Highway 27 will turn right at Red Cross into Oakboro. Those desiring further information write Elder W. C. Allen, Oakboro, N. C., or the undersigned.

All orderly Baptist and lovers of the truth are cordially invited to attend.

T. A. WILLIAMS,
Association Clerk.

ENJOYS THE LANDMARK

Enclosed you will find two dollars to renew my Landmark.

My husband and I enjoy the Landmark and look forward to receiving it.

Hoping you and all the best of health and good luck who takes part in such a good cause.

Sincerely,
Mrs. George Capps
Clayton, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

MAY 1st., 1950

NO. 12

PSALM 78 Continued

And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased.

He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

Yet they tempted and provoked the most high God, and kept not his testimonies;

But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

When God heard this, he was wroth, and greatly abhorred Israel:

So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

And delivered his strength into captivity, and his glory into the enemy's hand.

He gave his people over also unto the sword; and was wroth with his inheritance.

The fire consumed their young men; and their maidens were not given to marriage.

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

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

ELDER T. F. ADAMSWillow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

PROUD MAN

"The high and lofty one that inhabiteth eternity" after making man out of the dust of the earth placed him in Eden and gave him permission to eat of all the fruits of the garden save that of one tree. But this was not enough. He must listen to the dictates of envy and pride, and thus upon the first occasion, manifested that enmity to the laws of God and love for the devil that has characterized him in all ages of the past. And as man's disobedience in this instance brought a curse and a speedy banishment from the earthly paradise, so his disobedience today calls down the wrath of God. But before God cast this proud creature out into the world to eat of the fruits of the ground in sorrow all the days of his life, he expressly told him of his low origin when he said, "dust thou art and unto dust thou shalt return." And if man had believed and loved the truth of God as he did the ties of the devil this history of his origin and penalty for sin would doubtless have been a death-blow to his pride. But for all we know it had no humiliating effect—certainly not a moralizing one, for we learn that the pair upon being driven from the garden began to replenish the earth with murders. Cain the first born, immediately set up false religion—a religion of pride—thinking to worship God with the

works of his hands instead of in spirit and in truth, and kills his brother because God accepts his brother's worship and rejects his own. And from that day until the present moment the proud, self-righteous, over zealous Cains have been going up and down the earth, persecuting and murdering their brethren in the flesh in order to propagate their false religion. Such a religion is actuated, to a great extent by pride; and there is nothing more dangerous and cruel, when unrestrained, than a religion that is false. In vast ages this false religion has "publicly whipped, drawn by the heels through the streets of cities, racked until every bone in the body was disjoined, beat out the teeth, tortured with melted lead, dug out the eyes, cut off the limbs, condemned to the mines, ground between stones, stoned to death, buried alive, thrown head long from high buildings, beheaded, smothered in burning lime kilns, destroyed with hunger, thirst and cold, thrown to wild beasts, boiled on gridirons, cast into the sea, and crucified in the most horrible manner" those who would not blaspheme Christ and worship false gods.

Such is the record of false religion which clearly manifests that men, when unrestrained by the spirit of God, have a far greater ferocity for each other than has the

animal kingdom. And it seems such a bloody record would tend to humiliate man, but not so. Being puffed up by the devil he is led to view himself as a most wonderful creature, with eternal life in his own hands and so far advanced in "christian science" that even the power and pleasure of Jehovah himself is limited to his willingness and doings, since God--according to this popular religious theory--wants to save every body and is not able, of himself, to save anybody. The most he did when he sent Jesus Christ to the world was to offer a conditional salvation to Adam's race, and whether or not heaven is peopled depends upon man's accepting the offer and complying with terms. Hence God wants to do something he may never be able to perform because of man's possible opposite, for suppose after God had done his part man fails to do his, what becomes of the plan of salvation? It is a failure;--God is disappointed; Christ put to an open shame; he suffered and died in vain; the cross is but mockery; the "house not built with hands" goes unoccupied; the place Christ said, "I go to prepare for you" is never reached by mortal; the mansion in the skies is an empty, desolated mansion, while the Creator is at mercy of the creature! Man therefore is the most powerful being in heaven or hell, and is so represented, not only in words written and spoken, but to make the idea more impressive the skill of the artist is employed in picturing him with Christ holding to one hand pleading, and the devil holding to the other tempting. Neither Christ nor

the devil is able to cope with this wonderful "grass-hopper" without the grass-hopper's consent. The devil with all his subtlety and guile cannot allure him from his position,--Christ with all his pleadings and tears of blood cannot induce him to follow his footsteps. If he chooses he can go with the devil,--if not the devil can never claim him as a citizen of his country. If he desires he can go with Christ,--if not Christ and God all the holy angels cannot turn him from his course!

Such is proud man's religious theory, and while holding such a faith who could censure him for his pride, for surely it contains all the elements of boasting, conceit and self love while it is a complete antidote for humility, self condemnation and Christ exaltation. And more, it is the mud-sill of "The many inventions sought out by man's" religious inventions beside which the ancient tower of Babel in point of pride, claims of its advocates and boldness of construction would be a modest affair.

Note the modern missionary system with its complicated machinery professedly propelled by gold:--could the ancient pharisees have been more boastful than their modern successors? What good things have they not done? What land have they not compassed to procure proselytes? What sea have they not braved to carry the gospel? And what a gospel? If the poor heathens receive it not cheerfully it is shot at them from Gatling guns. Such practical religion, however, is consistent with their progressive views. It is also consistent with the plan ever advocated by the peo-

ple of Rome. God cannot save the heathens because the heathen won't let him, but we will not ask his consent but force a confession, or kill him in the attempt, and thus save his soul.

And is it not pride that keeps nearly all the modern preachers in "the study" or in idleness and unwillingness to lighten the burden on the shoulders of others by laboring for self-support? Surely there is Christly and apostolic example for such a course, for Christ became poor to enrich others and during all his earthly life went about doing good, while Paul who was a preacher did not think it condescending and beneath his dignity to labor with his hands for himself and others. Listen to him,—"Neither did we eat any man's bread for naught, but wrought with labor night and day that we might not be chargeable to any of you." "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me." Instead of this apostolic plan of equal burden-bearing, pride has adopted the one recorded in Tit. 1:10-11, viz. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouth must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." So when we see men preaching for money we may know they are "teaching things which they ought not." But we are told that "while they are paid a salary they do not preach for money." It seems the proper way to test the

truth of this is to stop paying them and see how many stop preaching.

And again, is it not pride that makes these same preachers of so fondly love flattering titles? Even the sacred word "Reverend"--a title applied to God and to him only, if we take the bible as truth,--is eagerly sought by the proud minister and as willingly applied by his proud or thoughtless brethren,--thus using the name of Jehovah to distinguish a sinful piece of clay from other clay. But as the doctrine of the bible is too old and hard and uncompromising for proud man so is the title given to the officers in the apostolic church far too simple, common and undignified for most modern ministers. Be it said to the shame of such ministers that even Thomas Jefferson who was not a minister but a politician, and as such, was, perhaps, the greatest friend and benefactor of humanity of modern times, had so little pride about him that not only would he refuse to apply sacred titles to man but would not even use or recognise "excellency" and "Honorable;" while "Mr." was distasteful to him. But the Lord shall cut off all flattering lips and the tongue that speaketh proud things.

And if we consider man's record from a bible standpoint surely it should make him lament in sackcloth and ashes," for it is written, "There is none good, no not one." "They are all gone out of the way" and "become as an unclean thing." All his righteousness is "as filthy rags." "God is not in all his thoughts." Every imagination of the thoughts of his heart is evil and that continually." "His heart is de-

ceitful, desperate, wrecked above all things." There is no fear of God before their eyes." "Their throat is an open sepulchre." "Their mouth is full of cursing."

Still it is contended that men are not as bad as all this--that this is an age of enlightenment and that the world is getting better. Yet while men preach such pride fostering, pharisaical doctrine penitentiaries and jails never were better patronized and crime is on the increase. True the world is full of "a form of godliness" and there is no end to "winds of doctrine."

But Paul says--and Paul is always truthful--that "they will not endure sound doctrine" and "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 affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady high minded, lovers of pleasure rather than lovers of God; having a form of Godliness, but denying the power thereof." Is not this the signs of the times? If so then according to that much talked of and little read authority--the bible--man is totally depraved and without real hope save in the unconditional and unmerited mercy of God; and instead of the world getting better, it is growing in pride and wickedness. Realizing this how precious to the humble is the promises "blessed is that man that maketh the Lord his trust and respecteth not the proud nor such as turn aside to lies." "For all things work together for

good to them who love God--are the called according to his purpose." But let the proud tremble, for "everyone that is proud in heart is an abomination unto the Lord" and "pride goeth before destruction, and a haughty spirit before a fall."

May we who are "as the small dust in the balance"--nothing and less than nothing and vanity" be kept by the power of God" and ever enabled to say from our hearts salvation is of the Lord" and "he that glorieth let him glory in the Lord."

Selected

Published by request of
Elder J. E. Mewborne

MY EXPERIENCE

I always tried to live an upright and clean life, morally speaking, and felt that I was doing a very good job of it; although I knew I wasn't perfect. Up until the year of 1944, I felt this to be our duty to God in turn (as Job felt) He would save our soul.

I held the above idea that I was succeeding at my task until the early part of 1944, the year I became 43 years old, when suddenly I began to feel like some of the things I was doing were wrong and sinful, that I should quit them and do better. I resolved to myself that I would do better or die. Then it seemed that one trouble after another fell upon me, causing all my plans and resolutions to crumble. After each of these troubles (which are too numerous and long drawn out to explain here) I found myself in a weaker and more confused state than before.

During the summer I was busy

at my work, all alone and seemingly a voice spoke to me saying: "Do you believe there is a God?" Before I realized it I answered by saying, "Of course I do." Then realizing what had taken place, I felt like a fool and looked around to see if anyone was near to have asked such a question or heard what had been said, but not a one was anywhere near. This and things similar passed all along through the summer until I came where I couldn't sleep and couldn't think clear. I couldn't keep my mind on my work and was losing all interest in my work until I came to the place I felt I couldn't do my work right. Even when the day's work was completed, I would wonder if I had done my work properly, if I had forgotten some part of it.

October 10th I called to see my family doctor whom I had the utmost confidence in. I told him of my ailments, sleeplessness, etc., and that I felt like I was going crazy. He laughed and said, "You couldn't do that if you wanted to." After making a thorough examination of me, he said he could not find anything organically wrong with me, but gave me a prescription and said, "Take that and you will be all right, able to sleep and continue to work."

Two days later I had to be carried to the hospital where the same doctor made a complete and thorough examination of me again, and stated he still could find nothing wrong with my physical organs, yet he continued to try to force me to sleep with drugs, but with no avail. This continued for three weeks in that hospital.

On the night of October 20 the fact was made plain (or revealed to me that my body, or being, consisted of, not one, but two distinct and separate parts, one (the flesh) was pulling in one direction, the other (the Spirit) was pulling in exactly the opposite direction, yet this action wasn't causing any physical pain so far as natural feelings were concerned, but it was plain to me there was a warfare on continually between the two.

I could hardly wait until my doctor arrived the next morning so I could tell him of this wonderful discovery, as I felt it would help to clear up my case to him. At this time I was so much concerned of the well being of my own soul (that I felt was about to be lost) until I wasn't even thinking of anyone else, much less the war that was raging across the sea. Finally my doctor came in to see me about 10:00 a. m. and greeted me by asking, "How is the old war horse?" I answered by saying "The war is on, meaning the warfare between the Spirit and the flesh. He said, "Oh yes! I know the war is going on over in Europe." At this remark was the first time I had thought of the Epropean war for some time, but it readily made me see that he didn't understand at all what I was trying to tell him; consequently my hope of being able to show him where my trouble lay was completely destroyed and until this day I don't remember another word I said to the doctor that day.

My wife told me about six months later, that when she arrived at the hospital on the above mentioned morning (October 21st.) the doctor

told her, "You should have been here to hear what your husband said this morning. He told me things about the Bible that I have never heard or known before. He talked for at least 30 minutes, and I just sat and listened." Had it not been for my wife telling me I would have never known about it. It has been and yet is totally blank to me.

I don't remember much about the date of the month from this time on until December 19th, but as I understand, I was carried from this hospital on or about the 1st. of November to another hospital and remained there for two weeks without any noticeable improvement. The doctor there told my wife, "He will never get well, even if he should, he will never be able to do any work, especially the type of work he has been doing. He will never be able to put up another examination."

After all the doctors gave up hopes of helping me, the head doctor at this last hospital advised my wife to send me to the state hospital at Milledgeville, Georgia, stating, "If they cannot help him there, there will be no hope whatever." Our funds were about exhausted and my wife was barely able to be up, due to a serious operation she had undergone about three months previously. It seemed that all her friends had gone to their limits helping her too, so it was all she could do. I was carried to the state hospital on or about the 15th of November.

I remember when (not knowing where they were carrying me) we approached the state hospital I made this statement, "I have faced

everything else so I guess I can face this. I was referring to the fact that I had faced the judgment bar of God and everything wrong I had done before in all my life was brought before me. I call it the mirror of life, for every way I turned there was the mirror reflecting me and my sinful thoughts and deeds as far back as I could see. It was so miserable I could not stand to look at it; consequently I would turn away to avoid seeing it, only to see the same reflection flash up again in my face. Try as I did but I could not get away from it, no wonder the scripture tells us, "Man in his best estate is worse than vanity."

After entering the State Hospital, all my people gone, no one to see that I knew or could place confidence in not even my family doctor whom I had always placed the utmost of confidence in, I was still wishing for him. As it was I could not get anyone or hear from anyone, that I would trust, so I felt my efforts and chance to get out of this the greatest of all troubles I had ever heard of was ended and there was no escape from death, because I was convinced of the most terrible crime that could be and I gave up to die. I couldn't even hope for forgiveness or mercy. I lay there day after day for an indefinite period, expecting every breath to be the last.

Finally one day a soft but positive voice appeared to me and said, "No you will not die, I have a job for you." There was an assurance in this voice so strong until it created a faith within me immediately strong enough until I have never

doubted that voice till this day, and then and there, I promised my God I would try to be submissive to His will and do whatever He put upon me.

On December 19th my sife sent two of my brothers and a brother-in-law to the State Hospital with papers properly executed to carry me home to my good old mother, who was still living at that time and my dear wife met me there. It was a happy meeting; although, I was so weak physically until two had to help me along to walk. I had no confidence whatever in myself and wondered along in this condition for many months.

During this time I had a dream (or vision) one night in which I beheld a beautiful lake of clear and perfectly still peaceful water I was baptised in, so it seemed.

Yet all this time I was at a quandary, wondering if what I had gone through with was an illusion or was it a reality. Did it mean anything or was I just imagining things.

My sister continued to urge me to go to hear Elder J. C. Hewatt at Haynes Creek Church (a Primitive Baptist); I reluctantly agreed by the persuasion of my wife, and we arrived at the church on 3rd Saturday in April, 1945, just as they started singing. That date is still a beautiful memory.

Elder Hewatt was already in the stand when we entered the church, and as far as I know he had never seen me before. He began to preach and tell some of his experiences; they were so near like mine until I felt like he was telling my experience. I thought to myself, "Well I am not the only poor soul that

has been in such a crazy condition. After services he came to us and says, "You all are going home with me." We did and that humble Christian home has never left my memory. I don't think he spoke a word the whole weekend that wasn't food to my hungry soul.

I can't think or write of this occasion without tears of joy coming into my eyes. I loved that man from that hour on until his life here on earth ended February 16, 1948.

I lost all my worldly goods during this series of ups and downs which lasted for 20 months before I finally returned to my original job as Railway Mail Clerk and have worked continuously since June 1st, 1946. I hope that I am thankful to the All Wise, All Powerful, and most merciful God of Heaven.

The hope that I received through above trials I would not trade for a clear title to the entire state of Georgia.

I continued to go to different churches (mostly Primitive Baptist) not satisfied until I offered myself before the good people of East Atlanta Church, whom I feel that I love dearly, on Saturday, August 20th, 1949 and was baptized Sunday, August 21st. by our beloved Elder H. O. Nash.

J. M. Moon
1336 May Ave. S. E.
Atlanta, Georgia

A JOYFUL DAY

Dearest Floyd and Pauline,

I can't tell you how glad I'd be to see you both, instead of trying to write, especially since my patient calls me so often; nevertheless I shall attempt to write a few

lines.

In all my life time never have I experienced such a joyful day as this has been. What I have hoped for, for so long finally came to pass this a. m. I was received into the church here. I know you both know how happy I feel, however I must tell you anyway. I just never have experienced anything like it. I've heard some say that the day they were baptised was the happiest day they had ever experienced, should that be true with me? Well, right now it hardly seems possible, even though I am looking forward to it with joy. It seems almost unbelievable, yet wonderful, for one so vile and unworthy as I feel to be, blessed with a such sweet hope. I do hope that neither of you feel sad that I didn't join Willow Springs. I love the people there and enjoy going to your meetings, and hope to continue to go just as often as if my name was there, but being as far away as I am, I somehow felt that I wanted my name a little closer where I live; although at one time I felt if I ever joined anywhere it would be at Willow Springs. I hoped I might during the fourth weekend in August but somehow I just couldn't. I came home with the most burdened heart, feeling the Lord had gone from me forever, but about a week later I had the sweetest dream though very short. I thought I was in this large building, and the walls began to crack and rock and people were running back and forth screaming; it was an earthquake and these words came to me, "There shall be wailing and gnashing of teeth" and at that time I

fell on my face and praised the Lord, this I must say seem to give me new strength. As I said earlier I have had a great desire to be baptised for quite some time, but felt so unworthy I felt that I should wait until I felt more fit to be called a member of what I feel to be such a wonderful people, but I found the longer I waited the less fit I felt, so I tried in my feeble way to ask the Lord to show me in some way if I should offer to the church. Soon after that I dreamed of seeing a pond of water and in it were two children and a man. When one of the children went under, I thought he was going to drown, so I ran over to pull him out, then I saw he was being baptised. About that time a hand seemed to be pulling me. (Yet no one put their hand on me). I caught hold of a large black post and held with main strength so as not to be pulled in the water. This seemed to make me have more desire than ever to be baptised, fearing that with the desire I had, that I was holding out with all the strength I had. I'm to be baptised the 3rd Sunday night, 7:30.

I can't quit without speaking of the spirit in which John has taken all this; although we don't always agree on the subject. I can't help but feel that one day he may see things as I do, for I honestly believe he was deeply touched this a. m.; he told me he could hardly keep from going up and hugging me, and has told me I don't know the times how glad he was for me, with tears in his eyes, and it is comforting to me to believe that the same God who has caused me

to love this people and desire a home with them can cause him to also. I can't imagine anything on this earth being more heavenly.

To my surprise I did get the December 1st copy of the Landmark. I read, of course, of Elder Cowin's misfortune. I felt so sorry for him, so I mailed him a small check Saturday and hope to send him more later. I never have seen him, but I surely do enjoy his writings.

When you have a mind to pray remember me dear ones,

A heart full of love,
Mrs. J. W. White
Guilford, N. C.

Sunday 1:00 A. M.
On duty

Dear Floyd,

In answer to your letter in regards to publishing my letter of December 4th to you and Pauline in the Landmark, I must say it was a surprise to me. Yet I will admit a happy one that you think that I might write anything that would be of interest to the Landmark readers.

Had I known this when I was writing it I should have added a little more; however I fear it would have made it too drawn out for publication; nevertheless, I can tell you of my first dream of which I feel lead up to where I began in my first letter. At the time I had it (the dream), I desired to tell you and Brother King, but I wasn't with you long enough, and I felt that I had already worried Brother and Sister King enough with my feelings, but I did tell John as soon as I got home that a. m. his eyes filled with tears, but he didn't make

any comment. I also told Sister Neal, (you know she seems almost like a mother to me). I told Nora too, at the Union Meeting here the 5th Sunday in July. She said she felt I'd soon hear more about it.

On Thursday night before the 5th Sunday in July I was on duty with what had been an acutely ill patient, but this being my third week, she was so much better she desired the light out so she could sleep more, telling me to do the same if I could. About midnight there came up an electrical storm. I had been sitting in the window just thinking about how wonderful it was that the Lord had spared this patient (she was such a sweet and grateful person, I dearly loved her). When the lightning began to flash, my first thought was to move from the window, then I thought of what Mother used to tell me when I'd get frightened during a storm, she'd say, "The same God is watching over you now as when it was clear today." So I kept sitting in the window. Well, about 3:00 a. m. I dozed for a few minutes, during this time I dreamed of being in the kitchen at my old home (where I was reared) the room was full of unfamiliar faces; we were having the most awful storm. The wind it seemed would take everything. The door flew open, and I got up to close it, and I saw that large oak between the well and the house go over by the roots. Just as I sat down, the door blew open again, when I closed it this time, the well cement curb and all went over, at this time it seemed Burnell was among the group, and she screamed and said, "The house will be

next." I then stood and feeling as calm as right now, and said in a loud voice so as to be heard above the wind, "I feel that the Lord is near, and if He's for us who can be against us?" At this time I began singing, "Praise God from whom all blessing flow." Pauline began singing too; however, she hadn't been there before. In a few moments the house fell; the boards fell all over me; but they were as light as card board. I didn't get even a scratch. My patient must have moved then, for I awoke and realized that I had only been dozing but a few minutes.

As I said in the beginning this is rather lengthy to write, but it has meant so very much to me; I wanted to tell you. I thought of it so many times during the day at Willow Springs, 4th Sunday in August particularly during the afternoon service. Guess you remember how stormy it was.

I have heard people of other denominations laugh about the dreams of the Primitive Baptist, which is their privilege, of course, if they so desire, but I believe should they ever have one and are caused to feel as I have, they have laughed their last time. All I can say is I desire to have many more.

I sincerely hope to be at Willow Springs next Sunday but can't say right now, as I'm still nursing same patient as when I wrote you last, but I am looking forward to seeing you both at Bush Arbor the 5th Sunday.

Your devoted sister,
Mrs. J. W. White
Guilford, N. C.

The above letters were written by Mrs. Kathleen White, my wife's sister; we enjoyed them so much, and feeling that others would enjoy them, we ask her permission to have them published in Zion's Landmark.

T. F. Adams

EXCERPTS FROM JOHN GILL

Excerpts from the exposition of John 3:16 by the learned Baptist, John Gill, D. D., who is said to be the only man to run arminianism out of the explanation of every verse of the Bible, followed by comments of the undersigned on passages of scripture in support of the doctrine of election.

"For God so loved the world," etc, the Persic version reads MEN; but not every man in the world (for He loved Jacob and hated Esau before they were born-Rom. 9:11-13). The Gentiles particularly, and God's elect among them, are meant; who are called THE WORLD and THE WHOLE WORLD, and THE NATIONS OF THE WORLD as distinct from the Jews: see Rom. xi. 12,15, 1 John ii.2, Luke xii.30, compared with Matt. vi. 32. The Jews had the same distinction we have now, the church and the world, the former they took to themselves, and the latter they gave to all the nations around; hence we often meet with this distinction, 'Israel and the nations of the world.' Now in opposition to the Jewish notion that only the Jews would be saved, our Lord addresses the Jewish Rabbi with whom he was discoursing; and it is if he had said, you Rabbins say that when the Messiah comes, only

the Israelites, the peculiar favorites of God, shall share in the blessings that shall come by, and with him; and that the Gentiles shall reap no advantage by him, being hated of God, and rejected of him: but I tell you, God so loved the Gentiles, as well as the Jews, 'that he gave his only-begotten Son' to and for them, as well as the Jews 'that whosoever believeth in him'; whether Jew or Gentile, 'should not perish, but have everlasting life.'

Now the Scriptures say that all men have not faith, that it is the gift of God, and that it is not of ourselves. So how are we to believe? In Ephesians 1:19, we are taught that we believe "according to the working of his mighty power," and not according to the power of "free-will." God works faith in His people to receive the forgiveness of sin and to lay hold on the righteousness of Christ for their justification. It is not as easy a matter to believe as is represented by many. Coming to Christ is more than going up and giving your hand to the preacher. No doubt many have done so that know nothing of a change of heart, having only a head religion that will not avail them in the terrible day of the Lord. In further support of the fundamental doctrine of election, we read in Acts 13:48 that "as many as were ordained to eternal life believed." Have we any right to say that any other than those ordained to eternal life will believe and be saved? I think not. Again, in John 10:26, we read: "But ye believe not, because ye are not of my sheep, as I said unto you." Can any person give any better rea-

son why men do not believe? Who are the sheep but the elect? And when do people become sheep-when they are saved? No, for in Matt. 15:24 we read that the Saviour said: "I am not sent but unto the lost sheep of the house of Israel." He also says in John 10:15 that "I lay down my life for the sheep." Not a word is said about laying down His life for the goats. It is evident that the atonement is no broader than election. The Saviour did not shed His precious blood in vain with respect to any one for in Isaiah 53:11 we read that "He shall see of the travail of his soul, and shall be satisfied..." Reader, do you think that Christ would be satisfied if even one for whom He suffered and died should be finally lost? And do you think it would be just to punish a person in the lake of fire on account of his sins after Jesus had suffered for them? Where would be the justice in punishing one twice for the same offense? Nither the common law nor the statutes of our land require this, and it is inconceivable that Divine justice would exact double punishment for sin - once at the hand of the sinner and once at the bleeding Surety's hand. Let us not by carnal reasoning detract from the infinite virtue of the blood of the Lamb to blot out the sins of those for whom He died. His redemption is complete and nothing can hinder the application of His shed blood to every one given to him by the Father in the covenant of grace ordered in all things and sure before the foundation of the earth. "All that the Father giveth me shall come to me; and him that cometh

to me I will in no wise cast out" (John 6:37). To come to Christ is to believe on Him. So all the elect without one single exception will believe, therefore their salvation is certain. And we are admonished in the Scriptures to make our calling and election sure. It is wiser to be found doing this instead of denying election because it does not appeal to carnal reason. Election is not to be set aside as though it were a doctrine of men and devils. It is to be accepted as a Divine truth as laid down in Holy Writ without questioning the justice of it. "Nay, but, O man, who are thou that repliest against God?" It is better to be dumb with silence than to charge God, who can do no wrong, with injustice, than to be wise above that which is written.

In conclusion, I want to call particular attention to the Lord's prayer in the 17th Chapter of John (verses 2, 9, 20 and 24.) Read the entire chapter. In verse 9, Jesus says, "I PRAY NOT FOR THE WORLD." Now there are no contradictions in the Scriptures; no single passage can truthfully be said to conflict with or clash with another. The Trinity is always in unity, for the Father, Son, and Holy Spirit are One in essence and purpose. This being the case, the world that Jesus prays not for cannot be the same with the world that God so loved in John 3:16, which the disputers of election often quote, in an effort to disprove this doctrine. It cannot be thought that the Son of God who always did the will of the Father would not pray for those God loved. So it would appear that the non-elect world was meant when Jesus

said, "I pray not for the world." He knew that it was not the will of the Father that these be saved, therefore He did not pray for them. That Jesus does not pray for the world is clear evidence that He did not die for everybody as claimed by the great preponderance of those professing the Christian religion. Many more Scriptures could be adduced in support of the doctrine of election, but these will suffice.

Submitted in defense of the truth.

C. W. Vass

1901 Parker Avenue,
Portsmouth, Va.

KIND WORDS

Enclosed find money order for \$2.00 for which please renew my subscription to Zion's Landmark to January 1951. Sorry I am late but thank you very much for continuing the paper as I enjoy it very much.

R. L. Hunnycutt
109 Pine Street
Wadesboro, N. C.

ENJOYS THE LANDMARK

Enclosed please find two dollars for the Landmark. It is so much company to me that I don't want to miss a single copy. I get so lonely I read until my eyes hurt and then get out and walk and chop to rest myself.

I got to the Association and the Union meeting and enjoyed them so much. I hope I will be able to attend the next Union which is to be held at Memorial Church in this month.

May the Lord bless you to keep the Landmark published.

Mrs. Lewis Sasser
Rt. 2, Fremont, N. C.

Zion's Landmark

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

Editor

ELDER O. J. DENNY

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VOL. LXXXIII

NO. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 1, 1950

WORKS AND GRACE

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 4, 5.

It seems strange to the carnal mind that a person can work and work and find that his works, is the reward not reckoned of grace, but of debt," but this is the experience of all who work with the thought that they can appease the wrath of God and reach Heaven by their works, and they remain in this condition until God reveals to them that their works or (righteousness) are as filthy rags. Then they wake up to the knowledge of the fact that they are in debt, not only in debt, but nothing to pay.

The law demands justice, and the sinner is made to feel and see that he does not possess a single qualification to meet its just de-

mands. It serves as a strait edge to show us how crooked we are. Paul said, "By the law is the knowledge of sin." Joseph had his steward to put his silver cup into Benjamin's sack to show up the guilt of his brother; they were accused of stealing the cup which, of course, they did not, but the evidence was against them, for Joseph's steward found it in Benjamin's sack. Each one of his brothers knew that he did not get the cup, but each one could not prove that the other did not. This cup was used by Joseph to divine, for he said to his brothers, "Not ye not that such a man as I can certainly divine." Now the finding of this cup in Benjamin's sack brought his brothers back to Joseph. This cup it seems to me is a clear type of the law, and inasmuch as the finding of this cup brought his brothers back to him, So it is, the law, says Paul, "Is a school-master to bring us to Christ." The finding of this cup in Benjamin's sack stopped their mouths. Paul said, Now we know that what things soever the law sayeth, it sayeth to them who are under the law; that every mouth may be stopped, and all the world may become guilty before 'God.'" Rom. 3:19. Before this cup was found, his brothers pleaded their innocence by saying, "We are true men"; we brought money the first time to pay for the corn and double money the second time, all of which should be evidence that we did not get the cup. The evidence was too plain; the cup was found in Benjamin's sack. Reader, please do not forget that this cup was used to divine. The finding of this cup by

Joseph's steward made them confess their wickedness. Judah said, "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." Gen. 44-16. God has known all about their wicked acts all the time, but He is now letting them know that He knows about it. With all the money and presents such as balm, honey, spices, myrrh, nuts, and almonds, all of which are the fruits of their own labor, or (works) could not appease the wrath of Joseph. It took the youngest brother (Benjamin) to satisfy Joseph's just condemnation against him. His brothers worked hard to settle the debt or pay off the justice of Joseph's just condemnation against them which will be seen by their taking money the first time and double money the second time, but it is clear to see that all of their money left them still in debt. The text says, "To him that worketh is the reward not reckoned of grace, but of debt."

Now the Apostle presents the experience of a child of God as he is received in the gospel light. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The objectors will say that there is a lot of work to be done in the gospel kingdom, and in order to try to prove their position, they may quote the language of Paul, who said, "But I labored more abundantly than they all." 1 Cor. 15:10, but in the same verse the Apostle modifies this expression by saying, "Yet not I, but the grace of God which was with me."

In this last expression, Paul makes his position clear, which shows that it is grace which does the work, and he himself is the instrument through which the work is done. Again the objectors may endeavor to prove their position by quoting the inspired word of God, which was recorded by the Apostle Paul, who said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation, with fear and trembling." Phil. 2:12. The Apostle Paul leaves nothing here to be guessed at. In the 13th verse he says, further "For it is God which worketh in you both to will and to do of His good pleasure. In this verse the Apostle clearly shows that God works both the will and the do."

Is it not clear to be seen that many things which once appeared to us as admonition and duty are now manifested in our experience as gifts? and we are able to perform them only when they are accompanied by the grace of God. Sometimes I compare myself, or my experience to a cart wheel. When the axle is dry and rough, the wheel will squeak and the turning is hard, but see how different it is when the axle is greased. The wheel runs smoothly. So it is when the soul is oiled with the joy of God's salvation. It runs nimbly in obedience to the will of God. Is not the Apostle's position in regard to God's working in us "Both to will and to do" fully verified by the Prophet, Jeremiah, who said, "O Lord, I know that the way of man is not in himself: It is not in man

that walketh to direct his steps." Jeremiah 10:23. The Psalmist, David, said, "The steps of a good man are ordered by the Lord; and he delighteth in his way." Psalms 37:23.

If the above testimony is sufficient to prove how the work is done, let's investigate and compare our experience with the written word of God and see how the "belief" comes about. We find recorded in John: "Then said they unto Him, what shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God that ye believe on Him whom He hath sent." John 6:28-29. Is this not conclusive evidence that the belief is not based on what the creature is doing, or will do, or what he has ever done? "This is the work of God that ye believe on Him whom He hath sent." Paul brings forward further testimony which he draws from the record of the Old Testament scriptures. In speaking of Abraham, "And He brought him forth abroad, and said, Look now towards Heaven and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be, and he "believed" in the Lord: And He counted it to him for righteousness." Gen. 15:5-6. How wonderful and true are the words of the Prophet, Isaiah, when he said, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isaiah 54:13.

In adding more testimony to what I have already recorded by the Apostles and Prophets, Paul said, "For unto you it is given in

behalf of Christ, not only to "believe" on Him, but also to suffer for His sake." Phil. 2:29.

The children of God, who have seen the depravity of their nature, and realize that their lives are ungodly can express their need in one word, that is, "mercy."

Humbly submitted,
T. F. Adams

ENJOYS THE LANDMARK

Enclose you will find \$2.00 to renew my subscription for the Zions Landmark for one year.

I do enjoy reading the Landmark and rereading them.

Wishing you all the best of luck.

A friend,
Mrs. Arch, J. Whitfield
Route 1, Box 46
Roxboro, N. C.

ENJOYS THE LANDMARK

Enclosed you will find a postal note for two dollars (\$2.00), to renew my subscription to the Zions Landmark for the period of February 15, 1950 to February 15, 1951.

I enjoy reading the landmark as I am not able to attend meetings very much now.

Sincerely yours
C. G. Parsons
Danville, Va.
Route 5, Box 167

CHANGE OF DATE FOR YEARLY MEETING

Please publish in the next issue of Zion's Landmark, that we have changed the time of our yearly meeting from the first Sunday in August to the fourth Sunday in May.

Elder N. S. Davis is our pastor.

Sincerely,
W. T. BRANTLEY,
Nashville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

MAY 15th , 1950

NO. 13

PSALM 78 Continued

Their priests fell by the sword; and their widows made no lamentation.
Then the Lord awaked as one out of sleep, and like a mighty man
that shouteth by reason of wine.

And he smote his enemies in the hinder parts; he put them to a
perpetual reproach.

Morover, he refused the tabernacle of Joseph, and chose not the
tribe of Ephraim;

But chose the tribe of Judah, the mount of Zion, which he loved.

And he built his sanctuary like high palaces, like the earth which
he hath established for ever.

He chose David also his servant, and took him from the sheepfolds:

From following the ewes great with young, he brought him to feed
Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart, and guided
them by the skillfulness of his hands.

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

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ELDER M. L. GILBERT Dade City, Fla.

ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

IF WE KNEW

Author Unknown

Could we but draw back the curtains

That surround each other's lives,
See the naked heart and spirit,

Know what spur the action gives,
Often we would find it better

Purer than we judged we should;
We would love each other better
If we only understood.

Could we judge all deeds by motives

See the good and bad with in,
Often we would love the sinner,

All the while we loath the sin.
Could we know the power working

To o'erthrow integrity,
We would judge each other's errors

With more patient charity.

Ah! we judge each other harshly,
Knowing not life's hidden force

Knowing not the fount of action
Is less turbid at its source.

Seeing not amid the evil

All the golden grains of good;
Oh! we'd love each other better.
If we only understood.

“MEDITATION NUMBER SIX— ARE YOU READY TO MEET CHRIST

Matt. 3:1-2. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. What work did

John have to do? Luke 1: 17. Make ready a people prepared for the Lord. Not to prepare but make ready a people already prepared by the God of heaven. We preachers and teachers have plenty to do if we will only do that which the God of heaven has had us set apart to do and let God tend to that which he wills to do, we cannot help him do his work, he only can do it. Acts. 1: 10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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. Matt. 24: 36 and 44. But of that day and hour (That is his second coming) knoweth no man, no, not the angels of heaven, but my father only. Therefore be ye also “READY”: for in such hour as ye think not the Son of man cometh. Let us not be like the 5-foolish virgins. Matt. 25:1-12 and have him say to us, I know you not. Turn back to “MEDITATION NUMBER TWO — THIRTY FIVE ROAD MARKERS (Candles-lights-scripture) to the “strait gate and narrow way” Matt. 7: 14.

Let us now read Matt. 5: 16. Here are nine blessed characters, the salt of the earth and the light of the world but do not hide that light

or cover it with a bushel measure, do not fail to apply that salt. Rejoice, and be exceedingly glad: for great is your reward in heaven. At this moment in silent meditation or in an audible tone let us thank God for our blessings, asking him to bless us, ask him to bless all to whom it is our duty to pray, pray for me, a sinner saved by grace if saved at all - the writer, ask him to open up these scriptures to us, ask him for forgiveness for our sins. Amen. Matt. 16: 24. If any man will come after me, let him deny himself, take up his cross, and follow me.

David said, Psalms 5:7. 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. Did you go to church on Sunday December 25, 1949, if not, then you will not have the opportunity again to attend services on this day that we observe as the birthday of Christ (However, personally, I believe my Lord and Saviour was born in the Spring, March or April about lambing time of the sheep. Luke 2:8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. They only watched their flock by night during lambing time). Did you attend church Sunday, January 1st 1950, if not you will not again have the opportunity to attend church services on Sunday the first day of the year for seven years. If you failed in these two services, then in silent meditation - prayer, say Lord, you loved me, you died on the cross for my sins, that I might forever be with you in heaven eternal but I

did not think enough of you to attend these two services, my light, my candle was hid under a bushel measure, my light, my talent, you gave me when you gave me my new birth, was neatly wrapped and buried that day, forgive me O, Lord I pray. One sisters in Hope, lived in Washington state, with a church of our faith and order just around the corner, she seldom went to church, what a glorious opportunity and privilege she had; she moved to Alaska, there she had no church of our faith and order, she became so hungry for scriptural food, with the thermometer around 50 degrees below zero, in winter, with a church not of our faith and order a mile from her home, she walked and went to church, missing only two Sundays in 12-months, this was quite a severe punishment for her not attending her church when she had the church just around the corner. Hebrew 12:6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Will you be at church next Sunday? If not why not? If our pastor were to miss as many appointments as we do, there would be no church. If we were to miss as many days from our work as we do from our church, we would be fired - have no job-work.

My Dear Brother or Sister in hope, who age, sickness, affliction, conveyance, or other conditions beyond your control prevent you from attending church, read your Bible, study his word, keep his commandments, pray without ceasing and the Lord-God will give you grace sufficient for thee. 2nd Corinthian 12-9-10. And he said unto me, My

grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. To you, the young children of God, we older ones warn as per Ezekiel 3:17-19, go to church while you are young and can. Ecclesiastes 12:1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; (read on through the sixth verse, we cannot stop here. Romans 12:1. 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. Remember brother or sister, both old and young, Romans 6:23. For the wages (The pay off - the salary we draw) of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. God being the same yesterday, today and forever; read Deut. 28:1-14 and see what the wages (the pay off) is for obedience and then read verses 15-68 and see again the wages (the pay) of sin (disobedience) is death. Let us not forget that in our sin and disobedience that it may be one or more of our best beloved ones that have to suffer, while we look on and suffer the agonies of death, being forced to live and watch this most beloved one suffer, which is more punishment to us than if it was we ourselves. Can we give any evidence for this statement? Take a look at David, Acts. 13:22 (God said) I have found David the son of Jesse, a man after mine own

heart, which shall fulfill all my will. (Indeed complementary). Read Psalms 89: 20-37. Read 2nd Samuel 11th chapter and 12th chapter through 24th verse, David sinned, even though God never said this much about any other man, God did not, would not spare the baby, the baby died; This was more punishment to David than anything else could have been.

Father and Mother, as I write this on January 2, 1950, it is cold and raining; if you were to pass my home at this time and see my daughter, her husband and two children, my son, his wife and daughter, standing out in the cold rain and hungry, and I failed to invite them in to share the warm room and nourishing food, you would say that I was a hard hearted father. Nine out of ten, of us Primitive Baptist parents are guilty of this same thing in respect to our children as to inviting them into our church, inviting them to join our church; when we see that they have spiritual life, it is our duty to invite them in to share the good eats and warmth and it is our duty to keep the fire going and the lights burning. Deut. 6:4-9 Hear, O Israel: the Lord our God is one Lord: And these words, which I command thee this day, shall be in thine heart: We shall teach them to our children as we sit with, as we walk with them, as we lie down, as we sit up, bind them for a sign on our hands, shall be frontlets between our eyes, on the posts of our house and on the gates. You say that is the Old Testament. How about this-- Ephesians 6:4. Bring them (Your children) up in the nurture and ad-

monition (Feed and teach) of the Lord. Other than Christ or together with Christ, you and I have nothing to live for but our children; we have money to buy automobiles, cows, hogs; money to pay for their schooling, we are interested in the company they keep but when we come to the Spiritual side of their life, we say that God will tend to that part. Only God can give them the new birth, only God can give them spiritual life but without care and training thereafter, they can go to ruin, the penitentiary, the electric chair. But thank God they cannot lose, sell or destroy their heavenly eternal heritage. They will quote this - Jer. 31: 31-34 Heb. 8: 10-12. The new covenant - Saying we shall not teach our neighbor-brother saying know the Lord. Right we cannot give life but when life is given, we must teach them in order for them to become a Christian.

No place to stop, if you want the next meditation send me a postal card. Elder John W. Griffith, 1803 Beechwood Avenue, Nashville 4, Tennessee.

**COPIED FROM HASSELL'S
CHURCH HISTORY, CHAPTER 25
PAGE 846**

The argument in favor of the observance of feet - washing, either regularly or irregularly in church meeting, is about as follows, viz.: In the thirteenth chapter of John it is recorded that the Savior, in rising from supper, took a towel and girded Himself, poured water into a basin, washed the feet of His disciples and wiped them with the towel, and then said to them,

"Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Here is a command, it is urged, binding on the disciples and on all who should believe in the Lord Jesus Christ till the end of time. That it should be literally observed, too, as it was literally instituted. That its literal import cannot be dispensed with or construed away as being only figurative, no more than can Baptism and the Supper be dispensed with literally or be construed as merely figurative. And some on this side of the question also urge that, as the washing immediately followed the Supper, so it should now be attended to immediately after communion, either quarterly or annually. While some recognize it as a duty only, others hold it as an ordinance inseparably connected with the Supper, and that it should be held just as sacred.

Those on the other side of the question hold that the washing of the disciples' feet by the Savior was intended to be restricted to them, or at farthest to the Jewish Christians in the East. They hold that it was a custom of long standing among the Jews to wash their own feet, or have some one else to do it for them when weary and resting in the day time, or before retiring at night. They either went barefooted

or wore sandals in traveling, as a general thing, so that their feet were soiled and required washing. These argue that something beyond the literal washing was intended, because the Savior said to Peter on the occasion, "What I do thou knowest not now; but thou shalt know hereafter." They also instance the entire absence of anything of the kind in the Acts of Apostles; and say that the allusion to it in First Timothy v. 10 clearly shows that the washing was of a domestic nature, and not in a church capacity: "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." These, it is urged, are private and household duties and virtues, and do not refer to the ordinances or public proceedings in the church of Christ. They regard the act of washing the disciples' feet as entirely figurative of that love, humility, burden-bearing and stooping to the necessities of each other, which should characterize the chosen people of God throughout the world until time should be no more.

A great deal more has been said on both sides of this question than is here noticed, but what is here repeated, it is thought, will suffice.

The (senior) author of this work has always, since his connection with the Baptists, supposed this to be an open question among them, and has had the like feelings of regard and fellowship for those who did and those who did not literally observe the practice of feet-washing. He has a number of times,

since his church-membership (a period of more than fifty years), united with brethren in feet-washing, and has had some pleasant seasons on these occasions. He never made a move in that direction himself for a public feet-washing, but always sanctioned it when made by others, feeling at all times willing to wash a brother's feet, either in the meeting-house or in a private house, either by day or by night. He has united with brethren in this rite at a private house by night, where the brethren occupied one room and the sisters another. He has engaged in it, with the members of his own church and others, when occasionally they have agreed to enter into it; and he has united in the literal observance with some who adhere to the custom annually.

The discussion on the subject of feet-washing on both sides has been characterized by a true Christian spirit, worthy of great commendation; and has had the appearance of washing each other's feet all the time, while the question was mooted in the Baptist periodicals. Such will likely be the condition of things even to the end.

It would be a sad day for the church, were the observance or non-observance of this rite ever to be set up as a bar to fellowship. So far from this to the present time, it has been customary with the churches in the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions.

THE WOMAN OF SAMARIA

Dear Brother Adams, Readers of Landmark, and Household of Faith:

It is with fear and trembling that I offer to write unto you hoping it is of the Lord directed of His spirit. The woman of Samaria coming to Jacob's well to draw water seems to be somewhat on my mind. We find that as Jesus left Judea and departed again into Galilee, He must need go through Samaria while the disciples were gone into the city to buy meat. Jesus being weary with His journey sat on Jacob's well. His being weary with the journey and His manner of travel, which is walking, set forth strongly Jesus being in humanity. When Jesus asked the woman of Samaria, who came to drink water, the Samaritan wondered why Jesus being a Jew would ask drink of her because the Jews had no dealings with the Samaritans.

Now it must needs be that all of God's children come to Jacob's well and as the introduction of these children to their elder brother, the only Begotten of the Father gets underway there is a knowledge that we are strangers, aliens, and foreigners. While still trusting to the law before becoming acquainted with Jesus, we do not know of the water that He giveth that brings life; therefore, we do not ask of Him. In this case as we come to know Him, He tells us that He is able to give water after which you drink you will not thirst any more, neither come hither to draw, but it shall be a well of water sprang up in Him into everlasting life. Oh! Then she could see Him as being far her superior even the supreme.

Though He being walking from place to place, being weary of His journey, and sitting thus on the well, the disciples returning wondered that He did not eat of the meat they brought from the city, this proving Him to be in humanity; yet she said, "Sir, give me to drink that I thirst not, neither come hither to draw". So while He is Jesus in humanity, He is also God in Spirit. So as Jesus has borne our sins in His body, we are brought before Him justly condemned.

He says, "Go call thy husband and come hither". She then, having no protection from her sins, no one to love her, no one to confide in or who could confide in her, as she felt at that time, says "I have no husband". In that she was right. She had had five husbands, "and he whom thou now hast is not thy husband". She had trusted to her good works; she was now under the law of condemnation, none of which is the Husband of the Bride, the Lamb's wife. In this conversation the woman said unto Him, "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things. Jesus saith unto her, 'I that speak unto thee am He' ". So here she was fully introduced to this one anointed of God to come in a body of humanity and through love and mercy suffer instead of His bride, pay the penalty for her sins, fulfill the law to every jot and tittle, do all the Father gave Him to do, be delivered into the hands of wicked men, hanged upon the tree of the cross, the nails pierced His hands and feet, the spears pierced His side, the blood and the water ran down, and He

gave up the ghost, bringing salvation complete to everyone of the chosen, elect family of God.

In His life, His death, His burial, His resurrection, His stay on earth, appearing to some of the disciples, His ascension back into Heaven to be glorified with Him with the glory He had with Him. In this He has not only suffered, bore the sins of the church, but He has justified her and imputed His righteousness unto her. He is able and will present her as a spotless bride to His Father, and thanks be unto His holy name, though she being in nature as the woman taken in adultery in the very act, and was brought before Jesus. and He was told that Moses in the law said, "Stone her, What sayest thou?" He stooped down, left portals of glory with the Father, came as a sinbearer, stooping down as it were from Heaven to earth a little lower than the angels.

He wrote with His finger on the ground; in the first case He talked to the woman introducing himself to her in a vocal conversation. In this case He makes himself known through writing. He came in direct contact with the humanity on earth, though she being guilty and justly condemned under the law and there being none without sin to condemn or cast a stone at her. When all had disappeared, He stooped and wrote the second time and rose and inquired, "Doth no man condemn thee". She said, "No man". He was conceived by the virgin Mary, born in Nazareth, came in contact with His disciples, cleansed the lepers, gave sight to the blind, raised the dead, crucified and slain, and was buried. From His conception to His

burial to me is the first stooping down and writing.

His resurrection, appearing to whom He did and revealing himself unto them, telling them to go into all the world and preach the gospel to every creature, His ascension back into Heaven, completes His full salvation, justification, and glorification for this woman. Surely there is no condemnation to her because she is cleansed, set free, and justified through Him, who has imputed His righteousness unto her.

Desiring an interest in the prayers of the saints and much love for the household of faith.

Your brother in hope,
L. A. Johnson

YE MUST BE BORNED AGAIN

Dear Readers of Zion's Landmark:

Greetings: The Bible says that to know God is life eternal and to believe is to be saved. Again it says that by the wisdom of this world man knows not God, and Christ said that no man could say he was the Christ, but by the Holy Ghost, and on that foundation He would build His church, for we must be borned of the Holy Spirit, taught in His school of grace, see ourselves justly condemned sinners before God, and know that He alone can save. None of us would go down to the Red Sea of ourselves, but we like the children of Israel are led there. When they saw the Red Sea in front of them, a wall on either side, and knew the Egyptians were persuing them from behind, they could see no way of escape, then they said it had been better if they had stayed in Egypt than that they should perish there. Moses told them to stand

still and see the salvation of God, and stretched forth his rod as God had commanded him, and they all passed through to the other side; hence they saw those Egyptians that they had seen that day no more because they were all drowned in the depths of the Red Sea.

Is it not so with us, when Jesus Christ speaks peace to our souls and have felt His pardoning love shed abroad in our souls? Those sins will come against us no more because they were atoned for in the sacrifice of Jesus Christ when He shed His precious blood on the cross of Calvary. He, who knew no sin, was made sin for us that we should be made the righteousness of God in Him, and we, who have been taught of the Lord, give Him all honor and praise for our sweet hope in His salvation. We are made to desire to live nearer unto Him, but we, like Paul, find ourselves doing the things that we would not. He also said, "Now then it is no more I that do it, but sin that dwelleth in me". Rom. 7:17. There are two dwelling in the same body, and one is enmity to the other. We are admonished to keep our bodies under subjection, and if we stray from God, He chastens us with the rod, and we learn obedience by the things we suffer. It is all by the grace of God and to Him alone, and may He ever guide and lead us unto that eternal home where we can ever be with Him and sing His praises throughout eternity.

I desire the prayers of all of God's children because I am a poor, helpless sinner saved by grace.

May God's richest blessings abide with you all.

A sister in hope,
Mrs. M. J. Dail
2107 Fay Street
Durham, N. C.

IN LINE WITH OUR FATHERS

Some one sent in a subscription for Zion's Landmark for my name below, and I have been reading it for 4 or 5 years since, and all the Editors and writers are still in line with our fathers. I am sending a check for 2 years subscription for the paper.

Very respectfully yours,
Elder Benjamin E. Cabbage
Wyoming, Del.

CORRECTION

I noticed in my article, which appeared in March 15th issue of Zion's Landmark and in the 17th line from the top of page 131, my copy reads, Man by wisdom cannot find it. They have put on the letter Y, which makes it read many cannot find it; this gives me a thought, many, as though some may be able to find it by wisdom, and this I cannot entertain for a minute, for all have sinned and come short of the glory of God. If one could get it by wisdom, here grace would fail, for some could be saved by wisdom. See what Y does, while I know that the great majority of readers will not notice it. There are some that will.

George L. Weaver
1902 1-2 Marcum Terrace
Huntington, West Virginia

Zion's Landmark

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

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VOL. LXXXIII

NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

MAY 15, 1950

"YE MUST BE BORN AGAIN"

"And he said, "Blessed be the Lord God of my master, Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." Gen. 24:27.

The above words were spoken by Abraham's eldest servant, who ruled over all that he had. In order to get a clear picture or reason for the above expression, it will be well for the reader to read all of the 24th chapter of Genesis. Before this time it will be observed by reading the first verse of the 18th chapter of Genesis; ("Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee"). At the command of God, Abram took Sarah, his wife, Lot, his brother's son, and all of his possession and left Haran and came into the land of Canaan. At

the time Abram left Haran, he was seventy five years old, but after making this long journey and enduring many hardships, he suffered the loss of his wife, now it is said that, "Abraham was old and well stricken in age, and the Lord had blessed Abraham in all things." Gen. 24:1. It now appears that Abraham is very much concerned about getting a wife for his son, Isaac, who was the only son that was born by Sarah, and it is recorded that she was ninety years old when he was born, and Abraham was an hundred years old. I mention this to show that his birth was contrary to all the laws of nature, which to my mind is a type of all the redeemed family or spiritual born children of God, this being contrary to all human reasoning and understanding of the carnal mind, which will be observed by the words of Nicodemus when the Savior said to him, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." Nicodemus saith unto Him, "How can a man be born when he is old"? Can he enter the second time into his mother's womb, and be born"? Jesus answered, "Verily, verily, I say unto thee, 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. Marvel not that I said unto thee, Ye must be born again". John 3:3-7. Paul, in speaking of this, said, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who

was of the bondwoman, was born after the flesh: but he of the free-woman was by promise" Gal. 4:22-23. Agar was the mother of Ishmael, who was born after the flesh, and Sarah was the mother of Isaac, who was born after the spirit, or as Paul said, "But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Gal. 4:29.

Now Abraham had his eldest servant to put his hand under his thigh and swear by the Lord, the God of Heaven, that he would not take a wife unto his son of the daughters of the Canaanites where he dwelled, but that he should go to his (Abraham's) country (that is where he came from) and take a wife for his son, Isaac. So it is recorded that Abraham's servant took ten camels of his master and went to Mes-o-po-ta-mi-a, unto the city of Nahor. Now the great anxiety which is revolving in the mind of this eldest servant is this, "how shall I know which one I shall take back to Abraham, my master, for his son a wife?" He seems to be troubled and distressed about this matter, but Abraham assures him that God shall send his angel before him to direct his way. At this point, there seems to be a spirit of prayer in his heart", and he said, "O Lord, God of my master, Abraham, I pray thee, send me good speed this day, and shew kindness unto my master, Abraham." Gen. 24:12. He earnestly desires of God that while he stands there by the well of water, and the daughters of men come out to draw water that it come to pass

that the damsel to whom "I shall say, 'Let down thy pitcher, I pray thee that I may drink,'" and she shall say, 'Drink, and I will give thy camels drink, also': let the same be she that thou hast appointed for my servant, Isaac: and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking that behold, Rebekah came out, who was born of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." Now it will be observed that Rebekah did as he had desired. "She let down her pitcher upon her hand and gave him drink. and when she had done giving him drink, She said, 'I will draw water for thy camels also until they have done drinking,' all of which she did. This is good evidence to this servant that God is directing his way, as Abraham had previously told him that God would "send his angel before thee." Notwithstanding the fact that his prayer has been answered; he is very cautious and makes further inquiry by asking her, "Whose daughter art thou"? She proceeds to tell him that she is the daughter of Bethuel, the son of Milcah, which she bore unto Nahor. All of her answers to his question are corroborative testimony to the fact that Rebekah is near kindred to Abraham, even after she has answered all of his questions so satisfactorily; He seemed burdened to know one thing more, which he proceeds to ask, "Tell me I pray thee: is there room in thy father's house for us to lodge in"? Gen. 24:23. "She said moreover unto him, "we have

both straw and provender enough, and room to lodge in." Gen. 24:25. Rebekah's answer to him is now conclusive evidence to him that she is the one that he is to take back to Abraham for his son, Isaac's wife. See how favorable the action of this eldest servant conforms to the action of the apostles, as they were taught by our Heavenly Master. "And into whatsoever city or town, ye shall enter, enquire who in it is worthy: and there abide till ye go thence." Matt. 10:11.

When I began this article, the uppermost thought in my mind was the words of this eldest servant. "I being in the way the Lord led me to the house of my master's brethren." How could this servant fail to reach the city of Nahor and fail to find Rebekah? since he was in the way, and God's angel was before him. David, in speaking of the travels of the children of Israel, said, "And He led them forth by the right way, that they might go to a city of habitation." Psalms 107:7. Again David said in the 23rd Psalm, "He leadeth me in the paths of righteousness for his name's sake." Another striking experience is recorded by Solomon. "He brought me to the banqueting house, and His banner over me was love." Cant. 2:4.

A child of God cannot possibly fail to reach the house of his master's brethren when the spirit is leading, and this leading by the spirit of God is evidence that they are the children of God, for Paul said, "For as many as are led by the spirit of God, they are the sons of God" Rom. 8:14. In support of

the above testimony we find that the words of the Savior is fully in accord with His teaching to His apostles and prophets. "And when He putteth forth his own sheep, He goeth before them, and the sheep follow Him: for they know His voice." John 10:4. Abraham said to His servant, "He shall send His angel before thee."

May I quote the words again, "I being in the way the Lord led me to the house of my Master's brethren." Jesus said, "I am the way, the truth, and the life." John 14:6.

In bringing my writing to a close may I say that all that are in the way (Jesus) cannot possibly fail to reach the house of his Master's brethren, but says one, The road is long and the gate is strait, and the way is narrow, and my journey is attended with so many doubts and fears. No doubt but what the slow moving creatures that entered Noah's ark would have said the same thing if they had any knowledge along this line, but remember that the door of this ark remained open, not only for the fast flying eagle or the swift footed deer, who could come skipping over the mountain and make a speedy entrance in to the ark, but it remained open long enough for the slow moving animals. Even the little slow crawling snail entered before the door was closed.

Humbly submitted,
T. F. Adams

SISTER NELLIE TICE ROEBUCK

In memory of Sister Nellie Tice Roebuck who was born September 2nd, 1870 in Griffin Township. The daughter of Sister Sallie Davis Tice, she was married in 1884 to Fred J. Roebuck, son of George R. Roebuck who died several

years before she died. They spent their entire life in the home where they were married in Poplar Point Township near Spring Green Church. To them were born eleven children, four boys and seven girls. The boys are Claude L. of Raleigh, N. C., Dr. Charles B. of Colerain, N. C.; Jason of New Castle, Penn.; D. A. of St. Paul, N. C. Three girls, Della, Ella and Nellie are dead — living are Mrs. W. E. Grimes, Stokes, N. C.; Mrs. Harold Bridges, Nash, D. C.; Mrs. Stewart Sprogue, New Bern, N. C.; Mrs. Beatrice Hopkins, Raleigh, N. C.

Brother and Sister Roebuck were very useful and fine people. They were ever ready to help in time of need. I never saw anyone more faithful than they were in sickness, even with a large family, they found time to help others.

They joined Spring Green Church Aug. 1920 and was baptized by Elder B. S. Cowin, our pastor. They were faithful to the church and were always happy to have the Brethern and Sisters visit in their home. They entertained large crowds at meeting times and it was a very pleasant home to visit. Sister Roebuck was very young when she was married so her large family grew up with her. She tried so hard to see that her children were happy. She lived for them.

She was in bed two and one-half years before her death but seemed to be happy. All she wanted to talk of was the Church and its welfare. So often she would say, "Nora, I've wanted so much to see you and hear you talk about the meetings." I loved her and Brother Roebuck. It was a joy to be there with them and talk about the goodness and mercy of our God. The last three months of her life, she spent in the home of her oldest daughter, Mrs. N. E. Grimes near Stokes, N. C. They took good care of her and she seemed to be satisfied there. When the change came she was taken to Tayloe Hospital in Washington, where she died six days later on Jan. 6, 1950. Her funeral was held in Spring Green Church, Mon. Jan. 9, 1950 with Elders W. E. Grimes, her pastor and son-in-law, and Elder A. B. Denson of Rocky Mount. She was buried in the church cemetery amidst a large crowd of relatives and friends. The floral offerings was large and beautiful which is evidence of her many friends. No night was ever so dark that sunshine couldn't make light. No heart was ever so sad that the good Lord couldn't make glad.

Sister Roebuck was strong in the faith of our Lord and was much loved, having a pleasant and sweet appearance to all. We feel her passing will be deeply felt. We trust the Lord will comfort the chil-

dren and be their guide. They loved her but the Dear Lord loved her best. He is our all in earth and in Heaven, a present help in time of need.

Done by order of conference Sat. before the fourth Sunday, Jan. 1950.

Elder W. E. Grimes, Mod.
W. A. Ross, Clerk
Nora D. Grimes, Committee

RESOLUTION OF RESPECT

ELDER B. S. COWIN

Elder Cowin was born September 25, 1870 making his stay on earth 79 years. He was married to Miss Dicey Rogers who passed away in 1949 one year prior to his death.

He united with the church at Bear Grass in 1903 and was licensed to preach in 1903.

Surviving him are four children, Mrs. Minga Rogers, Clayton and Zack, thirteen grandchildren and three great grandchildren.

Served our church at Robersonville from 1913 until 1946 when declining health forced him to retire.

The angel of death visited the home on March 8th, 1950 and lifted his spirit unto God who gave it.

Bearing his sufferings with patience and christian fortitude proved his unwavering faith in Jesus which was the theme of all his sermons. He was a person possessed of great sincerity and frankness and was endowed with unusual wisdom from on high and was always blest to feed and teach his flock.

With all his knowledge both naturally and spiritually felt to be a "worm and no man" as David the Psalmist did. "Amazing grace" was his favorite hymn. It was the wonderful grace of God that gave him the Holy manna to administer to his redeemed to cheer their drooping spirits in time of need.

Be it resolved we the church, at Robersonville have lost a most loving, faithful pastor and we want to bow in humble submission to God and thank him for his service for 33 years.

We believe our great loss is his eternal gain where his faith is ripened into fruition where God is the light of the city and he can see him "face to face."

Be it resolved that God's richest blessings may rest upon the family that they be blest with reconciling grace.

Be it resolved that a copy be sent to the family and one to Zion's Landmark and one be recorded on our church book.

Done by order of conference Saturday before first Sunday in April 1950.

Elder E. C. Stephenson
Moderator
Sue Moore and Vadar
Manning Committee.

**IN MEMORY OF
NANCY MANGUM HILL**

Sister Nancy Hill was born in Durham County, July 2, 1893. She died May 10, 1948. She lived 54 years, 10 months, and 8 days. She was buried in Woodlawn Memorial Park, May 12, 1948.

She was married twice; first to Brother George Willson of Durham and later after his departure, she was married to Brother A. J. Hill of Rougemont. She left surviving her seven children, her husband, A. J. Hill, eleven step-children, and twenty - five grandchildren.

She was first united to the old Baptist Church at Durham and later moved her membership to Rougemont.

She contended for the doctrine of election and Predestination of all things and sometimes felt her affliction was a blessing, as she had time to read and meditate on the goodness and mercy of God. We feel that she fought the same battle and suffered the same conflict and rejoiced together with the joy that none but God can give. She is loved and missed by her many friends.

She was sick a long time and suffered much but she bore her afflictions with as much patience as any one I ever saw. She often said if it took the sufferings she was going through with to keep her at the brethren and sister's feet, she was willing to endure it. She was made perfectly reconciled to her sufferings and was willing to leave this world, and we all feel satisfied that she is now resting in the paradise of God's love, where sickness and sorrow, pain or death are felt and feared no more.

Written by J. Isaac Hill

RESOLUTION OF RESPECT

The Lord has called our beloved Brother and pastor, Elder B. S. Cowin, to his eternal home to be with the Lord.

He was born in Martin County on September 25, 1870, died March 8, 1950. Making his stay on earth almost four score years. His life was one of usefulness. When a young man he taught school and farmed. He married Dicey Rogers the daughter of the late Elder Levi Rogers. To this union several children were born, of which survived two sons and two daughters.

He united with the church at Bear Grass the third Saturday in November 1903. Feeling the gift of the ministry, he soon began to speak in public. He was liberated by the church the third Saturday in October 1906, and was ordained to the full work of the ministry in August 1910.

The church made him associate pastor with Elder John Rogerson. After the death of Elder Rogerson, he remained

as pastor until death. He also pastored three other churches regularly. His services were in demand, as he was a very able gift to the church with tongue and pen and spent his days serving his people there by serving his Lord. He served as clerk of the Kehukee Association nearly forty years.

He preached his last sermon in the pulpit at Skewarkey on Friday before the fifth Sunday in June 1947. He suffered a stroke a few days later and was never able to fill appointments but was able to write and speak words of comfort to those that visited him.

His affliction grew worse in his last months, but he never complained but bore it with patience. All was done for him that could be done by loving hands and skilled physicians. His wife departed this life April 6, 1949 and he said that he was so lonesome.

We feel that a true servant of the Lord and a great man in Israel is fallen. The family together with the Brethren mourn our loss, but we believe our loss his his gain.

He baptized the writer and assisted in the ordination to full work of the ministry. Was a father in Israel to me. We will miss his service and advice. Yet, his memory will live on.

Done by order of Conference Saturday before the third Sunday in March 1950.

A. V. Ayers, Moderator
E. C. Harrison, Clerk
A. B. Ayers, Committee

OBITUARY

Sister Alice Raynor Lanier, was born in Onslow County, N. C. on January 18, 1875, the daughter of the late J. A. and Susan Raynor. She was educated in the schools of Onslow County and lived there until 1920, when she, with her family, moved to Durham, N. C. and made that her home as long as she lived. Her husband, Spicer Lanier, Jr., departed this life in 1910.

Sister Lanier joined the Primitive Baptist Church at South West in Onslow County May 5, 1917 and was baptized by the pastor, Elder E. F. Pollard, where her membership remained as long as she lived. She was faithful to attend her church meetings when not providentially hindered, even though she lived the latter part of her life many miles away. Her's was a firm belief in the Doctrine of Salvation by the Grace of God, and she much enjoyed attending meetings wherever and whenever she could and enjoy the crumbs that fell from the master's table, rejoicing in the Gospel promises of her Savior.

Sisten Lanier was loved and respected by all who were fortunate enough to

know her and especially was she loved by her dear brethren and sisters and was blessed to enjoy conversing with them on many occasions, she was a model wife, a kind and loving mother and truly a good neighbor, all of which is abundant proof that she was taught of the Lord.

She was taken with a fatal disease and suffered much but with great patience until the Lord saw fit to remove her from time to himself. She passed away on January 27, 1950, making her stay on earth almost 75 years. Her body was taken to Hall Wynne funeral home in Durham where Elders N. D. Teasley and F. W. Rhodes held service, she was then brought to her home church, South West, where another service was held in the house by Elders W. A. Walton, N. D. Teasley, F. W. Rhodes and E. F. Pollard. The church was filled with her many friends and relatives to pay their last tribute of respect and love to her, she was laid to rest in the church cemetery by the side of her husband and mother to await the resurrection morning, where she, together with all the redeemed family of God, shall be raised to meet Jesus and his heavenly band and be wafted home there to praise God for ever and ever.

She leaves behind to mourn for her one daughter, Mrs. Ruth Pollard, with whom she made her home and three sons, Vernon Lanier of Creedmore, N. C., Wayne Lanier, of New York City, and Victor P. Lanier of White House, Ohio, 14 grand children, one great grandchild and several nieces and nephews. To the bereaved family we would say "weep not for her" for we feel sure she is now resting in the Paradise of God and may He in His mercy and love reconcile and comfort you with His presence.

Written by one who loved her if not deceived for Christ sake.

J. B. Pollard

I. F. PRESCOTT

I will try in my weak way to write the death of my dear husband. He was born April 15, 1880 in Carteret county. He died May 25, 1949, making his stay on earth sixty nine years, one month, and ten days. We were happily married on March 26, 1902. We lived together for forty seven years and two months, liking one day. He joined the Primitive Baptist church on the first Sunday in September 1914, and was baptized Monday evening by Elder C. C. Brown. He was a faithful member there after. He had a bad heart trouble for ten years. Everything was done for him that his six children and the doctor

could do, but none can stay the hand of death.

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

He could not talk for three months before he died which made it very lonely for me. He was always so attentive to me and more so for the last twenty years since I have been a cripple. I do miss him so much. No one but those who are left just like I am can understand, those that cannot walk without help, but I hope God will bless me to look to him for help. Everywhere I go I miss him so much and feel so lonely. I pray that God will hold me up and make me brave to the end. He died at Winston Salem, N. C. and was taken to Snow Hill for burial.

His funeral was preached by Elder R. W. Gurganus at the funeral home at Snow Hill, N. C., to the large crowd that came to pay their last respect, as he had lots of friends, the floral decorations were grand. Written by his lonely wife who loved him dearly.

Mrs. I. F. Prescott

IN MEMORIAM

Having been requested by the church at Lamm's Grove, to write the obituary of the late Brother Calloway, we asked his dear wife to write some of the things she would like to have recorded. We feel it is far better than any thing we might write and we are sending her words as follows.

William Homer Calloway was born July 21st 1899 — died February 17th 1950 — age 50 years 6 months and 19 days.

He was married to Maud Alma Fulls April 4th 1920. To this union was born 6 children.

He leaves to mourn their loss — his companion, 6 children and 8 grandchildren together with a host of friends.

He, with his wife united with the Primitive Baptist church at Lamm's Grove Saturday before the first Sunday in December 1948, and was baptized the first Sunday in February 1949.

During his last days he begged the Lord to take him out of his suffering which was caused by the much dreaded Hodgenkin's disease. He so much desired to get well enough to attend his meetings at Lamm's Grove, and often spoke of how he wished his children could hear the wonderful praching he so much enjoyed. He talked about the great things the Lord had done for him and the great love he had for the church and his pastor. He wished his neighbors could hear the singing he so much enjoyed. He had many dreams,

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and many things he told that confirmed his Faith which are too numerous to mention. The things of this life held no attractions for him. In the last days he only talked about the church and his brethren and sisters, and of how he wanted to go home. He asked me to go to Lamm's Grove and select his grave before he died.

I feel like his troubles are over — But oh, how I miss him. But my loss is his eternal gain.

I appreciate what the church, friends and neighbors have done for me. Please pray for me and my children.

Just a lonely, unworthy sinner.

His wife

Maud Calloway

We wish to add that we feel the church here at Lamm's Grove has lost a precious brother in Christ — and a dear and faithful member — but we do feel our loss is his eternal gain, and that is now resting in the tomb awaiting the morning of the Resurrection. When he will be caught up together with all the Saints of God to ever be with the Lord, where we can sing praises to the Lamb in that world that will never end.

We extend our sympathy to his dear wife and children and would pray if it could God's will to bring peace and comfort, to her in the darkest hour.

We believe brother Calloway could witness with the poet when he said.

"Long have I tried terrestrial joys

But, here can find no rest —

Far from earth's vanity and noise—

To be with Christ is best."

Yours in humble submission,

R. Lee Comer, and wife

Lizzie Comer.

IN MEMORY OF ELDER LEMLEY ITHIEL GILBERT

Elder Lemley Ithiel Gilbert was born July 1, 1871 died July 8, 1949. Thus making his stay on earth 78 years and 7 days.

He was married to Martha Alice Fulcher, September 14, 1893 who survives. To this union were born 5 children, one daughter died in infancy, H. L. Gilbert of Martinsville, Va.; G. P. Gilbert of Courtland, Va. A daughter, Mrs. J. B. Young, of Danbury, N. C.; Frank who died several years ago; 11 grandchildren, 4 great-grandchildren, 2 brothers, Elder N. B. Gilbert (the twin brother) of Winston Salem, N. C. and Samuel G. Gilbert, of Stuart, Va. He united with the Primitive Baptist church at Shady Grove, Patrick Springs, Va., in 1898 while Elders W. R. Cummings and S. R. Biggs were serving there. He had been preaching about 50 years. During this

time he served several churches and spent most of his time in this good cause and was strong in the doctrine. He believed in salvation by grace.

He was called to attend many funerals, and would always go if he possibly could. He visited the sick and tried to cheer God's little ones along the way. He came to my home, many times, and was always welcome.

I remember so well the day he baptized me at Liberty church, together with seven others the first Sunday in May, 1920. So we will say to the bereaved ones. Weep not for him, he has gone to that happy place he so often spoke of. He was a kind husband and father, a faithful brother in Zion; and his memory will always be with us. We can say, Sleep on and take thy rest; God called him home. He does best.

Written by request of the family.

A sister I hope

Mrs. Maud Tatum

RESOLUTION OF RESPECT

Whereas God in His mercy has removed from our midst, by death Sister Margaret R. Cothran. Therefore, be it resolved first - that we bow in humble submission; second - we cherish in memory the gentle spirit she always manifested.

Sister Cothran joined Durham church January 18, 1934 and departed this life February 9, 1950. Elder J. W. Gilliam preached her funeral and she was buried in Eno Church cemetery. Third, we extend to the family our heartfelt sympathy.

Sister Cothran was afflicted for many years but the Lord gave her patience to endure to the end.

Submitted in love

J. J. Whitley

APPOINTMENTS FOR ELDERS BEN H. MARTIN OF BASSETT, VIRGINIA AND LAYTON WINGFIELD OF CAS- CADE, VIRGINIA.

Angier—First Sunday and Saturday before in June.

Raleigh—Sunday night, June 4th, 7:30 P. M.

Willow Springs—Monday night, June 5th, 7:30 P. M.

Little Creek—Tuesday, June 6th, 11:00 A. M.

Pine Level—Wednesday, June 7th, 11:00 A. M.

Hannah's Creek—Thursday, June 8th, 11:00 A. M.

Mt. Zion at Benson—Friday night, June 9th, 7:30 P. M.

Bethel—Second Saturday and Sunday, June 10th and 11th.

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W. L. , 1900m

Zion's Landmark

PUBLISHED SEMI-MONTHLY

:- AT :-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JUNE 1, 1950

NO. 14

PSALM 79

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem; and there was none to bury them.

We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob, and laid waste his dwelling place.

O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low.

Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed.

Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations.

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

ASSOCIATE EDITORS

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ELDER T. F. ADAMS Willow Springs, 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

TRUTH

The man who always keep his word
Is very good to know.
He does just what he says he will,
That's why we like him so.
If he has told you, "I'll be there,"
He's Johnny-on-the-spot,
And never makes the lame excuse
That somehow he forgot.

—Selected.

PASSING BEYOND

Passing beyond the shadows,
Into the purest light,
Stepping behind the curtain,
Receiving a closer sight,
Laying down the burdens,
This weary mortal coil,
Done with the world's vexations,
Done with the tears and toil,
Tired of all earth's pleasures,
Heart-sick and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep?
Passing out of the shadow,
Into eternal day,
Why do we call it dying
When it's just going away?

—Selected

GOD'S PROMISE

God hath not promised
Skies always blue,
Flower strewn pathways,
All our lives through.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Selected

THOUGHTS ON THE PRIMITIVE BAPTISTS

Dear Editors and Readers of Zion's
Landmark:

I feel a desire to address you
once more offering something for
your consideration if I am favored
to write what I consider to be the
truth. It seems to me when I take
a view of my past life as a Baptist,
and before that I have been given
to see and know something of the
truth, as it is in both natural and
spiritual life.

One month from today will be
my birthday, my 89th one. I was
born into a poor widow's family--
my father had died shortly before.
I was the youngest of 8 children;
I had one brother who was eleven
years older than I. I was the baby
and pet of them all, but I was one
of the good kind they could not
spoil. I know I always had the name
of a good boy. My father's family
left Illinois before my father died
all except two sisters. My father
had an uncle, who was, in his day,
one of the most able Primitive Bap-

tist preachers in our country, but he died in 1866. My mother's parents were Old Baptist, and my mother also was Old Baptist. Our home on the farm was one mile from a very live Methodist Church, and here I had a good opportunity to learn what the world believes and teaches for salvation. Our Baptist Church was two and one half miles away, and my mother never got to go regularly, as she had no one to take her. When I look back over my past life, I see great progress has been made in the way of providing a living for the people. We might write pages that might interest some, but we wish to confine our remarks more to what we have seen and learned about christian welfare and warfare.

Please let me ask a question. How do we, the Primitive Baptist, stand today compared with 75 years ago? Some have been talking about the "Signs of the Times," which must point to the days of Jesus Christ when he shall come to earth again. The apostle said, "That day shall not come, except there be a falling away first, and that man of sin be revealed, that son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God setteth in the temple of God, showing himself that he is God." 2 Thees. 2:3,4.

Now dear brethren, let us see if we can agree as to who it is that shall fall away or if any has fallen away. When I think of what the world taught seventy years ago, do I see any difference now and then? I think the principle of the doctrine

they taught then is just as it is now. They claim salvation by grace; yet they obtain the salvation that they get and maintain it by their works. So they have it both ways a yea yea and nay nay gospel, but when we must leave them and turn to the Primitive Baptist, our own dear and beloved church and people, can we say the same of them? In great sorrow and sadness, we must say no; we can't say as much for them. We are the people I think who have already fallen away from our happy standing of 70 years ago. At that time Old Bethel Association in Illinois had eight churches which had strong memberships. Their doctrine called for but one salvation, and it was by grace through faith, the gift of God. I have a personal knowledge of them from 1875 to the present time. It was about 1895 when a new doctrine was introduced among us. This doctrine came from the south; it had been giving the Baptist trouble in Kentucky before that time. Some churches had been divided. At this time our old pastor and moderator of Bethel Association had died, but the Lord had blessed us with a young minister with talent. He was sound in the doctrine and had a wonderful gift to teach it.

I want to speak of one meeting we had at our church. There was a young preacher from Indiana, who was all dressed up in the new doctrine. He made an appointment to be at our church. Our young preacher had never seen him; but I had heard him preach before. Our preacher was there to hear him, and the first thing he did was to

thrash the world for teaching a conditional salvation. He made it plain that their salvation was obtained by their works, and to illustrate, he picked up two tin cups and made them represent two persons. These persons both had a chance to be saved on conditions to be performed, one met the conditions and was saved, the other did nothing and was lost.

Next, he went to his own problem. He showed that God had an elected people saved by grace, which were elected before the world began, this being eternally fixed and promised by God. It was called eternal salvation and this was shown well enough, but he said, this salvation was given to us here in this world for good to be enjoyed by God's people if they will follow His commands, and this, of course, he said they could do. The Lord had blessed them with an experience of grace, and this experience pointed to a duty, a work, to be done by God's children. This he said was conditional; if they obeyed, they were blessed; if they failed to obey, they received no blessing.

Now, dear Readers and Brethren, I am only trying to show you some things I have learned while journeying here through sorrow and affliction. No doubt dear friends, you have observed that so called Bible teachers prove everything by the Bible. It does not matter if they differ, both sides come up with what they consider proof.

So back to my story of the preacher who tried to show that he was right and prove it. He took the parable of the talents and showed

the one that failed to use his talent. His talent was not blessed; here he felt sure he had made his point clear.

When he finished his talk, our preacher took the floor to speak his sentiment. As to the brother's views expressed, he only said a few words. He took the cups the visiting minister had used to represent conditionalism, now he said, "Conditionalism is the same wherever you find it. If it works in one place it will work in another. If time salvation is conditional, if the gift of eternal life is graciously given to God's children, and their time salvation is conditional, it can only be that God's people are only blessed for their obedience. It is not like the free gift; that is given without the works of men, but now he is blessed for his obedience. He is not blessed in order to cause him to obey, but he must obey in order to be blessed. At this our visiting minister jumped to his feet full of anger. He said, "He has misrepresented me," and one of our old brethren arose to his feet, pointing to him saying, "You take your seat and listen; he has not misrepresented you at all.

So after services were dismissed, these Brother Preachers went out, as they should, and talked over their differences, but to no avail. An old sister told the visiting minister that he ought to discontinue preaching that doctrine and said that "our preacher will not preach it." He said "If he doesn't preach it we will tear up his churches."

Now, dear Readers, it is no pleasure to me to speak of those sad days, and I only speak of it to

show that I am one brought through the fire of tribulation, conflict, and destruction. Yes, our churches in Southern Illinois were torn to pieces with this conditional time salvation doctrine, and it seems that the God of all grace has seen fit to remove his candle stick from both sides in the conflict. Both parties have almost dwindled away to nothing. While it seems they have been faithful to preach conditional time salvation, God has failed to bless them for it. Our side which preaches and believes salvation by grace and grace alone had a season of peace and enjoyed sound preaching, but God has never added but few to the church since the division. Except the Lord build a house, they labour in vain that build it" Psa. 127:1. "Paul said, I planted and Apollas watered; but God gave the increase. So then neither is he that planteth anything neither he that watereth; but God that giveth the increase." I Con. 3:6:7.

Now let us go back to the time when we were visited by the time salvation preacher. It was about fifty years ago. This was about the time I first began to try to preach. As before stated, he came prepared. He had the Bible. He used the parable of the talents to show that salvation was conditional, and in his way he made it plain that it was conditional. The question comes, why did not I and others believe it? I did not because it did not corroborate with my experience, that I felt the Lord had graciously given to me. There is something in the parable of the talents that he never spoke of. We are told that

these three servants received according to their several abilities. I listened to the Brother with all the wisdom I had; both natural and spiritual. I sent him a personal letter shortly after because I could see what was coming and I felt inclined to do what I could to prevent it. Back at that time we met once a year to clean off the cemetery. There I took three brethren out and read this letter to them. One of them, as I remember, was the oldest brother in our church, and one was his oldest son who had also been a member for several years, and the other was a brother deacon. I also was a deacon at that time. I told them that I wanted their advice about sending this letter.

I read the letter and referred to the servants that received their talents, and I said, "My brother, if you have never been made to see yourself, that poor little one talented servant, who had but the one talent and not enough ability to use it, you have not had my experience. I have been made to view myself as the one talented servant, who sees his talent that he received, in the hands of the one who has ten talents. When I had read the letter, the brother deacons and the son of my old brother, said, "Brother Neal, I don't think he can take any offense at it, but he said, "I don't know if any of us knows the true meaning of this parable." I said, "We may not, but I hate to see a man take it and tear to pieces the Old Baptist Churches." What kind of answer do you suppose I got from the letter? You may be sure I never got one word. Paul

advised Titus to use "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 see 2 Timothy 2:4 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Timothy 4:3,4.

Now, dear lovers of truth, I want to comment on these two last verses quoted. Verse three, "For the time will come when they will not endure sound doctrine." I ask who are the "They" spoken of here? Are they the same people God spoke of when He said, "I will make a new covenant with the House of Israel and the House of Judea; not according to the covenant that I made with their fathers when I took them by the hand to lead them out of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." Jeremiah 31:31,32. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. God's Prophet, Jeremiah spoke of this new covenant 600 years before it was made, and about this time the Prophet, Isaiah, used words like this, "Unto us a child is born." This referred to Christ, the one who did come with the power on His shoulder to establish that new and better covenant. That first government was a law covenant written by the God of Heaven on tables of stone. God knew much better than

Moses did, the kind of law he would need to govern a rebellious and stiff necked people; hence He gave them a law strickly on conditions. The fact had already been shown by the power used in bringing them out of Egypt that God was able to do anything He promised to do, but after God had brought them through the Red Sea on dry land He drowned their enemies and the Lord called Moses away from them to give him their law of His covenant. When he returned, he found his brethren worshipping a god of their own make. They had made the image of a calf to worship. Here we see the law was broken even before it was delivered by Moses. The unregenerated man has never believed what Jeremiah said, "It is not in man that walketh to direct their steps.

It is my opinion that from the days of Adam to the birth of Christ God had a people taught by His Holy Spirit, and they feared the Lord with their minds, and with their hearts, they served Him. When the Prophet said, "Lord I am left alone, and they seek my life," The Lord said, "I have reserved to myself seven thousands souls, who have never bowed their knee to the image of Baal. This law covenant was not given to make men righteous; if it had been that is what it would have done, but we are told that it answered as a school master to bring us to Christ, who is the mediator of a better covenant, as the old covenant was written on tables of stone. The new or grace covenant is written in the minds and hearts of God's elect. He said, "They shall all know me

from the least of them to the greatest." I will be merciful to their unrighteousness," Heb. 8:12 shows they still have sins which are to be remembered no more against them forever. The reason they are not remembered was that Christ put them all away when He was crucified on calvary's cross. Here we see the love of God manifested for His beloved people just as when He brought them out of Egyptian bondage, but God said that this covenant they would break. He said of the new I will be their God, and they shall be unto me a people. Jesus asked His disciples, "Whom do men say that I, the Son of man am?" They said, some say that thou art John the Baptist: some Elias; and others Jeremiah or one of the old prophets." He said, "But who do you say that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus said unto him, "Blessed art thou Simeon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in Heaven, and I say unto thee, "That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it."

So we see this church of Christ was built upon a rock. I understand that this Rock was the eternal everlasting truths reserved in Heaven by God to be revealed to His children as it was here to Peter. Peter never obtained his knowledge by the help of man; it was revealed knowledge given by God himself. Here we see that this church is God's building. It is built upon a rock of divine truth, and you may bring all the gates of hell against,

but they shall not prevail. This church of Christ had been built but a very short time when Paul said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Their own lust, I understand, is a strong desire to possess or enjoy. Now when God's children get to where they will not endure sound doctrine, then shall they of their own lust desire to heap to themselves teachers having itching ears, and when we come to the time when we will not endure sound doctrine, we have no use for the preacher, who will endure it; but we desire a teacher like ourselves one that is already infected with itching ears. We may be sure that he will turn his ears away from the truths and turn them unto fables.

Now dear friends, I must close this letter, confessing that I deem it a weak effort to comfort you, as I would love to do. After reading the last issue of Zion's Landmark and feasting as I have on its reading, it seems there is nothing for me to say only, "The time of my departure is near, and my hope is that I am one in that number that Paul spoke of when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing."

I don't think Paul here had reference only to the second appearing of Christ, but remember, Christ has been a constant visitor from the day of your spiritual birth

all down through your life. I know we wonder sometimes if He is gone forever, but alas at His own time, He will reappear with His everlasting arm beneath us saying: "It is I, be not afraid." If we are being brought through the sad affliction of the last days spoken of, which, I believe, we are, we have the assurance that our God, for the elect's sake, will shorten those days. "All things work together for good to them that love God, to them who are the called according to His purpose."

In kindness and love to all the household of faith,

Elder John Neal
210 Douglas Street
Anna, Illinois

EXPERIENCE

Dear Brothers and Sisters in Christ,

I will try in my feeble way to write a portion of what I hope has been the dealings of the Lord with me. When I was but a young girl I do not remember that I ever had any serious thoughts about my spiritual welfare. My father was a Primitive Baptist and my mother was a member of the Christian denomination. Somehow I did not believe that either of them were right, although I attended both of my parent's churches regularly, and the Methodist church, besides I did not have any spiritual concern about myself. I was young and light hearted, not caring very much for spiritual things. I hardly knew how I thought I was to be saved if I should be saved at all. I married at the age of 24 years, and my husband was already a believer in the Primitive Baptist. About 3 years

after I was married, the Lord began to take hold of me, and I did not know what was wrong with me. I thought I was sick although I did not have any bodily ailments. I thought that I was going to die. When I would leave home to visit my neighbors, I would always in my heart tell my home farewell because I never expected to see it again. At that time I had one child which I dearly loved but did not realize I loved her too much until it seemed to me that she was dead. Then it almost killed me. I would carry my baby in my arms and shed tears until her little dress was wet with my tears. I thought I just could not give her up. One day I was sitting on my porch, and my baby was playing in the yard. She was as well as usual, and as I looked at her, I just had to speak. I said, "You are dead; I know you are dead, and I have to give you up". When I said that, the feeling of sadness left me, and I have never seen the sun shine so brightly or the birds sing so sweetly as on that day. Right then I knew I loved the Old Primitive Baptist and never could be anything else. Before then the only prayer that I could pray was God have mercy on me a sinner, but then I could praise Him for His goodness and mercy. On the following Sunday my husband and I went to Middle Creek. It was yearly meeting, and I remember who the preachers were. They were Elder W. A. Simkins, Elder Tom Coats, and Elder J. A. T. Jones. The first one who preached was Elder Simkins, and I could agree with every word he said. I had been listening to Primitive Baptist

sermons all my life and never heard a one before that day. I thought that I would not tell anyone how I felt about it, and if anyone asked me how I liked the preaching, I would say that I liked it all right and tried not to leave the impression that I liked it too well. I went on in this way for about 2 years during which time my sins looked just like a big mountain to me. It got so that I would go to a certain place and try to pray and could not pray at all. One night during the last of February, 1912, I went to bed and could not sleep. I felt like I would die before morning if I could not offer myself to the church. During that night I had a vision, and I do not think that I was asleep. I saw a little child pass by my bed bearing a golden crown with many stars on it. As it passed above me, it said, "Here is your crown". Then it went away. I promised my Lord then if He would spare my life until I could get to church, I would seek a home with the Primitive Baptist, the ones I love. On the following Saturday, which was the first Saturday in March, 1912, I went to the Primitive Baptist Church in Clayton, N. C. and was received into membership with them and was baptised on Sunday morning by Elder W. A. Simkins, who was pastor of that church at that time. I intend to remain a member of that church until my death.

I remain as ever a little sister
in hope of Christ,

Mrs. Lillian Carver

EXPERIENCE

Dear Brother Pate,

Thinking over my life at this time I have a mind to write some of my experience. All my life even when a small boy I thought there was a God or a higher power than man, but not until 1918 did I know there was a higher power. There have been a lot of things I hope taught to me through the spirit of the Almighty God that makes me to know a few things.

I felt to be a great sinner and unfit to be with you dear people. I went on begging the Lord for His mercy, and I promised many times I would ask you dear people for a home with you, but somehow it was not in the providence of the Almighty God for me to go, or as we often say it wasn't the Lord's time.

To everything there is a season and a time for every purpose under the Heaven, a time to be born, and a time to die. We have to be born of the spirit before we can know anything about Heaven and divine things.

I don't remember the date now, but it was the week before your wife was baptised, I was in so much trouble I went out in my back yard to try to pray. It was night and as dark as could be, it looked like to me, but as I prayed that light from Heaven shone round about me bright as the sun at noon time, and I promised the Lord I would ask for a home with you dear people on that coming Saturday, but when the time came, I just couldn't go. I went to see your wife baptised on Sunday, and it seemed to me like the earth was moving under me, but still I couldn't join. It was the

next week on Friday night after I went to bed, I was in so much trouble, for I had promised that I would offer to the church, and I didn't. I tried to go to sleep, but I couldn't. I thought I was going to die. I tried to call my wife, who was laying beside me, and I found out I couldn't speak, then I tried to move and found out I couldn't move. In that condition I prayed to the Almighty God with my mind to open the windows of Heaven and let me see like Jacob saw, and a light from Heaven shone down to earth bright as the sun, and I could see a stairway reaching from earth to Heaven, and the angel ascending and descending and these words were spoken to me, "Now you see through a glass darkly, but someday you shall see me face to face because many are called but few are chosen". At that time, all the devils couldn't make me believe but what I would some sweet day be like him and be satisfied, but this good feeling lasted only a very short time. Soon I was down in the valley again, and everything seemed to be against me, but it is in these low places where we learn the sweetness of the Almighty God. There is where our Lord and Saviour, Jesus Christ, comes to us, and we find comfort while we live here in this world.

After all these things took place with me I was in more trouble than I had ever been in before, and all I could do was to beg the Lord for his mercy, and I still didn't get much relief. My burdens seemed to get worse and worse, so I promised my God I would offer to the church, but I just couldn't. It seem-

ed to me like I had a double burden in my poor heart which I carried from 1932 until May, 1947. When the Lord made me willing to offer myself to the church at Upper Black Creek, I was received on Saturday and baptised on Sunday by you. Brother Pate, I went in the water with a double burden and came out with a heavy burden which I have carried to this present time.

About two months after I was baptised I was in Clayton working on a house, and the Lord spoke to me again and said, "Go ye into all the world and preach my gospel. Whosoever believes and is baptised shall be saved". I said, "Lord, I can not go into all the world and preach your gospel", and He spoke to me again saying, "When you preach Christ and Him crucified to them that believe, you have preached to the world and the fullness thereof, for He is the world and all it contains to them that believe".

About three months after that, these words were spoken to me, "If you don't preach my word, you will go blind". I, not knowing just what the Higher Power meant when He said, "Blind", I thought the Lord meant these natural eyes of mine. It went on for sometime his dealing with me, and when all of these things were taken away from me, I could not think of anything good. No scripture would come in my mind, and I couldn't get any comfort from reading my Bible. All spiritual things left me, then I was made to know what God meant when he said, "Blind". I was made blind to the spiritual things of His kingdom, then I tried to pray to

Him to open up these things to me again, and I would do what He had commanded me to do, and the Lord blessed me again to see these things I had prayed to see. When I would get to church and be called on to speak, I was like Pharaoh. My heart would be hardened, and I could not go forth.

Then in May, 1949 the Lord spoke to me again, saying, "If you don't do what I have commanded you to do, you will not have any part with me in the resurrection". That hurt me worse than anything that has ever happened to me.

I have been made willing many times to stand before you dear people, but somehow Brother Pate, when I get to church and am called upon to go, I just can't go.

Brother Pate, I know when you are traveling through this world on our highways, you have seen an old house away back in the field where no one lives, the yard neglected and grown up in weeds and straw grass, the roof all rotten and caved in on the house, and looks like it is of no good whatsoever. That's the way I feel now. I am by myself all alone with no friends, and no one cares for me, but still I hope I am made satisfied to these things some sweet day. Brother Pate, please tell me what to do for Christ's Sake. The house I am speaking about is storm beaten, the windows broken out, the doors knocked down, and to people passing no one lives here, but it has stood the test of time. It is built on a rock.

Speaking of this building it is nothing but this old flesh of ours, and it seems like to us it's no good.

When God sees fit to repair the building and breaks the land and sows good seed, which is the spirit, then it will bring forth good fruit, for a corrupt tree cannot bring forth good fruit.

O Lord, I know the ways of man is not in himself. It is not in man that walks to direct his steps. A good man's steps are ordered of the Lord.

Jonah seems to be on my mind much of my time. When the Lord told Jonah to go to Nineveh, he wanted to go to Tarshish, but not to Nineveh. So that's the way it was with me and I thought it was my will that I was doing when I moved from Wilson County to Johnston County in January of 1939, but since then I have learned it was the will of the Almighty God. If it had not been His will, I could not have come. I believe I am paying the debt, and I will be glad when it is all paid in full then I hope I can stand before His dear people and tell them all about His love and mercy, and some sweet day I hope to stand before Christ on the morning of the resurrection when our bodies will be fashioned like the glorious body of Christ. Then we can see Him, be like Him, and be satisfied in that world where all our trials and troubles will be over.

I feel like this is getting lengthier and I must stop. I can never tell you all I want to.

W. H. Bass
Route 1
Garner 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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N. C.

VOL. LXXXIII

NO. 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JUNE 1, 1950

CONTRAST BETWEEN FLESH AND 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." Rom. 8:5. The apostle Paul's writings, as well as all of the apostles and prophets, has been and will continue to be a source of great comfort to the redeemed family of God. I have often said that "misery likes company" when we are infected with a disease. It is much more enjoyable to talk with or read the writings of those who are infected with the same disease; for this reason, it is indeed comforting to read the words of the apostle Paul, who said, "For I know that in me, (that is in my flesh) dwelleth no good thing" Rom. 7:18. The question may be asked how did the apostle learn this? I am sure that it was not by natural study, or any effort or exertion on his part, but a revelation from the true and living God,

for he said, "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 heathens immediately I conferred not with flesh and blood." Gal: 1:15-16. Also when Jesus asked His disciples, saying, "Whom do men say that I, the Son of man am? They said that some said Jeremias, some Elias, and some said John, the baptist. Jesus said, "Whom do ye say that I am"? Simon Peter said, "Thou art the Christ, the true and living God." Jesus said, "Blessed art thou Simon Bar Jonah, for flesh and blood hath not revealed this unto thee, but my Father, which art in Heaven." Is it not clear to see from the above expression that it took a separation and revelation to be able to discern between the flesh and the spirit?

Many people and among them are the children of God, often manifest what they no doubt think is spirit, but when the truth is revealed, it is proven to be nothing but the flesh. Let's examine the Old Testament and see if we can find a manifestation of this. When Isaac said to Esau, "Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." Gen. 27:3, 4. Is this not a clear manifestation of the flesh? Inasmuch as Esau was the oldest son, Isaac was very desirous according to the reading of the scriptures that Esau get the blessing, but God purposed it other-

wise so that Jacob should receive the blessing, and God had revealed this secret to Isaac's wife (Rebekah) before the children were born. He (God) said to Rebekah that two nations shall be separated from thy bowels, and the one nation shall be stronger than the other nation, and the elder shall serve the younger. Paul refers to this and said, "For the children not having yet been born, neither having done any good or evil that the purpose of God according to the election might stand, not of works but of Him that calleth. It was said unto her, the elder shall serve the younger. As it is written Jacob have I loved, but Esau have I hated."

Again we are reminded by the teaching of God's word that when Joseph, brought his two sons, Manasseh, the oldest, and Ephraim, the youngest, before his father, Jacob: that Jacob put his right hand upon Ephraim's head. This displeased Joseph, "And Joseph said not so, my father: for this is the firstborn (Manasseh); put thy right hand upon his head." Gen. 48:18. But Jacob refused to do so, for he said the younger brother shall be greater than he or (Manasseh), and his seed shall become a multitude of nations. See how hard Joseph tries to push the oldest or (flesh) in first.

The prophet, Samuel, I believe, was also manifesting flesh (perhaps unknowingly) when he lamented and mourned at the fall of King Saul, but when our God speaks, we learn the truth of His word when He said, "As I have thought so shall it come to pass, and as I have purposed so shall it

stand." Isaiah 14:24. The Lord spoke to Samuel and said, "How long wilt thou mourn for Saul, seeing that I have rejected him from ruling over Israel"? 1 Sam. 16:1.

Regardless of how hard we try to push the flesh in first, it is always rejected by our God. For the apostle Paul said that flesh and blood cannot inherit the kingdom of God. The scribes and pharisees who choose the uppermost rooms at feast and the chiefest seats in the synagogue is a clear manifestation of flesh, for they wanted to be called Rabbi, great or master, all of which is strictly forbidden by our Lord and Master. When we endeavor to put any of our self works or self righteousness, which is as filthy rags in the front in order to try to get a blessing from God, we may be assured that it is flesh and will be rejected. If we are seeking any praise or honor for anything that we have done or said, it is nothing more than flesh, but says one if all the above is flesh, "Please tell me what is spirit"? May I add that if we have been hewn down and given eyes to see and feel that we are less than the least of all the saints of God, (indeed if we are one at all). I believe this is spirit, for I cannot believe that anyone could feel this way except those who are born of the spirit of God and are given spiritual eyes to see the total depravity of their ownself or (nature).

So far as I have been able to understand the uppermost rooms at feast and the chiefest seats in the synagogues are the highest places that the scribes and pharisees could occupy in the law or fleshly

kingdom. But in the gospel or heavenly kingdom the highest seat is to be at the feet of Jesus. "Mary sat at the feet of Jesus and heard His words." The woman, who was a great sinner who came unto Simon's house while Jesus was there "she stood behind Jesus and washed His feet with the tears from her eyes and wiped them with the hair of her head." The woman who had an issue of blood for twelve years stooped low enough to touch the hem of His garment. See what a low and humble position the centurion occupied when he besought Jesus that He would heal his servant, who lay sick of the palsy, grievously tormented. Jesus said, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Matt. 8:8. As we turn to the 6th chapter of Judges and read the 15th verse, we see how little and insignificant Gideon felt who was chosen to be a leader of Israel. "And he said unto Him, oh Lord, wherewith shall I save Israel?" Behold my family is poor in Ma-nas-seh, and I am the least in my father's house." The prodigal son felt so sinful and undeserving, for the way that he had conducted himself in wasting his substance in riotous livings, that he did not feel worthy to be called a son, but only desired to be as one of the hired servants. Let's turn to the law dispensation which Paul said, "The law having a shadow of good things to come, but not the very image." See the low and humble position that Ruth occupied

when she lay at the feet of Boaz.

Turning to the 15th chapter of Matt. and the 30th verse, "And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them." When the angel told Mary Mag-da-le-ne and the other Mary that Jesus had risen, He said to them, "Go and tell His disciples that He is risen from the dead; and as they went to tell His disciples, behold, Jesus met them, saying, "All Hail, and they came and held Him by the feet and worshipped Him." Matt. 28:9. I only mention all the above to show that the highest position that anyone desires to occupy when they are clothed with the spirit of humility is to be at the feet of Jesus.

We read in Luke 8:25-35 about a certain man which had devils a long time, and when Jesus commanded the unclean spirit to come out of him, he was found at the feet of Jesus clothed and in his right mind. We have another account of a woman. "For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet." Mark 7:25. "And she besought Him that He would cast forth the devil out of her daughter." "But Jesus said unto her, let the children first be filled, for it is not meet to take the children bread, and to cast it unto dogs. And she answered and said unto Him, yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, for this saying go thy way; the devil is gone out of thy daughter."

ter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. Mark. 7:26-30.

Dear reader, do you not desern between the flesh and the spirit.

Humbly submitted,
T. F. Adams

ROY DENNIS MAYHEW

The subject of this notice, ROY DENNIS MAYHEW, was born January 18, 1910, and departed this life March 30, 1950, making his stay on earth a little more than 40 years.

Mr. Mayhew was the oldest one of the children born to Deacon and sister C. M. Mayhew, who holds membership with Eno Primitive Baptist Church of the Lower Country Line association. Other than his widow and his parents, he is survived by four brothers: Clifton and Chesley L. Mayhew, Jr., both of Washington, D. C., and Burel and Elmore Mayhew, both of Durham, N. C.

He was married to Miss Pearl Cates March 15, 1941. There were no children born to the union, and so far as the writer has knowledge, they both lived a quite and peaceful married life.

It was my privilege to have known the deceased for many years, and as I knew and saw him, he was blest to live a quite and sober life, always having very little to say. He manifested a deep interest when listening to Old Baptist ministers discuss spiritual matters. As he heard them express their views on the scriptures, and how that "by grace ye are saved through faith, and that not of yourselves, for it is the gift of God," etc., he would later tell his parents that he believed as they said they did. I am informed that he would express a deep sense of feeling unworthy or unfitness to be joined with such people as those whose "hope is in the Lord" for salvation. This however, to us is an indication that he was led by the spirit of God. The Apostle Paul said, "for as many as are led by the spirit of God, they are the sons of God." Rom. 8:14. Therefore, his parents and all concerned, "who know the joyful sound," cannot weep as those who have no hope for a better world. But rather rejoice in the thought that even though they be separated now, will one day meet and be forever together where sickness and sorrow can never come or be known.

May it please our Heavenly Father to comfort and reconcile his widow, his parents and all who feel their loss keenly and give them to feel their loss is his eternal gain. May we all rejoice in the hope of

meeting "in the land where we will never grow old," and to the Lord God, our Heavenly Father, the Son and the Holy Ghost we praise both now and forever more.

FREDERICK W. RHODES, SR.

JESSE W. BAILEY

Jesse W. Bailey, the son of L. D. and Nancy Barnes Bailey was born March 9, 1959 and died January 31, 1950. He grew up to manhood on his father's farm and spent most of his life on this same farm. He was married to Miss Lucy A. Brown and to them were born seven children, one dying in infancy. He leaves to mour his loss, three sons: D. T. Bailey, of Selma, Route 1; C. A., of Selma, and J. E. Bailey of Raleigh; three daukhters, Misses Myrtle and Mamie Bailey of the home, and Mrs. O. W. Moore of Tampa, Florida; and one sister, Miss Debbie Bailey of Kenly.

All his life he was a strong believer in the Primitive Baptist doctrine and was a faithful attendant at church services at Old Beulah, although he did not unite with the church until about seventeen years ago. He was a faithful member as long as his health would permit. When his health failed nothing gave him more pleasure than visits from his pastor, Elder W. E. Turner and members of Beulah Church.

Funeral services were held from the home February 2, conducted by his beloved pastor, Elder Turner, after which he was laid to rest in the family cemetery near the home. The large number of people attending the funeral and the beautiful floral offerings showed the esteem in which he was held.

He will be greatly missed by his family and his church.

Written by his sister,

DEBBIE BAILEY.

**RESOLUTION OF RESPECT
JOHN LEWIS JOHNSON**

May we bow in humble submission to the Will of our Heavenly Father who called by death from our midst April 4, 1950 our beloved brother, J. Lewis Johnson. He united with Angier Primitive Baptist Church the 1st Sunday in December, 1932 and was baptized by Elder J. T. Lewis the 1st Sunday in January 1933. He lived a faithful member until death. He will be missed by all who knew him. We, the members of Angier Church extend our deepest sympathy to his wife, sister Johnson and his children. Brother Johnson seemed to have the cause of Christ at heart and sometimes he would express himself before the church in a very humble manner. His funeral was conducted at Gift Primitive Baptist Church by Elders J. T. Lewis and J. S. Stephenson before a large

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concourse of brethren and friends.

RESOLVED:

That a copy of this resolution be sent to his wife; a copy entered in our church records and also a copy sent to the Primitive Baptist and Zion's Landmark for publication.

Done by order of the church at Angier in Conference Saturday before the First Sunday in May 1950.

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

OBITUARY

Brother Daniel Edward Mizzell was born January 1, 1868; died February 23, 1950. Funeral was held at his home by his pastor, C. L. Robbins, and assistant pastor, E. P. Gerard. His body was laid to rest in the cemetery at Hobgood, N. C., to await the resurrection. He united with the church at Mount Zion January 5, 1910. His stay on earth was 82 years. He was a most beloved Brother and was an inspiration to his church. He will be greatly missed by all his brethren and sisters, and friends. His whole mind and thoughts were on heavenly divine things. He lived his belief and was conscious of his Savor's presence to the end. We all feel like he is sleeping in Christ.

He is survived by his widow, two sons, and three daughters. His wife united with him in church and both were baptised the same day, January 1, 1910. The church has requested me to make a copy of this to be sent to the Landmark, and one to the Faith Contender.

Done by order of the church in Conference on Saturday, May 13, prior to the second Sunday, May 14, 1950.

C. D. Moore, Clerk,
C. L. Robbins, Moderator.

**IN MEMORY OF
DEACON MONROE BULLOCK**

Brother Monroe Bullock was born in Wilson County, January 23, 1874 and remained there until after he became a young man with a family. In 1898 he was happily married to Miss Mattie Anderson of Johnston County who is left to mourn his loss. To this union was born nine sons and daughters of which seven survive him, four sons and three daughters.

Brother Bullock moved to Fuquay Springs, N. C., in the year 1919 and for many years he was a local tobacco buyer on the Fuquay-Varina market and was employed by W. J. Ballentine Funeral home.

In December, 1933, after having been a lover of the truth for quite sometime, he was baptised into the fellowship of the Primitive Baptist Church of Willow Springs. The qualifications of a deacon according to the recording of 1st Tim.

3:8, 9, 10, 11, 12, and 13th verses were recognized in Brother Bullock by the church, and he was accordingly, set apart or ordained to this sacred office the fourth Sunday in August, 1936.

Brother Bullock was a lovely Brother. He was meek and humble; tender and kind, and his labor as a deacon was a blessing to our church. In Psalm 25:9 we are told, "The meek will he guide in judgment; and the meek will he teach his way." Again we are told in Prov. 16:19, "Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud."

Brother Bullock was a kind husband, a tender father, and thoughtful neighbor. He and Sister Bullock have been wonderfully blessed with a most lovely and dutiful family of sons and daughters, who have spared nothing in their efforts to supply to their parents the needs and comforts of life, often making sacrifices to gratify their father's and mother's earnest desire to attend their meetings each month. For unless providentially hindered, Brother Bullock was faithful to fill his seat, conforming with the writings as recorded in Hebrews 10:24, 25. "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is."

Done by order of the church in conference.

ELDER T. F. ADAMS,
J. C. ADAMS
PAULINE W. ADAMS,
Committee.

**LOWER COUNTRY LINE
ASSOCIATION**

The Lower Country Line Primitive Baptist Association will convene this year with Wheeler's Church first Saturday, Sunday, and Monday in July. Wheeler's Church is located in Person County about ten miles west of Roxboro near Highway 49. People coming from north and east will take Highway 49 at Roxboro to Gordonton and turn left one mile. People coming west by way of Burlington take Highway 49 to Gordonton and turn right. People coming from south by Durham take Highway 501 to Roxboro, and there will be pointers on all roads leading to this Association. We will be glad to have visiting brethren and sisters come to be with us.

Hugh Moore, Church Clerk
Hurdle Mills, N. C.

CHANGE OF ADDRESS

Elder S. Gray of Kinston, N. C. request that notice be given through the Landmark that his present address is Park Hill, N. C., R. F. D. two.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JUNE 15, 1950

NO. 15

PSALM 80

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubims, shine forth.

Before Ephraim and Benjamin, and Manasseh, stir up thy strength, and come and save us.

Turn us again, O God, and cause thy face to shine: and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears; and givest them tears to drink in great measure

Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Thou has brought a vine out of Egypt;: thou hast cast out the heathen, and planted it.

Thou preparedest room before it, and didst cause it to take deep root, and it filled the land.

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

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ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE RESURRECTION MORN

The Lord will come in a bright
cloud
Outshining stars and sun.
His sweet trumpet will sound
aloud
Our dust obey the heavenly call.

His voice with the trumpet sound
To awake our bodies of dust.
The Lord will give a shout of joy
In our rising from the dead.

In robes so bright, pure, and white
We'll shout salvation free
Unto Him we fly fair and bright
With Him ever to be.

The Lord will come in yonder
cloud
To gather His delight, a chosen
race,
A glorious and joyous crowd
In His pure, holy sight.

In holy youth to never grow old
They will behold His face.
To them He will himself unfold
To see their lotted place.

Mollie Salmons
Woolwine, Virginia

MY BOUNDLESS STORES OF GRACE

My boundless stores of treasures
fills
With boundless stores of grace.
And there in Heaven my Saviour

reigns.

While we behold His smiling face.

Christ is my fountain head
From Him living waters flow,
Forever crystals, clear and bright
To feast our thirsty souls.

Thy pardon voice, oh let me hear
That speaks peace in love to my
soul
Thy voice can dry the ocean deep
Or call a servant His love to
preach.

Thy store of boundless grace.
With richest blessings filled.
Her food, so firm and pure and
sweet
To all the chosen race.

Jesus is my stores of supplies
In that far, heavenly country,
Free from all care and pain and
woe
In mansions forever clear and
bright.

Mollie Salmons
Woolwine, Virginia

ENJOYS THE LANDMARK

Dear Brother Adams:

Inclosed you will find \$2.00 for
which please extend my "subscription"
to the "Zion's Landmark" for
another year. I thank you so much
for giving me this paper for 1 year.
My father, W. H. Wilson of Ring-
gold, Virginia (but who has since

passed away) had been taking the "Zion's Landmark" ever since I was a very small girl, and I am now in my 80th year. Elder Gold used to stop at my father's home years ago, when he was on a preaching trip or attending an association and stay the entire time at our home for he said my mother gave him such a nice room all to himself.

We have his picture there at my old homestead at Ringgold, and I am now located at the Home for the Aged here on "Emmitt Street".

My youngest son thought he was going to this past war but was never called, and my oldest son, works at the Norfolk P. O. and has for the past 26 years except in this last war he volunteered and went in the war. He was in the navy for 6 years and on the U. S. S. Relief and was a Pharmacist Mate and was a first-class mate, so this was why he wanted to go to the war and be on his same ship again. But times on the Relief were so different to what they were in peace time that I don't think he was so "happy".

I hope I see you and hear you preach again sometimes at Norfolk. Oh, my life is now full of "ups and downs", but I hope to be at rest some day.

Pray for me,
Mrs. Maggie Moss

I AM THE LORD

"I am the Lord, that is my name: and my glory I will not give to another, neither my praise to graven images." Isaiah 42:8. Realizing my weakness as I do, I am fearful to undertake to write of the

things that I hope the Lord has revealed to me, a poor unworthy worm of the dust, and I trust I may be led by His spirit to speak the truth as it is in Christ Jesus, our Lord. If it be so that I am moved by His divine spirit to write, then it will be all well, for His spirit has never erred, but always leads His people in the way of truth, because He is the way, the truth, and the life, and beside Him there is no Savior.

Now the apostle left on record for the benefit of His people this scripture, "For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the scripture might have hope." Now I feel that it was a comfort to the prophet and it is also a great comfort to us in this day to be given the blessed assurance that our God is supreme in power. The Lord again speaking by the mouth of the prophet said, "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." Since He does not change, He is the same God, yesterday, today, and forever; sovereignly ruling all things after the council of His own will. The apostle speaking and recorded, "Let every soul be subject to the higher power, for there be no power but of God, for the power that be are ordained of God, so my glory I will not give to another, neither my praise to graven images. This Jehovah God before time was, yea, before He spoke this world into existence, decreed all things to be as they have been, are now, and shall forever be. The prophet was again blessed to write for the com-

fort of His people even in this day saying, "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 council shall stand, and I will do all my pleasure". Therefore it being His good will and pleasure not to give His glory to another, neither His praise to graven images did not leave it to another in making anything that was made. "All things were made by Him and without Him was not anything made that was made." Jno. 1:3 "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were created by Him and for Him, and He is before all things and by Him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things He might have the preeminence, for it pleased the Father that in Him should all fullness dwell;" Col. 1:16:19. Therefore it is evident to me in my experience as well as stated in the Holy Writ that everything was made for a purpose, and God had a purpose in everything He made. As afore stated He made all things that were made and ordained the power by which it must be exercised. He made the serpent more subtil than any beast of the field that He might fulfill the very purpose for which God made him, "For the creature was made subject to vanity, not willingly but

by reason of Him (that is God), who hath subjected the same in hope." Rom. 8:20.

Now dear brethren, it is with much fear and trembling that I attempt to write or speak of one so High and Holy, realizing I am but dust, that my carnal mind is not subject to the law of God, neither indeed can be, and as the Heaven is higher than the earth, so are God's ways higher than our ways, and His thoughts higher than our thoughts. So what is poor sinful man that we attempt to limit God in power or wisdom? Known unto Him were all His works from the beginning, for He will not give His glory to another; therefore everything everywhere, all the time, under all circumstances, and conditions must and does praise His holy and Righteous name. "All thy works shall praise Thee, Oh Lord, and thy saints shall bless Thee."

Dear child of grace, does this mean that all things we think are good, praises His Holy name? No, a thousand times no, that is carnal reasoning, and that is all we in carnality know about God. Daniel exclaimed saying, "Surely the wrath of man shall praise thee:" not that it may but it shall praise thee, and the remainder of wrath shalt thou restrain." Psl. 76:10. Is not this all the wrath there is? The wrath and jealousy kindled into the hearts of Joseph's brethren against Joseph, which was not to praise God; God restrains we know according to the scripture. One time they thought in their hearts to take Joseph's life. Why could not they put this evil intent into force? Because God restrained their wrath. Why did He,

God, do this? Because He, God, had ordained and predestinated from all eternity that the very act of Joseph's brethren should be to the praise of God and work for the good of His people, for His glory he will not give to another, neither His praise to graven images. Joseph could say unto his brethren, "But as for you, ye thought evil against me, but God meant it unto good to bring to pass as it is this day, to save much people alive. Gen. 50:20. And the apostle affirmed this by saying, "We do know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

When God created the Heaven and the earth and all things therein, there was no power employed but His; there was no wisdom consulted but His own. He did not question any being or thing as to how or what He should make, and everything was made according to His good will and pleasure; therefore today every force whether we term it good or evil is fulfilling some deep design and in the ultimate end will render praise to its Creator by whose ordained power it is exercised by.

Brethren, I feel confident tonight that the devil and all his host cannot go beyond the bounds which God has set for Him, and yet he will and must go to that limit in order to fulfill the purpose God has in him. God's purpose must be fulfilled in order that His glory not be given to another, neither His praise to graven images. There is not anything that can do anymore or less than His (God's) hand and

council hath before determined to be done, and this does not by any means make God the author of sin, for against who could God sin, what law could He transgress, or by what tribunal could He be tried? The only just, righteous, and Holy law, God gave it Himself, that every mouth might be stopped and the whole world become guilty before Him that it might be by grace, His church and people, the Bride and Lamb's wife, might be saved into eternal and everlasting glory. That His glory might not be given to another, neither His praise to graven images. I feel confident that everytime and place, God has ordained for His little ones to sing praise to His glorious name, for His abounding grace, it will be done; and I fully believe there is continuous praise going on around the throne of God and the Lamb, which shall never cease.

Now dear brethren, I have as I feel, hardly hinted at this great and all important subject, and many thoughts have been given me which I cannot write. I realize I am getting lengthy, but brethren, when I am blessed to think upon the wonderful name of our God. It affords me great comfort and peace of mind to feel that He has set the bounds of my habitation here on earth and the number of our months are with Him and our days are appointed to us as the days of an hireling, who cannot pass his bounds. May we be given grace to endure to the end, faithful soldier of the cross, ever contending for that faith once delivered to the saints, and may the days of our pilgrimage here on earth be spent

among the highly favored few, who believe that the Lord God, Omnipotent, reigneth and have been made to feel that He is our everlasting Father and the Prince of Peace, too wise to err, and too good to be unkind or to withhold anything good from His children. He is watching over us by day and by night, being kept by His power and will be, even unto the end when His blessed Son and elder Brother, if we be His by electing grace, shall come again to receive the purchase of His own blood, then the church, His glorious bride, shall be carried home to that city whose maker and builder is God, saying, "Here am I and the children thou hast given me." Then we all together shall cast our crown before His feet and crown Him Lord of all in that world, which shall have no end.

Humbly submitted in love,
Z. L. Rhue
Waightown St., Box 356,
Winston-Salem, N. C.

THE LORD IS THY KEEPER

"Behold, He that keepeth Israel shall neither slumber nor sleep, Psalm 121-4.

The commandment of God to His called servant is to comfort His people and to feed His lambs and sheep that is, they are to preach Christ to them who is the way, the truth, and the life of every child of His grace. They are to tell them what Christ has done for them, what He is to them, and what He will do according to His blessed promises. Then He tells us in His holy word that He not only accomplished the warfare, securing the pardon of their sins, but gives un-

to them eternal life and they shall never perish; that He will never leave nor forsake them, but will be with them in the sixth trouble and in the seventh He will not forsake them. He is the keeper, leader, and preserver of Israel, and, "He that keepeth Israel shall neither slumber nor sleep."

Those who feel that they can walk by themselves have no need of a leader, neither do they desire a keeper preserver, for, "They that are whole need not a physician." But the Lord's people are a poor and afflicted people, needing His mercy, grace, and kind tender watch - care every day, hour, and moment; therefore, He has promised never to leave or forsake them, but to lead them in the path of righteousness for His name sake. The Lord is more mindful of a child faithful to His own than a mother to her new-born babe. He sticketh closer than a brother, and His love surpasses that of a woman. "He that keepeth Israel shall neither slumber nor sleep; His eyes are ever upon them and His ears are open to their prayers. The Lord kept Jacob as the apple of His eye and led him about and instructed him. What a wonderful leader and teacher Jacob had! He was the same one that David had, and, yes, the One that all of His dear and true children have, from the least to the greatest "Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watchman waketh in vain." The Scriptures are full of warning and admonition to God's children, and we should never lose sight of the fact that the Commander must give

the ability, that we are poor dependent creatures upon the Lord, and He alone can give us strength and fully qualify us to obey His blessed word . . .

“Blind unbelief is sure to err
and scan his work in vain;
God is His own interpreter
and He will make it plain.”

The branches must get all their support from the Vine. Christ said, “Without Me you can do nothing.” Paul said, “I can do all things (all that God commanded him) through Christ who strengthens me.” And, “By the grace of God I am what I am.” If we within ourselves could keep God’s commandments, then we would not be dependent upon Him to lead, guide, keep, and supply all our needs. Jesus said, “The Comforter, 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.” So the Holy Spirit is not only our guide into all truth, but is even our reminder, to bring to our remembrance all things whatsoever He hath said unto us.

Of the one body of Christ, there are many members, yet all of one Spirit. The members are given diversities of gifts in Christ (and not in themselves) and no one of them is independent of the one Spirit. Christ is the true minister, and good Shepherd of each and all of them, for, “It pleased the Father that in Christ should all the fullness dwell” that He should have the preeminence in all things pertaining to the church. The diverse gifts are for the edifying of the body, for the perfection of the saints, till all come

into the unity of the Spirit, where there is neither Jew nor Greek, bond nor free, male nor female, but all one in Christ. One Lord, one faith, one baptism, one God and Father of all, above all, and in you all. The Lord hath set the many members in the one body as it pleased Him, in such manner that it isn’t possible for one member to say to another, I have no need of thee. It is as much impossible or more, than it would be for one of the members of our own body to say to another, I have no need of thee. The Saviour prayed to His Father that they, the many members may be made one in US. “I in you and you in Me and I in — the Father, that they may be made perfect in one” —US. There is just one fold and one Shepherd. I am sure that the Saviour didn’t mean that all of His children would come into a oneness of the understanding and true faith in this life or, time world; but He did set forth the fact that the true body of the household of faith must be so brought together and so preserved in this life, which body is His church identified upon earth. For He said, “Upon this rock I will build my church, and the gates of hell shall not prevail against it.” And so the gates of hell never have prevailed, and never will. It, His church, is built on the divine revelation of God to His children that: Jesus is the Christ, the Son of God, and Saviour of His people. And the church of Christ is kept by power of God, through faith unto salvation ready to be revealed at the last time. Thus, we are led back to the text, “The Lord is thy keeper. Behold, He that keepeth Israel

shall neither slumber nor sleep.'

Jude, the apostle, said, "Beloved, when I gave all diligence to write unto you of common salvation, it was needful to write unto you, and and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." The words "common salvation" I think, infer that salvation by grace is common to all the household of faith, and the faith once delivered to the saints, I believe includes such as was given to Noah, Abraham, and all the cloud of witnesses referred to by the Apostle—Hebrews 11th chapter. It particularly refers to that delivered to the twelve Apostles of the Lamb who desired to be found in their own righteousness, which was of the law, but in the faith of Jesus Christ, unto all and upon all that believe. Faith is called common at least once in the scripture: Titus 1:4.

Faith is the gift of God, as well as grace, by which we are saved. Without faith it is impossible to please God. Hence, if we please God, it must be done through the gift of His faith. Whatsoever is not of faith is sin; therefore we are caught in a vise should we claim to do good without faith, which is the gift of God. Nevertheless, as surely as works are vain without faith, as surely is faith vain without works. Faith, the true faith is never without works, but it moves its subjects in obedience to God's holy command. Read once more the 11th chapter of Hebrews. Faith moved all this great cloud of witnesses to obey God, and all their obedience was works.

(I wish to call attention to a form-

er statement," That I didn't understand that all of God's children was brought into the unity and understanding of the one faith of the Spirit in this life or time world." Since the whole work of salvation is of God in Christ, it is not necessary, nor either God's way of doing it, that all of his children should be brought into the understanding of the mutual faith of the gospel of Christ in this life. Many cannot eat strong meat, many are weak, many sleep, many, many, many babes are never subjects of gospel address in this life, but their salvation is as perfect of God in Christ as those that are. The true faith is revealed and contended for in and through those whom God is pleased to set apart to that end, and by their fruit ye shall know them.)

Now back to our subject, The commandments of the Lord are contrary to our fallen nature, and nothing less than the faith, Spirit, and power of God will lead and enable us to obey them. Furthermore, Christ commanded, "If any man will come after me, let him deny him self, and take up his cross and follow Me." This denying of self is more than depriving self of the material things of this world, or bestowing all goods to feed the poor or giving your body to be burned. Also, to follow Christ is more than having faith to remove mountains, or the tongue to speak as men and angels. What is it then? Man as the most poorest guilty wretched, without strength, will, desire, or power, falls entirely into the hand of mercy, and through mercy fully acknowledges his helpless condition without any degree of self-suf-

ficiency to commend himself to the just God of the whole earth: that is self-denial being wrought in the soul. "Yes, 'one might say, "those commanded had a will to follow Christ." True, but the will was to be more than an imagination that arises from earthly nature. To say that we, within ourselves, were willing to follow Christ would neither represent self-denial nor following Christ, for we would be claiming a self-sufficient will and advocating self-sufficiency instead of Christ.

Even Christ didn't come to do his own will but the will of His Father, who sent Him; therefore, the work He did, including the will thereof, was all of the Father who sent Him. He said: "It is the Father that sent me, He doeth the work. I can of my self do nothing. But my Father worketh hitherto and I work." If the thrice - blessed forever, by whom all things were created and exist should confess that fact, what then should poor worms as we confess? Nothing less, I am sure. "Very well then," you remark, "but you have formerly stated that there can be no desire of self in the matter, whether it be in denying self or following Christ." Just suppose you could of self desire to do either, or both. It would neither be self denial nor following Christ; rather it would be fulfilling your own desires. The Lord must not only give His children the good desire of the heart, but a heart to desire goodness, so that both is of the Lord.

Each of God's dear children who are brought into the exercise of faith has a special work to perform alone, save only God is with them. That special work is a com-

mandment of God, called working out your own salvation with fear and trembling; for it is God (the commander) which worketh in you both to will and to do His own good pleasure. Then who would say that such an individual is self-willed and works voluntarily! No one will do so who denies himself and follows Christ, but those will who justify themselves rather than God. Let us not forget that it "Pleased the Father that in Christ should all the fullness dwell to each child of His grace, that they are complete in Him; and that God hath chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love and obey Him." "Yes," you say, "but Christ commanded us to keep His commandments." True, my friend, we are to keep His commandments, but not your imagination. What then are His commandments that are fulfilled in one word, even this, Love? Christ said, "For this is the love of God: that ye keep His commandments." Then are you going to deny His word and say it is not God's love, but your love that (causes) you (to) keep His commandments; that it is not God's will but yours that enables and impels you to deny yourself and follow Christ; that it is not the work of God, but yours, that (constrains) you (to) believe on Him whom He hath sent. If you dare to admit it is of yourself that you do any degree of the above, you thereby refuse to deny self, and thereby deny the salvation of your own soul, which alone can be of the sovereign will, love, and power of God: By such denial, you do not change the

truth one whit, rather, you reveal by your own words that you do not understand yourself of being one of those saved by the Lord; even such ones as the Prophet identified, saying "Lord, thou wilt ordain peace for us: for thou hast wrought all our works in us." Isa., 26: 12.

It is true we must follow Christ willingly in faith and love, but faith and love are the cause of our following Him. This is Christ's way of leading us by faith and love and other gifts of the Holy Spirit. Surely, surely, by these most gracious and precious gifts He leads us in the paths of righteousness for His name-sake: Even in just such paths as we have above described. Christ doesn't lead at or draw at His people, but He puts His laws of love and the spirit of life in their very heart and mind, and thereby He leads and draws them unto Himself; yes, He even causes them to walk in His laws and statutes and do them. Can we think of a more kind, tender, gracious, pleasant, and powerful way to lead and draw anyone of them than by love?

The question arises: do we indeed and in truth love the Lord? If so I am sure our answer will be: it is because of the great love wherewith He first loved us and shed abroad that love in our hearts by the Holy Spirit which He has given unto us.

Surely if the love of God was so great as to be the moving cause of His sending His own dear and true Son as a free gift into the world to suffer, bleed, and die for poor, wretched sinners and quicken us into eternal life by the same spirit of love, then it is great and strong enough to be the moving cause of

His childrens' willingly following and obeying Him. If we are one of those thus blessed, we have been created in Christ Jesus unto those good works which God hath before ordained that we should walk in them. It is the work of God, the work of faith and labor of love. What indeed could be a better work and labor than that of faith and love? Every promise of God in the new covenant of the gospel of Christ is based on the love of God and is unconditional; and God who is without slackness, variableness, or a shadow of turn, will most assuredly and perfectly fulfill them to and in His children. "Yet for all this, I will be sought by them to do it for them, saith the Lord."

J. L. Sanders
Tuscaloosa, Ala.

LIVED BY FAITH

Dear Brother and Sister Adams,

With the help of God I will write you a few of my unworthy thoughts this morning. I know I am not worthy to even think about the great things of God, but I cannot help my thoughts, and I had rather for them to be on God than any of these worldly things, so I must say I am glad when I know my thoughts are above.

I am sending you a picture that came in our home paper of one of our very dear colored Sisters, I had not heard of her death until I saw it in the paper. I was blessed to go to see her one day last summer, and I did so enjoy hearing her tell the greatest experience I have ever heard. I will never forget it. I feel so alone in this world this morning without her,

and I must say I am sorry that she has passed away, but she was greatly blessed with a long life in this world and without doubt she is with her Jesus that she so dearly loved. She lived by faith and never thanked anyone in this world for anything she always thanked Jesus. When I read in the paper that she told them just before she died that she was flying, I began crying, for I knew what she meant; although, I haven't died, yet I have the feeling sometimes that I am just flying away. Oh, if I can only feel that way when I come to die. I can then tell my loved ones like the song says, "Tis religion that supplies solid comfort when we die; tis religion that can give sweetest pleasures while we live."

Brother Adams, Please excuse this bad writing as I am sick this morning and very nervous. I have not been well for quite a while, and I had a dream the 21th of January that I had only one year to live; it hasn't worried me one minute and I don't mind leaving this world a bit. I feel that God has been good to me to let me live this long and to let me hop around these last 9 years, but I do dread getting unable to get around at all. I do hope I will continue to get about as well as I can at this time until the time of my death, so I am asking you and the other dear members of Willow Springs to pray for me when you have a mind to do so and I hope to be able to come to Willow Springs again sometime. I dreamed not so long ago of seeing you and Sister Adams standing in front of the Willow Springs Church, and you both were looking up at the

sky, and something told me you all were looking for Jesus to come. I believe you are looking for him. I am glad he is coming again like the old colored Sister. I hope to die in faith.

Well excuse this long letter. I don't know whether or not I have written anything of comfort, but just seeing this picture in the paper got me to thinking about the happy place that is awaiting all the Redeemed of the Lord, and I hope we will all meet there sometime away from this world of sin.

A sister in hope,
Mrs. E. G. Hall
Spray, North Carolina

EXTRACTS FROM ADDRESS

Eld. T. F. Adams,
Willow Springs, N. C.

Dear Bro. Adams:

I am transmitting herewith an extract from an address which was copied from the Gospel Standard. I would like very much for this to appear in the Landmark. I feel quite sure that many Old Baptists would read it with genuine interest and profit. Such writings tend to confirm true believers in the doctrines of free and sovereign grace and make manifest the fallacy of free will. Who can doubt that the Lord brought this man "out" from among them?" Indeed, this was the late Elder Gold's case. I rejoiced to hear Elder A. B. Denson tell of Elder Gold's experience.

In hope,
C. W. Vass
Portsmouth, Virginia

**From the Gospel Standard for
March 1950)**

SEPARATION WROUGHT: UNION EFFECTED

Extract from an Address by the late Robert Moxon (Bury).

I GO BACK TO MY OWN EXPERIENCE when the Lord gathered me to His people. I had such an aversion to them, and held them in such disrepute that I thought: Of all people that ever lived these are the most peculiar; I cannot endure them. It looked to me quite impossible that ever my heart's affections should be bound up with the people of God. These people used to give me tracts, and I gave them tracts in return. When I read their tracts, there would sometimes be a little conviction in my mind; then a desire to put such religion away altogether. I did not wish to be gathered there. But the Lord would have it so; step by step, here a little, there a little, until at last the Lord effectually did His work. I remember going once to hear an old man preach; he stood up in the pulpit like a statue looking at the people. His text was: "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (ps. cxxxix. 16). I thought about this body, and the mystical members of Christ's body, "when as yet there was none of them." Instead of going home to take my usual meal, I wandered into a gentleman's park. I tried to pull to pieces what the old preacher had been saying; but the more I tried, the more deeply was it laid upon my mind. The Lord, however, decided

the matter fully, and there was a divorce between me and my former companions.

The Lord effectually gathered me on Lord's Day while I was reading His own blessed Word (Luke iv). And I was reading in the pulpit too, for when a young man I was a Methodist preacher. They would have made a fine preacher of me! Well, in reading this chapter I came to these words: "Many widows were in Israel in the days of Elias." (I shall never forget it while I live.) I had no peace all the time I was reading that chapter. It seemed as if a thousand thoughts rushed into my mind. I thought: How can this be? Many widows were in Israel, yet none but this one was fed miraculously! and I am preaching that God loves all alike, and blesses all alike; if they will, they can go to heaven; and if they choose to refuse, they will be lost. Now here is this before me, that none of the widows were miraculously fed but this one. Perhaps the others died of famine, but this is not recorded. This left a solemn conviction on my mind. Also: "Many lepers were in Israel in the time of Eliseus the prophet." The same feelings possessed me when I left the pulpit, and I said: "Never again will I go into that pulpit." I said to my friends: "Never again will I preach in a Methodist pulpit! No more free-will for me, no more duty faith for me, no more creature power for me." I felt as far from it as if I had never known it or preached it. The visiting minister came to see me, and I told them my condition. They argued, and told me I had certain

engagement to fulfill and that I must go round my circuit. "Well," I said, "I cannot preach again." But they said: "You MUST: you are down to preach at such and such places." "Well," I replied, "if I am really under any obligation, let me tell you that should I preach, I shall never again preach the same as I have been doing; it will be altogether a different tale." Then they said: "You had better not go, then." Thus you see they were made willing to release me rather than have the truth preached. I never regretted that separation. I have cause to bless God ten thousand times that He took me, gathered me, and brought me among people taught by the same Spirit.

IN HER 95TH YEAR

Enclosed you will find a check for two dollars to pay for my subscription to Zion's Landmark, which was out the first of October 1949. You sent it on to me until the first of January 1950. Please pardon me for not sending it sooner, but I was undecided about taking it any longer, as my eye's are so weak I can't read but very little at a time. But I miss it so bad I don't see how I can do with out it if I have to get somebody to read it for me, or to me. I have been taking it myself over 40 years, and my Father took it when it was first printed by Elder Bodenhemer, as long as he lived, he died in 1871. Then my mother took it until her death, then I began taking it so you see I have been seeing it about all of my life. My father was Elder Josiah Nelson, lived and died near

Greenville, Pitt county, N. C. I am in my 95th year, born August 6th 1855, so you must excuse all mistakes and blunders and please excuse me for not attending to this sooner. I can see to write better than I can read.

Mrs. N. R. Corey
411 Nash Street
Rocky Mount, N. C

MANY THANKS

My dear friend and I hope a brother in the Lord. I am sending \$2.00 to pay for the good old Zion's Landmark for another year and sending \$2.00 more for a new subscriber. Please send the paper to Mrs. Tom Stowe, 108 Askin St., Martinsville, Va.

Mrs. Edgar Mabe
R. F. D. No. 1,
Stuart, Va.

ENJOYS THE LANDMARK

I'm enclosing \$2.00 for Zien's Landmark. Sorry I haven't sent it before. I hope its the Lord's will you won't have any trouble receiving this. I love to read the Landmark and want them to keep coming to my home. Wishing you all the best of luck.

Miss Irene Griffin
60 Church St.
Spray, N. C.

ENJOYS LANDMARK

Inclosed you will find a money-order for two dollars (\$2.00) for which please renew my Landmark for another year.

I don't know what I would do without this wonderful book.

Mrs. Annie Broom
Fort Mill, S. C.

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Zion's Landmark

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

Editor

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Winston-Salem, N. C.

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N. C.

VOL. LXXXIII NO. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JUNE 15, 1950

SUFFERINGS OF JOSEPH

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20.

The above words were spoken by Joseph to his brothers by way of comforting them after their father died. His brothers feared that Joseph would requite them for all the evil that they had done unto him.

What a long chain of events took place from the time that his brothers began to show and manifest malice against him until he mounted the throne of Egypt and stored away corn in the years of plenty to meet the years of famine. The first sign of their hatred is manifested when Joseph brought to his father the evil report of his brothers when they were feeding the flock. The next hatred was shown when his father manifested more love for Joseph than he did for his other sons, by making him a coat of many

colors. Still more hatred was shown when he (Joseph) told them the two dreams which he had had and which pointed to the fact that one day his brothers would make obeisance to him. "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words." Gen. 37:8.

After this, his brothers "went to feed their father's flock in Shechem." Of course Jacob was interested in hearing from his sons and his flock. He now sends Joseph to see if all are well and bring him word. Joseph undoubtedly knew the hatred that was kindled in the heart of his brothers against him, but may it be remembered that he was an obedient son and was doing the will of his father like Jesus, who said, "I come not to do mine own will but the will of him that sent me." When his brothers saw him coming, they said one to another, "Behold this dreamer cometh," and they conspired against him to slay him. But our God hath said that "Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain." Psalms 75:10. It will be observed that Joseph's brothers did not pour out all of their wrath, for God restrained apart of it to his honor, praise, and glory, for Joseph must go to Egypt and store away corn in the years of plenty to meet the years of famine "to bring to pass, as it is this day, to save much people alive." So the Ishmalites were on schedule time to pay twenty pieces

of silver for Joseph and furnish conveyance to take him on down to Egypt for the grand and glorious purpose, which was in the mind of our God "to bring to pass, as it is this day, to save much people alive." All of the above acts of Joseph's brothers were indeed evil, yet Joseph said, "But as for you, ye thought evil against me: but God meant it unto good."

Joseph has now passed out of the hands of his brothers and is carried down to Egypt by the Ishmaelites and transferred or sold again by the Mid-i-anites to Pot-i-phar, an officer of Pharoah's and captain of the guard. Gen 37:36.

Let's take a look backward and see what a long rough and rugged journey it is from Egypt to Cannan land, as every heaven born child knows all of which Joseph traveled to say nothing of the sorrows, troubles, and afflictions which he suffered and endured at the hand of his brothers at the one end, and all the reproaches of Pot-i-phar's wife at the other. Inasmuch as Joseph suffered all the reproaches of Pot-i-phar's wife and was cast down into the lowest dungeon for being accused of a crime which he never committed nor even attempted, is he not a beautiful type of our Lord and Saviour, Jesus Christ, who came down from heaven, not to do His own will but the will of His Father and bore all the shame and disgrace of His bride"? "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3. As we pass along and view the scene from one affliction to another. Surely we are not

so blind but that we can see at least in a dim way, some of the links in the great chain of God's eternal purpose "to bring to pass, as it is this day to save much people alive."

Humbly submitted,
T. F. Adams

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom and power has visited our church and taken our oldest and esteemed brother, Sanford Luther Sexton, who was born June 11, 1860 and died February 12, 1950. Making his stay on earth eighty-nine years, eight months and one day.

He was married to Hester Ann Davis on January 20, 1882. To this union were born six children. His wife and one daughter preceded him in death several years ago. Later he married Sister Jane White of Creswell, N. C., who also preceded him in death.

He united with the Primitive Baptist Church at Bethlehem, Tyrrell County, N. C., June 4, 1933 and remained a faithful member until death, filling his seat when able to do so. He was a kind and loving husband and father, a good citizen and neighbor and he will be greatly missed by his church, his children and relatives and friends but he has paid the debt we all must pay and is now sleeping.

Asleep in Jesus blessed Sleep

From which none ever wake to weep.

He leaves five children, Ludie V. Sexton and Mrs. Statha Swain of Creswell, N. C., Mrs. Eva Williams and Mrs. Jennie Wood of Norfolk, Va., and Mrs. Annie Weatherly of Columbia, N. C., eight grandchildren, six great grandchildren, several nieces and nephews and a host of friends to mourn his departure.

Therefore be it resolved:

1. That our Church has lost a faithful member, his children a loving father, and his community a good citizen, but we desire to bow in humble submission to the will of God who works all things after the council of His will and never makes a mistake.

2. That we extend to the bereaved children our heartfelt sympathy and point them to the lowly Jesus for comfort in their sorrows.

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

Done by order of the church, Saturday before second Sunday in April, 1950.

Elder R. B. Denson, Moderator
J. B. Holidia, Church Clerk
Sadie V. Barnes, Committee.

SARAH A. ROBERSON

On August 16th, 1949, The God of Love and Mercy, called from our midst our beloved sister, Sarah A. Roberson, the daughter of the late Seth R. Hardison and wife, Louisa Griffin Hardison. She was born on November 3rd, 1872, and died August 16th, 1949, making her stay on earth 76 years, 9 months, and 13 days. She was married to J. J. Roberson on December 24th, 1893. To that union was born three children. Mr. David M. Roberson of Williamston, N. C.; Mr. Coy J. Roberson of Williamston and Jamesville, N. C.; and Miss Ida Roberson of Jamesville, N. C. Sister Roberson was a good and faithful mother. She was also a good neighbor. She was very good to the poor and needy.

She was a firm believer in Salvation, by Grace, having no confidence in the flesh. She often said, "If anyone had the love of God shed abroad in their heart, there was no where else to go." She greatly enjoyed visiting other churches and singing praises to God.

She stood firm in The Doctrine of Salvation, by Grace, for about fifty-seven years, not wavering in the least.

Her funeral was preached by, 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 friends and neighbors. Her body was laid to rest beside her husband in the Roberson cemetery.

Be it resolved that we bow in humble submission to the Father's will and pray God's blessings on the bereaved family. Agreed, we send a copy to the bereaved family, a copy be put on our minutes, and a copy be sent to Zions Landmark for publication. Done by order of conference, Saturday before the second Sunday in May 1950. Sisters, Matilda M. Griffin and Mary E. Roberson, committee; Elder M. L. Simmons, Moderator; A. D. Griffin, clerk.

OBITUARY

Mr. Charlie Mason of Alantic, North Carolina, our dear friend and brother in Christ we hope, was born in the year of 1882 and passed away on Wednesday, 5:10 o'clock on June 7, 1950.

He was a wholesale fish dealer. He is survived by his wife, Sister Alice Mason, three children, Mrs. Ervin Morris of Alantic, Mrs. Ray Hughlen of Tampa, Florida, Mr. Lord Mason of Alantic, six grand children, two great grand children, and two brothers, Elmer and Joseph Mason of Alantic.

He was a high standing man with the church at Alantic in which I am pastor of and with the people of this country. To know him was to love him. He had a wonderful personality, and he loved

the Primitive Baptist Church at Alantic in which his wife was a member. He was a great help to the church and will be missed by the church and all its friends.

His funeral services were held from the home at Alantic, Friday at 2:00 p. m. conducted by the writer. He was laid to rest in the Alantic cemetery under a mound of beautiful flowers, to await the morning of the resurrection when all the saints shall rise, and their bodies fashioned like unto the glorious body of Christ.

S. Gray
R. F. D. 2
Pink Hill, N. C.

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 Church is situated on Farmville-Tarboro highway, two miles north of Fountain.

J. E. Mewborn, Union Clerk

UNION MEETING AT RALEIGH CHURCH

The next session of the Angier Union Meeting is appointed to be held with the church at Raleigh, Wake County, Saturday and Fifth Sunday in July, 1950. Elder W. R. Hines is appointed to preach the introductory sermon and Elder T. F. Adams is alternate. Raleigh Church is located on Newbern Ave. Anyone desiring further information may communicate with Brother B. F. Wilson, Church Clerk, Raleigh, N. C. Route 1. All lovers of the Truth of the same Faith and Order are invited to meet with us, especially the ministering brethren.

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

LOWER COUNTRY LINE UNION

Meets with the Church, Flat River beginning Saturday before the fifth Sunday in July, 1950. Elder, L. P. Martin to preach the Introductory Sermon. Elder N. D. Teasley alternate.

Clyde Satterfield, Clerk

WHITE OAK UNION

Will meet with the Church at Bay Sea Level, 5th Saturday and Sunday in July, 1950. The Church is located about 3 miles south of Alantic, on Highway No. 24, in Carteret County, N. C. Ministers, brethren, sisters, and friends are invited to be with us.

W. A. Walton
Union Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JULY 1, 1950

NO. 16

PSALM 80

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

It is burned with fire; it is cut down: they perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

So will not we go back from thee: quicken us, and we will call upon thy name.

Turn us again, O LORD God of hosts, cause thy face to shine, and we shall be saved.

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

ASSOCIATE EDITORS

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ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

POETRY

Dear sister Alice and children
Grandchildren, friends and brothers too

Our hearts are filled with sorrow
And our sympathy goes out to you.

Let us bear our sorrow
And do not mourn and cry.
For he could not have gone to Heaven
Except his mortal body die.

His body now is sleeping.
At North View Church beneath the sod
But his spirit is at rest
In the paradise of God.

There to await the coming
Of his wife and children dear
His grandchildren and brothers
When their days are over here.

Their bodies, too will be sleeping
Some where beneath the clay
But God will raise them up
On the great resurrection day.

The Lord will come from Heaven
Come in a cloud the prophet said
And with his mighty Power
He will raise the sleeping dead

The dead in Christ shall rise first
The Bible it does say,
Be caught up to meet the Lord
On that Resurrection day.

He will say to his chosen one's
Inherit the kingdom prepared for you

From the foundation of the world
And the pearly gates they will go through

They will sit down in the kingdom
With all of the Prophets of old
With Abraham, Isaac and Jacob
And walk the streets of gold.

There in that Holy City
Which God has prepared for His own

They will sing his praises forever
Around the great white throne.

Let us walk onward and upward
And hope to be in the Heavenly throng

When our troubles here are over
Cheer up sister Alice it won't be long.

Written by a brother I hope
Though I feel, Oh so small
Sound by Grace, and Grace alone
If I am sound at all.

Everette Cummings

BELIEVE IN HIM

My mind has been lingering on
Heb. 4:9, 10, 11. "There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." "Work out your own salvation with fear and trembling, for

it is God which worketh in you, both to will and to do of His good pleasure." Phil. 2:12, 13. When we work out every self-righteous act in us, we have nothing to work with. We will come to the waters and buy without price and without money, and our God will work within us His righteousness, both to will and to do of His good pleasure. Then are we made to believe in Him with our whole heart and soul. He said, "I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10. We don't have to go to our neighbor or preacher and ask him what sin is, for the grace of God has been given us and teaches us to walk in His paths of righteousness for His name sake and to bring forth His peaceful fruit, which is grace and truth. If we bring that, then we can enter into that rest because we cease from our works and are blessed to rest in the promises of our God because He is our hope, our salvation, our righteousness, and our worthiness. He has promised never to leave nor forsake us in this world or the one to come. If we believe this, then we know something about this rest. We are not carried about by every wind of doctrine as some we see.

Every Heaven born child has been given faith to believe in an all wise God, who rules in Heaven and among the inhabitants of the earth, does His will, and is able to fulfill any promise He has made them, who love Him and look for His appearing. God is not slack concerning His promises. Jesus

said, "I am the door: by me if any man enter in, he shall be saved." John 10:9. If he cometh in another way, he is a thief and a robber. In order for His chosen and called to enter in that kingdom, they have to be born again, and they see themselves naked and helpless. They also have nothing to offer and nothing to buy with but come crying and begging God for His love, mercy, and grace to keep them from the evil of this world.

I am just a poor beggar. He has promised never to turn us away empty. He that is hungry and thirsty shall be filled. Our God said, Ye will do as I command; ye will keep my commandments, and they will not be grievous. I love the wills and shalls of our God. The salvation of our God standeth sure, and the Lord knoweth them that are His. He is ever with them, watching over them as His precious fruit and will never leave nor forsake them. What a blessed promise! "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32. We are then enabled to go in and find that rest and peace that we can not find in the world.

God is not willing that any should perish or come short of His glory. If we live after the flesh, we shall surely die; if we live after the spirit, we seek those things above, and not things of the world; therefore, let us watch as well as pray. I look over my life and see what manner of fruit I am bringing. John told them when he was baptising in the river of Jordan, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring

forth therefore fruits meet for repentance." Matt. 3:7, 8. If I bring not that fruit, where is the evidence I am bearing that fruit? Our God said He was able to bring good out of evil and peace out of confusion. I am evil and full of confusion and if there be any peaceful fruit brought out of me, God through His love and mercy, which He had for me even when I was dead in sin, has brought it out and nothing I have done. I don't desire any praise for all praise, honor, and glory is due our Blessed Redeemer. May God give us an understanding and keep us at each other's feet, esteeming others better than ourselves, ever looking to Jesus, the Author and Finisher of our faith. I desire the prayers of all God's little ones.

Mrs. J. R. Daughtridge
Rocky Mount, N. C.

GOODNESS AND MERCY OF GOD

It is with much fear and trembling that I try to pen a few thoughts on the goodness and mercy of our God, who doeth His will in the armies of heaven and among the inhabitants of earth — the One who has all power both in heaven and in earth. "For He spake and it was done; He commanded, and it stood fast." Psalms 33:9. Even the wind and the sea obey Him, and we are but clay in His hands. Poor mortals fear and tremble at such power, but our great and merciful "Heavenly Father knoweth our frame; He remembereth that we are dust." Psalms 103:14. He only places upon us what we can bear, for I feel He is too wise to err and too

good to be unkind.

What would become of us if it were not for His mercy? With His love He has drawn us, and without Him, we can do nothing. "Our righteousness is as filthy rags" (Isaiah 64:6) in His sight and "He hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. Not by works of righteousness which we have done lest we should boast. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. If God had loved the whole world, everyone would be saved, but it is written "Jacob have I loved, but Esau have I hated, before they were born, to show that election might stand." Rom. 9:11-13. In Adams all died, and in Jesus many were made alive for evermore.

God said to Pharaoh, "For this same purpose have I raised thee up, that I might show my power in thee." Rom. 9:17. God could have saved all of Adam's race if it had been His will, but He has a purpose in all things, and it was His will to be longsuffering toward the vessels of wrath fitted to destruction (Rom. 9:22) and to make His power known on the vessels of mercy, "chosen in Jesus before the foundation of the world." Eph. 1:4. "Man was made subject to vanity, not willingly, but by reason of Him, who hath subjected the same in hope." Rom. 8:20. God has chosen His jewels from among the inhabitants of earth and left the wicked to their own devices that

He might show His love and compassion to His chosen ones.

The doctrine of election is true, but the part that worries me is, am I one of that number? I can only hope, for I surely feel the need of a Saviour's love, as I feel so weak, helpless, and unworthy. Like the poet, I can say that, "If my soul were sent to hell, thy righteous law approves it well." Most of the time I feel to beg for mercy, and feel that if loved ones knew me as I know myself, I would be left alone. The love and fellowship of the children of God mean more to me than anything in this world, and it is a Heavenly place in Christ Jesus to be among them when love like a golden chain binds their hearts together. This world with all of its glitter can't compare with such wonderful meetings of those, who love the Lord, "Who worship Him in spirit and in truth, for God seeketh such to worship Him." John 4:23. David said, "A broken and a contrite heart He will not despise." He is our all in all, for again the poet says, "Nothing in my hand I bring. Simply to thy cross I cling."

In conclusion, I want to write of a wonderful dream I had several years ago. I was so worried over the condition of the world — I felt that everything was in such turmoil and confusion that there was no peace to be had anywhere. One night I was dreaming about it, was lost and wandering about, when suddenly (in my dream) I was placed in front of an Old Baptist Church, (a quiet habitation), and peace, sweet peace took possession of me! I awoke rejoicing and all day long I was singing and

praising such a glorious and wonderful Saviour. Sometimes, we want to be on the mountain top all of the time, but it would not do in this world. Corn and other crops grow in the night, and no doubt we are growing when we are in the dark valleys. We just have short seasons of rejoicing here, a foretaste of things to come. We should not expect to sail on flowery beds of ease, for this is not our home, but we seek a city, "whose builder and maker is God." Heb. 11:10. "And when we awake with Thy likeness, we shall be satisfied." Ps. 17:15, and shall render praise, honor, and glory to Him, who can and does do His will always.

A little sister, I hope,
Mrs. Fannie D. Wiles
Ringgold, Va.

THOUGHTS ON MATTHEW

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:12.

Dear Sister Mewborn:

Upon my arrival home, I found your letter had been on my desk several days, in which you desired my thoughts on the above text of scripture. I must admit that I feel very limited on this, as on many other words of sacred writ: however such as I have, will try to give.

These words followed the faith found in a certain Gentile or Roman Centurion, who besought Jesus to heal his servant, who was grievously sick with palsy. Jesus said, "I will come and heal him." The Centurion said, "I am not worthy that thou shouldst come un-

der my roof: but speak the word only, and my servant shall be healed." The unworthiness observed and expressed by the Centurion, is one of the strongest inspired tokens of divine grace, known among the saints; and he expressed his faith in the power and ability of Jesus to heal his servant, only at a word. At this, Jesus as a man marveled, but as God, He forever knew all things. No greater faith was found in Israel. Many of like precious faith, coupled up with the token of unworthiness, sit down with Abraham, Isaac and Jacob in the kingdom of heaven, which is the church of God manifest among men. The same spirit that moved Abraham, Isaac and Jacob to worship God, moves the true inmates of the church today, hence, they are said to sit down together in spirit, prayer, praise and thanksgiving for all that the God of heaven has done for them. The House of Israel and the Jews in general were first planted in this kingdom: chiefly, because unto them were committed the oracles of God. (Rom. 3:2) But because of unbelief they were broken off, and the Gentiles grafted in among them and partake of the root and fatness of the original tree. (See Rom. 11:10 to 25.)

In the text of your inquiry, the children of the kingdom denote the Jews as a nation and are now cast out into outer darkness, and cannot see the truth of their own Oracles. The Jews weep because they know that their promised Messiah is now more than 1900 years overdue. They know, they are scattered among the nations, a byword and a

proverb, and gnash their teeth because every man's hand seems to be against them. They cannot rejoice when persecuted, like the saints of God often do.

The Apostle Paul has left them a good word saying; "That blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." (Rom. 11:25, 27.)

The above is a brief outline of my views on this text. Thank you for the inquiry, for it led me to search for some things that otherwise I would not.

I enjoyed my short visit to Mewborn Church last fall and hope to, sometime, go again.

Yours in hope,
(Elder) J. P. Tingle

I AM GOD AND THERE IS NONE ELSE

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45-22.

I believe this text taught all is of God and man is nothing. "Of Him, to Him and through Him are all things." "I Am that I Am" I think the ends of the earth means the end of our strength. Naomi said, "I went out full." When she was bereft of everything she turned her eyes toward Bethlehem-Judah and remembered how the Lord had visited his people in giving them bread (Jesus). She went

out full of good works self-righteousness, etc. The Lord brought her home again empty.

About two years ago I was in conversation with a minister of our limited Baptists. He said crossing the Jordan was a type of water baptism into the organized church. In reply I said the following: "If it means that to you and that is good to you, you may have it, but to me it means more than that!! I could not then tell him just what it meant to me. Since then it seems I have had some sweet thoughts. I think all Old Baptists are of one mind that the Red Sea is typical of redemption in its manifestation. The blood of Jesus has to do with redemption. Without the shedding of blood there is no remission of sins. My hope is anchored that I had my Red Sea crossing one bright Sunday morning in September 1894. The children of Israel journeyed in the wilderness forty years. I saw her coming up out of the wilderness leaning on the arm of her Beloved. Arm signifies strength. God took Moses on Mt. Nebo to view Canaan land, but forbade his entering. God's refusal to let Moses enter Canaan to my mind typifies the end of our strength for law works for salvation. Moses died and God buried him in the land of Moab. This is where Naomi was when she came to the full realization of the end of her strength. Then she could look toward Bethlehem-Judah. God buried Moses. Nobody knows where. God made sure his body would not be found by unbelieving Jews. I think this typifies that when we have

completely worked out of tools and timber for law works for salvation we can never return to it. As God hid the body of Moses, this stuff is forever hid. The woman of Samaria never went back to get her water pot. She put it down to be gone forever. Jesus said "go and sin no more. Woman, you are now free. You can never again sin under that law." All who crossed the Red Sea died in the wilderness but Joshua and Caleb. To my mind Joshua typifies Jesus and Caleb the Holy Spirit. "Moses my servant is dead. Now, therefore, arise go over this Jordan. As I was with Moses, so I will be with thee. There shall not any man be able to stand before thee." As all who crossed the Red Sea died in the wilderness, so before we can get across Jordan we must die to every tenet of the law for Salvation. Be brought to the ends of the earth to hear the command, look unto me. Then, as I see it, the crossing of Jordan is the transition from law to grace. Canaan the beautiful type of the blessed old gospel church, or grace church. I do give to them this land even every place that the soles of the feet shall tread upon. It is the land that flows with milk and honey. I give you the fruit of the vine. You did not labor for any of these great blessings. Salvation is by grace which is unmerited favor. It seems I can see some types in this milk and honey land. Milk and honey is the most palatable food I know. We get the milk from the cow, a type of the gospel minister, in the sense of giving milk. One writer speaks of the sincere milk of the world. The ox is a type of

the gospel minister in the sense of strength. Honey is the product of the bee. Men did not labor to produce it. The bee is a most wonderful little creature. I wish I could give a full description of the little bee. My dearly beloved, to my mind, it is so wonderful as we journey along down the steep of time to sip this milk and honey in our blessed Old Baptist meetings. It is a delightful Canaan land to sip the dew drippings of the blessed old gospel when the minister is lifted on high. May we run the tupe further to the Canaan land of our glory home when time with us shall be no more. Home, sweet home. It is too wonderful. It is too wonderful.

C. H. Byrd
Box 557
Panama City, Florida

TRUSTING IN GOD

Dear Brother Adams:

This letter may be somewhat a surprise to you; though you have been on my mind so much since I have last talked with you, that I am impressed to write you a letter that I may say a few words to you that have been lingering with me and feel this is a way that will satisfy my mind to a certain extent.

On Wednesday afternoon of last week, if I remember correctly, as you came to me while I was at my work at Varina, I realize my mind was mostly on my work at that time. I can see you now in that humble spirit at the time when you came up to me and talked with me.

This has borne on my mind very heavily realizing that at times my heart seems to become hard, but by the Grace of God, I hope that I am made able to see and feel the burden of these faults, for I believe that I realize that I am a sinner. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." Tim. 1:15, and I can say also as Paul, "For I know that in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." Rom. 7:18.

Brother Adams, my hope is that I am trusting in a living God, the Heavenly Father, the one that has all power in Heaven and in earth. The one that speaks, and it is done, commands, and it stands fast; this is the one, I hope, who is forever watching over me, for I know that I am weak and entirely dependent on this great and merciful God for His goodness and mercies, that I may endure these trials and tribulations that seem to be weighing so heavily on my mind at times. I cannot speak to the brethren as I should; though, it is not my desire, if I know my heart, to offend not even one of these; "But whose shall offend one of these little ones which believe in me. It were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Matt. 18.6.

I know that the Lord has been gracious to me and my family, for we have been wonderfully blessed in rearing our family, and I know

He will answer prayers if it be His will and pleasure. I have been made to say as David, "He brought me up also out of an horrible pit out of the miry clay, and set my feet upon a rock and established my goings, and He hath put a new song in my mouth even praises unto our God. Many shall see it, and fear and shall trust in the Lord." Pa. 40:2. "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.

Brother Adams, I have been made to feel His all merciful and guiding hand with me all along my life, for without His protecting Hand with me, I am sure I would not be here upon this earth today, and I hope to be thankful for every blessing I have received. I know they are great in number, for He has caused me to set in Heavenly places in Christ Jesus, and I can say that I love the brethren, if I am not deceived, though I do not feel worthy. If I possess any worthiness, it is the worthiness of Jesus Christ, for all my righteousness is as filthy rags, and if I possess any righteousness it is the righteousness of Jesus Christ.

Now if any man has not the spirit of Christ, he is none of His, and I am made to say at times as the publican standing afar off, "Lord have mercy on me a sinner."

But there is a peace that Jesus was speaking about; it seems I have some comfort there. This peace I would not exchange for the whole world. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto

you." John 14:27. This is the peace I hope He left with me, for I am made to say with the Psalmist, "The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. He leadeth me in paths of righteousness for His name sake." Pa. 23:2, 3. All these words are precious to me and give me much comfort at times.

Brother Adams, I am still searching for more evidence, that I may grow in Grace and know more of the truth, and that the Lord may give me faith to endure to the end. I hope I am one that shall see Him as He is when He comes in all His glory, that I may hear the glad tidings, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

Brother Adams, my wife and I hope to go the Little Creek Sunday if it be the Lord's will, for we enjoy your preaching. My wife often speaks about how you can tell her so much of her troubles.

May the bonds of peace continue with us as one body is my prayer for Christ's sake.

Humbly a brother in Christ, I hope,

C. D. Turner

Dunn, N. C. R. F. D. 3.

THE LANDMARK A PLEASURE

Elder T. Adams

Dear Mr. Adams:

My subscription to the Landmark expired November 1, 1949, but I have continued to receive it. We are expecting to move to another location, and I was waiting until

that time to have it renewed. However, I don't feel right to receive it without paying, so I am enclosing two dollars (\$2.00) which will pay up to November 1, 1950.

The Landmark has been a great pleasure to me since there is not an Old Baptist Church in this city, and as far as I know there are no members of that faith.

I would love to be with you all at Angier Church today, but we could not arrange to get down there this weekend. I can never express how much it means to me to be there among you good people. The wonderful preaching, the friendly smiles, and a warm hand shake are far more than I deserve; yet to me it is a feast from the Master's table. I know so well that I am not worthy of any of the blessings of the Heavenly Father, but when I can hear and feel as I hope I did at Bethel last meeting, the power of God as proclaimed by Elder Nordan, it makes my heart rejoice and my cup runneth over with joy and gladness. I must believe that such moments of joy can only come from God, the Giver of all good gifts. So much of the time I feel so cold and desolate, and so far from the presence of God, I shrink in fear and doubt whether I was ever favored by His mercy and grace. It is in the darkest times that a spark of light shines through, proving He is ever near in time of need renewing that hope which seemed to have faded away. It always carries me back to the same place where He appeared to me when I had no strength, completely shut in and lost. The very sight of Him made

me realize that if I could only touch His garment I would be made whole. He lifted me up. I really believe He did. No other power can rescue a sinner from so low, a condition of helplessness and sin and cause them to sing in joy and gladness. I must believe the thief on the cross felt the same kind of relief when Jesus answered his prayer saying, "Verily I say unto thee, today shalt thou be with me in paradise." Surely it is a joyful sound to hear such words from Him, who is able to deliver us from all evil. In our darkest hours when our hearts are heavy and the burdens too great it is He who says, "Let there be light", and the clouds of darkness vanish at His presence. He is the only cure for a sin sick soul. So often when I feel a desire to pray I feel too unworthy to utter His name. I can only say I am chief of sinners, have mercy, Oh Lord.

Sincerely,
Meta Belle Rohrbaugh
312 Court F. Ferguson Park
Newport News, Va.

THE WEAKNESS OF MAN

Dear Brethren, Sisters, & Christian Friends:

Once again I have a mind to write unto you, but I know unless the Spirit of God is in the writing that it will not be more than the sound of the wind.

One of the first things I would like to mention is the weakness of man and what it takes to show man his weakness. Unless a man sees his nothingness or receives a hope as a boy or as a child he grows up boastful, conceited and egotistic

and feels that he wants to do a little better than other men have done that he might have a great name among men. We find these things recorded in the scripture. It was true with Paul, and it was true with those that had fished all night and had not caught anything. So it is true with men today. Now what was the results when the light shined brighter than the noon day sun and Paul said, "Who art thou Lord and Lord, what wilt thou have me to do"? Those who had fished all night Jesus told to thrust out and cast their net on the other side, and when they did, they had more fishes than they could bring to shore. You can see what it really means when God works in His people both to will and to do. I believe that it is by grace that we are saved and not of works of men, and I don't mean just in the first beginning of our experience, but I mean that we are kept by grace all the way. When the Spirit of God is not stirring in you, man will show his weakness every time. I tell you that when I see a sinner, I see Lester E. Lee, who is the chief of sinners. What is God to us? He is love, mercy, joy, peace, and he says vengeance is mine. So in the day he manifests His power to us, He also is a consuming fire that burns our self-righteous principle out of our heart and gives us a heart of flesh and makes us fear Him.

I find unless the Spirit and power of God is manifested unto me, my flesh is not willing to go to the different churches I try to serve as pastor, but when God makes me

forget self, and my mind is upon Jesus, Heaven, and divine things, then I find this old man, the fleshly man, is made to go where he would not. So I see that day by day I need that grace to keep me in the true way.

I hope that peace abound with you all and that you are in **love one with another and esteeming each other better than self.**

Be not troubled if you are tried, for Jesus is only proving His power. God proved His power in Job and proved beyond a doubt that Satan could not destroy one of those whose name was written in the Book of Life before the foundation of the world and treasured in Jesus Christ. May God comfort and bless you all.

A little brother in Christ I hope,
Lester E. Lee
Route 5
Dunn, North Carolina

COMFORT FROM THE LANDMARK

Dear Editor and readers,

I received your letter informing me that my subscription had expired, and I ask to be forgiven, as this is truly an oversight as I was under the impression that it would be out in 51. I enclose \$2.00 which will pay for it until that time, thanking you for not discontinuing it, as I never like to miss a number. My mother took it from my earliest remembrance, and I have continued to take it since her departure to be with her savior, and I often get much comfort from its pages, and strength from the writings of a brother or sister. And of

their ups and downs and the fellowship we feel, the same experiences we pass through as we are taught in the school of grace, (as we trust) gives us new hope that we are included in that little flock to whom it is his pleasure to give eternal life, and makes us hope that the fiery trial that is to try us, as if some strange thing happened to us, are for our dross to consume and our gold to refine. Some how we are lifted in praise just enough in our souls to enable us to press on looking unto Jesus who is all things to us that believe on his name, and have truly felt our need of a savior. I did enjoy Bro. Denny's editorials and so sorry he is too feeble to write at this time. May the love and peace of God abide with him and give him grace sufficient for each day.

I feel that it is a time of trouble in Zion, and I wish we could all have a mind to ask God's blessing on our churches every where. It seems to me that what is most needed is humility. We don't see this quality manifested as it should be.

May God bless the household of faith, and keep me as only he can keep his children.

Mrs. Russell Davis
Axton, Va.

ENJOYS READING THE LANDMARK

Please find enclosed two dollars for the Landmark for another year.

I enjoy the Landmark very much. Especially when I see a letter written by some of the dear sisters that I am acquainted with.

I hope to be faithful and true to the cause of Christ. All my family enjoys the Landmark.

Mrs. Bob Allen.
Greenville, N. C.

MRS. OWEN B. KELLUM DEAD

Enclosed you will find a post office money order for \$2.00 which please renew my subscription to the Landmark.

My wife passed away in February. The last few years of her life she was unable to attend her church very much, the Landmark was her greatest pleasure as it has grown to be to me.

Owen B. Kellum
Jacksonville, N. C.
Route 2

BEST WISHES FOR THE STAFF AND LANDMARK

Enclosed find check for which you will please renew my subscription for Zions Landmark from March 15, 1950 to March 15, 1951.

Hope the Landmark staff is doing well. I have been reading its pages since Oct. 15, 1882.

Best wishes to the Staff and Landmark readers.

J. P. Tingle
Grantsboro, N. C.

ENJOYS LANDMARK

I am enclosing money order for two dollars (\$2.00) for renewal to Zions Landmark. I enjoy reading it so much.

I thank the Lord for being so kind to us. May He continue His mercies and blessings.

Mrs. Z. M. Burchette
Route 2,
Raleigh, 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, Date City, Fla.
Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIII NO. 16

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. JULY 1, 1950

MEDITATION ON FORTIETH CHAPTER, PSALMS

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Psalms 40:1, 2 3.

I have often referred to the above writings of David from the pulpit. I now have some mind to pen down some of my thoughts for the consideration of the household of faith. Sometimes I have an exercise of mind on a portion of God's sacred word but often fear that I will be unable to convey my thoughts in writing so that they will prove to be profitable to others.

I have heard as a saying that "The psalms of David is the med-

icine chest for every sin sick soul." Perhaps the reason for this expression is because he (David) was brought through all the various experiences of all the redeemed family of God. If you are low down and feel that the Lord has forgotten to be gracious, then read, "Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? Selah. Psalms 77:7, 8, 9. Now when it pleased the Lord to take David up out of the horrible pit and miry clay, then it is that we hear him exclaim, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psalms 23:1, 2, 3, 6.

From the above quotations we can see that David is cast down and also lifted up, for we read in Psalms 102:10, "For thou hast lifted me up, and cast me down."

"I waited patiently for the Lord." What does this waiting patiently signify? Does it not mean that David had a great deal of trouble? Evidently so, for I feel sure that he would not have waited patiently except for the fact that he had been previously overwhelmed in trouble. This is one of the great lessons that, we too, have been taught in our experience and is fully corroborated

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by divine testimony which is recorded by the apostle Paul, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3, 4, 5. Is it not now clear to see that this "waiting patiently" was not an voluntary act upon the part of David?, but through his great trials and tribulations which "worked patience." He was wonderfully blessed to "wait." Once I heard of an Elder, who visited a sick sister, and upon his arrival she said to her pastor, "I want you to pray to the Lord to give me more "patience" to bear my affliction." "Well, said her pastor, I will have to pray for the Lord to give you more "tribulation." "Oh, she said, I do not want that," but said he, "You know that the scriptures teach that tribulation works patience", you must have more "tribulation." What poor, foolish, and finite creatures we are. We do not even want the things that we know that will be for our good. How wonderful it is that we have such a great Physician, one who can diagnose our case, prescribe the proper remedy and administer the cure.

David, having been given patience to wait upon the Lord, now says, "And he inclined unto me, and heard my cry." What a pitiful condition he was in. It is no wonder that he cried, for he was in an horrible pit and miry clay. It is indeed horrible to be in a pit where it is dark and lonely, cut off from all communications and no eye to

pity, but to add further afflictions, he was in miry clay, and every effort that he would make to excavate himself while standing in miry clay would only serve to plunge him deeper in, for if you raised one foot in an effort to get out, the weight of the body would sink the other foot still deeper in.

Several years ago before we had the stock law here in our county, the cattle ran at large. My father told me an interesting story, which I believe will portray in a faint way the experience of a child of God. Father said that we had in those days what was called cow mires, and when we had a wet or rainy spell, the cattle would sometimes get into a cow mire, and every effort they made to get out would sink them deeper in until finally they had to give up. Then the owners would get the neighbors together and pry them out.

What a wonderful figure David used here to describe his lost and ruined condition down in a horrible pit and miry clay. What can be any worse for a poor lost and wretched sinner than to wake up and see his whole being a mass of corruption and polluted with sin from head to foot, and the justice of God's just condemnation poured out upon him and that without any mercy through His just and Holy Law. He puts forth all of his strength to appease the wrath of God such as making vows and promises, applying self works and self righteousness, all of which are as filthy rags. God turns a deaf ear to all of this. The sinner is now become exhausted; he sees, feels, and acknowledges the justice of

God's law against him, and can now exclaim with the poet. "If thou send my soul to hell, thy righteous law approves it well," or like the thief on the cross, "And we indeed justly: for we receive the due reward of our deeds." Through all of the above sufferings he is now prepared through tribulation to wait "patiently for the Lord", seeing that all of his efforts have failed. "And He inclined unto me, and heard my cry. He brought me up also out of an horrible pit and miry clay." This word "also" has attracted my attention. It occurs to me that David has heard others tell of the wonderful dealings of God with them, no doubt but what he read about the mighty hand of God in bringing the children of Israel through the Red Sea and separating them from Pharaoh, who had held them in bondage for four hundred years and also their deliverance across the river of Jordan into Canaan land, a land that flows with milk and honey. He now expresses himself by saying, "He brought me up "also" which signifies that it has come my time to be "brought up out of an horrible pit and miry clay." Evidently this was where the children of Israel worked when they were in bondage inasmuch as they were engaged in making brick for Pharaoh.

Is it not clear to see that David did not have any "part" in bringing himself up?, for he said, "He (the Lord) brought me up," not only did the Lord bring him up, but He "set my feet upon a rock and established my goings." What can this "rock" signify but Christ? Moses said, "He is the rock; His

work is perfect." Deut. 32:4. Paul said, "For they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4. David said, "And establish my going." What would this signify but the fact that there has been a time when his goings were not established, and is it not a fact that will hold true in the experience of all the redeemed family of God? Before your feet were set upon this "rock" your goings were not established, but since it has pleased the Lord to bring you up and excavate you from that horrible pit (of sin) and miry clay, your goings have been established. You are not carried about with every wind of doctrine, but stand firmly and "Earnestly contend for the faith once delivered to the saints" that salvation is "by grace through faith and that not of ourselves, but a gift of God."

Before leaving this subject I would like to say a few more words about, "He brought me up." It is true David said that the Lord brought him up; yet God has provided a channel through which all the redeemed family of God is brought up, which is through the sufferings and death of His Son. For Paul said, "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Now wherever or when-

ever this "salvation" is applied to the sinner, he is "brought up" or redeemed from the earth, he will certainly sing a new song, or as David said, "And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Humbly Submitted
T. F. Adams

OBITUARY

Our beloved Friend and we hope, Brother in Christ, Mr. William Harrell of Kingston, N. C., was born March 14, 1874 and passed away January 26, 1950; making his stay on earth a few days over seventy-six years. He was born in Martin County and married Miss Lillian Frances Johnson of Hamilton, N. C.

Mr. Harrell was a strong believer in the Primitive Baptist doctrine. He was a kind friend to all who knew him and his life was such that to know him was to love him.

His funeral was conducted by the writer, assisted by Mr. Gilbert of Wake Forest, N. C. He was laid to rest in the Maplewood cemetery under a mound of beautiful flowers to await the morn of the resurrection, when the dead shall rise.

Written by one who loved him,
SYLVANUS GRAY,
R. F. D. 2
Pink Hill, N. C.

SISTER FLORENCE STRICKLAND

On March 2, 1950, Sister Florence Strickland departed this life in Highsmith hospital, Fayetteville, N. C., after an illness of several week; she was 75 years of age.

Sister Strickland was the daughter of the late Henry and Eleanor Lassiter. She is survived by eight daughters and three sons, who were very devoted to their mother and rendered her every service and attention necessary for her comfort and well-being.

Sister Strickland was received into the fellowship of Angier Primitive Church first Saturday in September, 1943 and was baptised on Sunday following. She was an humble, Christ-like Sister; her walk in life gave evidence of her having been made poor and afflicted for Christ's sake. We believe Sister Strickland truly trusted in the name of the Lord. We read further in Micah 6:8,

"He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but that thou shouldst do justly, and to love mercy, and to walk humbly with thy God?" It was evident Sister Strickland had been taught this wonderful truth, because "by their fruits ye shall know them."

She loved the church and the doctrine of God, our Saviour. Her walk proved it. Her interest was in the welfare of the church and the brethren and sisters composing it. In 1st John 3:14, we have this assurance, "We know that we have passed from death unto life, because we love the brethren."

Humbly submitted by her pastor,
T. F. Adams.

Read and Adopted in Church Conference July 1, 1950.

Elder W. R. Hines, Moderator
W. F. Young, Church Clerk.

SKEWARKEY UNION MEETING

The Skewarkey Union Meeting is to be held with the church at Flat Swamp near Robersonville, N. C., 5th Sunday in July, 1950. Elder R. B. Denson was appointed to preach the introductory sermon and Elder A. B. Denson alternate.

We invite you to meet
E. C. Harrison, Union Clerk

EASTERN UNION

The next session of the Eastern Union is appointed to be held the Lord's will with the church at North Creek in Beaufort county, N. C., on Saturday and fifth Sunday in July, 1950. All lovers of truth are cordially invited to attend, a special invitation is extended to our ministering brethren.

Noah L. Ambrose,
Union Clerk,
Creswell, N. C.

APPOINTMENTS FOR ELDER H. S. WILLIAMS OF SPENCER, N. C.

Roxboro, Monday night, August 7th, 8:00 p. m.
Surfs, Tuesday, August 8th, 2:00 p. m.
Flat River, Wednesday night, August 9th, 7:30 p. m.
Rougemont, Thursday night, August 10th, 7:30 p. m.
Durham, Friday night, August 11th, 7:30 p. m.
Middle Creek, Saturday, August 12th, 11:00 a. m.
Bethel, Sunday, August 13th, 11:00 a. m.
Angier, Monday night, August 14th, 7:30 p. m.
Willow Springs, Tuesday night, August 15th, 7:30 p. m.
Raleigh, Wednesday night, August 16th, 7:30 p. m.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

JULY 15, 1950

NO. 17

PSALM 81

Sing aloud unto God our strength; make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day:

For this was a statute for Israel, and a law of the God of Jacob.

This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not.

I removed his shoulder from the burden: his hands were delivered from the pots.

Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

There shall no strange god be in thee; neither shalt thou worship any strange god.

I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, I will fill it.

But my people would not hearken to my voice: and Israel would none of me.

So I gave them up unto their own hearts' lust: and they walked in their own counsels.

Oh that my people had hearkened unto me, and Israel had walked in my ways!

I should soon have subdued their enemies, and turned my hand against their adversaries.

The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

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

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ELDER T. F. ADAMS Willow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

BELIEVE AND YOU HAVE LIFE THROUGH HIM

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

I have before me a booklet entitled "The Gospel of John the Apostle," issued by a certain Bible institute. On the cover of this little booklet appears as a verse reading as follows:

"Here is a little book for you; just take it now, and read it through; Page sixty-six, verse thirty-one, Believe it, and the work is done."

The verse refers to the Scripture quoted above. Throughout the book, I find underscored, or in bold type, such passages as appear to the Arminian or legalist to favor salvation by works, while little or no emphasis is laid on those which clearly and unmistakably show that it is by the free hand unmerited favor of God in Christ Jesus. The explanations of these passages are couched in such language as to convey the idea that fallen man can actually do something to bring about the new birth, to quicken himself into divine life from death in trespass and sins. For instance, verse 12 of chapter 1 is in black type and underscored, while no emphasis is placed on verse 13. The former reads as follows: "But as many as received him, to them

gave he power to become the sons of God, even to them that believe on his name." The latter reads thus: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now is the treatment of these two Scriptures an indication, from an Arminian viewpoint, of the relative importance of what the dead sinner supposedly does and what the Holy Spirit actually does in the economy of salvation? There is no comparison, for the Scriptures plainly declare that the natural man receiveth not the things of the Spirit of God. Why was verse 13 lightly passed over while the other was emphasized? The answer would seem to be that the former unquestionably makes null and void the doctrine of free-willism advanced by James Arminius and zealously clung to by his followers the world over; because it shows emphatically and conclusively to those that have eyes to see that man is passive in the vital work of regeneration; because it takes this work out of the hands of the alien sinner, and ascribes it solely to the One who is alone able to save. The legalist cannot reconcile this positive declaration, which leaves no room for human instrumentality in the quickening process, with his system of means, so he gets round it the best he can. However, there is a vast difference in getting around the truth which will not

down, try as one may, and getting the truth. It is of no avail to deny the sovereignty of God in the matter of salvation, for a right interpretation of the Scriptures abundantly establishes it. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Again it is observed that no stress is laid on these words: "No man can come to me except it were given unto him of my Father." And isn't there a reason? Inherent power in the unregenerate to move toward God is pointedly denied. The "dry bones" have to be moved upon before they can move. Another Scripture that failed to receive special attention is verse 26 of chapter 10 — "But ye believe not, because ye are not of my sheep, as I said unto you." As an able writer asked, — Can any better reason be given why some do not believe? This is another Scripture that strikes at free moral agency, leaving no room for it to stand with all of its props.

Certain passages in chapter 17 also were not given any distinguishing marks. These include one in which the Saviour declares that he prays not for the world, but for those whom the Father gave Him and "which shall believe" on Him through the word of the Apostles. These passages, like numerous others do not support any scheme of chance, but rather add to "the everlasting task of the Arminian." They render his position more difficult to establish in the minds of those pharisaically inclined, and it is no wonder that he skims over them, that he does not dwell on them as he does those that

seem to favor his plan of salvation, — not God's plan.

Reverting to the text, I believe that the words "have life" mean to come to the experimental knowledge of, realize through faith, lay hold on by faith, or possess in the enjoyment of it, that spiritual life which is implanted in the soul by the quickening power of the Holy Spirit in regeneration in its narrowest sense, and sometimes long before conversion or final deliverance. It cannot mean that the dead sinner on his own volition believes and that his act of believing causes the first rise or spring of life as the synergist would have us believe, for this would be quickening oneself into divine life which is absolutely impossible. Now, in order to believe evangelically with the heart, not notionally with the head, we understand that one must first be made spiritually alive, must be resurrected from that spiritual death which passed upon all men through the transgression of Adam, in whom we all sinned and came short of the glory of God. One must first be awakened from the slumbers of Nature's night before one can savingly believe or behold the gospel light. This is clearly revealed in the first chapter of John, referred to in the foregoing. In other words, belief hinges on spiritual life which is antecedent to any step Godward on the part of the individual, the granting of this life being the groundwork of regeneration in its broadest sense. At first the poor sinner has life but not liberty which comes with deliverance. So he has it not with joy unspeakable, but rather with sorrow for by the light

of this life he sees himself undone. Since belief follows life it could not be instrumental in producing it, as most professors seem to teach, but is rather the evidence thereof. "He that believeth hath everlasting life."

The Scriptures tell us that faith is the fruit of the Spirit, and the evidence of things not seen. Now life is not seen, neither spiritual nor natural, though it is evidenced in various ways. Sufficient faith is given with the first awakening, or effectual calling, to rightly believe there is a God and to apprehend one's lost and ruined state, whereupon there ensues a struggle under the ministration of the law. The awakened or sensible sinner flees to the law for relief but finds no comfort there; he embraces the law in his frenzy, but sooner or later has to turn from it as the way of salvation. The conflict in which the piercing, terrifying convictions of the law lays the sinner low varies in length and intensity with different individuals according to the sovereign will of God. As the poet stated, "Some long repent and late believe, while others pardon early receive." However, the struggle continues until the poor sinner is brought to see that he cannot satisfy the law, that the more he toils the more he becomes entangled in its meshes. He learns that there is no justification by its deeds, or pardon by its works, and that it demands perfect obedience which he cannot render. Thus he is subdued and humbled in his prison, being shut up under the law until the appointed time for his release from bondage. The severity of this

"schoolmaster, until faith comes," finally drives him elsewhere for relief. For want of comfortable shelter under the law he flees by the help of the Spirit to the only place of refuge from its terrors -- "to the Rock that is higher than I." In Christ he finds his law-Fulfiller for He "is the end of the law for righteousness to everyone that believeth." He looks no more to his own righteousness which he views as filthy rags, being enabled to go out of himself and lay hold on the righteousness of the One who is our life and our light, our hope and our joy. "Believing, now, he has life through his mane." By faith, he receives the benefits of the atonement. He has the earnest of the inheritance treasured up in Christ and will have it in full fruition at last. Thus he is saved in his experience and enjoys a felt union and sweet communion with Christ whom he loves dearly. In this revelation of life he embraces that which he already possessed in a sense without the knowledge thereof; it becomes manifest by the operation of faith to his ineffable joy and delight. In a word, the knowledge of salvation is sealed home to him whereby he receives the forgiveness of sins and the sentence of justification by the righteousness of Christ. "Believe on the Lord Jesus Christ and thou shalt be saved." I understand that this Scripture is addressed to the quickened sinner and that it has reference to being experimentally or believing saved, or receiving salvation through the avenue of faith. In other words it refers to the manifestation, to the weary and heavy

laden sinner, of that common or eternal salvation he longs to feel the application of, but doubts that he shall do so owing to the exceeding sinfulness of sin which he feels. But let it be clearly understood that sensible sinners are given to believe; they cannot do so of themselves. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). When one savingly believes he is believingly saved. This is in consonance with the Scripture relative to believing to the saving of the soul which is found in Hebrews 10:39.

In my view, experimental salvation or deliverance is one link in the golden chain of salvation which reaches from eternity to eternity. Salvation, which is a very broad term, does not begin with believing, albeit its unspeakable joys begin therewith; we have to go even farther back than time. One is saved **METORIOUSLY** on the cross, and **PURPOSELY IN ELECTION VITALLY** in regeneration (in its narrowest sense), as an able minister and writer has well said. And to this it would appear that we might add that one is also saved **EXPERIMENTALLY** in deliverance as well as **GLORIOUSLY** in heaven above, when one comes into the fulness of eternal life — consummate bliss, being "kept by the power of God through faith unto salvation ready to be revealed in the last time." Then one receives the end of his faith, **SALVATION**, and faith and hope will be done away. So in summing up, there are five senses in which the sheep alone are eternally and unconditionally

saved from the curse, guilt and dominion of sin. And just as many as were ordained to eternal life will have that life, for "as many as were ordained to eternal life believed" (Acts 13:48), and "he that believeth hath everlasting life." In believing, they "have life through his mane."

C. W. Vass
1901 Parker Avenue,
Portsmouth, Va.

MY BELIEF

Dear Brother Adams:

Here is a little I wrote for the "Signs" in the Year of 1913, I had run away from my brethren in Ohio, intending to make my fortune, inside of a year I was brought back, empty, like Ruth, or the prodigal son, about as discouraged a person as ever lived, while there I wrote the following How I beleived Thirty Seven years ago, some one may glean a little from it.

Brother Ker: — By request of several of the brethern of Ohio I will try to write on the subject of the apostle Paul, 2 Cor. i. 1, first clause. It has pleased God in his wisdom to leave on record words of comfort for his chosen people, and we all in our experience find many things that correspond in a way with the apostle's experience; were it not so we would have no hope. Saul of Tarsus was a zealous Jew, brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and had learned what we all have learned in the schools of men, that salvation depended on our own works. He was taught to

keep the law perfect, and saw himself a better man than the rest, being more zealous; and natural religion has always caused us to see in others their imperfections, find fault, and if others did not believe as we to force them to, even to compelling them by imprisonment and death, following them into strange cities. A great many of us were brought up as Saul, and were taught to observe the law, and that if we did not do certain things, such as going to meeting, saying the prayers we had been taught, and keeping Sunday holy, that the devil would get us, and we were very quick to look around and find others who were worse than we, and say to ourselves, I thank God I am not as others; I pay tithes, I fast, I pray; man has organized the Sunday School, I am a teacher, I instruct them in the way they should go, I tell them that salvation is by works, and that the Lord has done all that he can, and now it rests with you, you must make the start; (notice, action before life) hailing men and women, committing them to prison, compelling them to fall down and worship the image which almighty man has organized. Can you, my brother, look back to any feelings of this kind? Can you recall when you thought, Some day I will get religion and become good; some day I will join the church? I can recall very plainly the time that I said to myself that I would never join the Old Baptists, for they were not popular enough, and I was ashamed to have it said that any of my relatives were foolish enough to belong to them, and I said all manner of fool-

ish things about them, and tried to help exterminate them, and when a boy I have blackened my face and preached, as I thought, "Hard-shell" sermons many times. Saul, while in this same madness, and full of persecution, on his trip to Damascus in search of the followers of Christ, was stopped. Now here is the point I had in mind when I commenced this article: Saul was stopped, you were stopped, all natural things have an end even natural religion; when the One from heaven speaks earth must fall away nothing can withstand the power of Him who rules in heaven and in earth, and you and I, will all our natural attainments, asked with Saul, Who art thou, Lord? O the bitter blindness that has come, what a miserable sinner I am; what can I do? and the one in all his greatness who was armed with self is now felled to the earth, and his armor is taken away, and helpless as a child he is made to see that salvation is of the Lord. How truly the Master said that except a man be born again he cannot see the kingdom of God. How joyous is the news when we have given up all for lost to have the assurance that we have a part in that finished work which was wrought out for us. How about that which Saul had been taught? Where is that you had been taught? O brethern, it is gone, it was false, I was deceived; the true Light now shineth, and I have other desires; the people I once despised and persecuted are now my people and their God my God; how good they all appear to me. What great tribulation Paul passed through to preach the unsearchable

riches of Christ, and whenever Paul is brought into question he goes back to that trip to Damascus, to his conversion, and we must also go back to that time when the Lord began a good work in us. There is now placed on us a mark, and the world points at us the finger of scorn; sometimes even one's own companion, brother or sister, father or mother, will cast us off as evil, and our enemies are of our own household, but there is something which cannot be told that precious influence of the Spirit which has sealed our hearts together; the only unity that exists is with that people who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. Now you are not your own, you are bought with a price, you are kept by the power of God, and, as Paul, I thank God through our Lord Jesus Christ that I myself with my mind serve the law of God, but with the flesh the law of sin. Paul no longer is going about persecuting the saints, he no longer boasts about his education and religion, but now preaches Christ and him crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them who are called, the power and wisdom of God; not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power; not what I am going to do, but what is done; it is finished, by grace are ye saved; not of yourselves, it is the gift of God. That which once to Paul was works is now not of works, it is the gift of God. Boasting is excluded, and they speak with other tongues as the Spirit gives them utterance.

Paul was no longer popular, but cast out, put in prison, beaten with stripes, led about in chains, brought before kings and rulers for the defence of the truth, showing what great things he must suffer for "my name." Finally his life was taken from him, but his words, written by inspiration, still live; and brethren, our God has promised to never leave nor forsake us, but all those who had part in that offering made on Calvary will hear the words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

May God's richest blessing rest upon all of the dear children of Christ, is the prayer of a poor sinner.

GEORGE L. WEAVER
1902½ Marcum Terrace,
Huntington, W. Va.

EXPERIENCE

Elder T. F. Adams
Dear Brother in hope:

When you visited me last year, you asked me to write my experience and send it to you, and I said I feared I did not have one fit to write. I still feel that way; yet I have decided to make the attempt.

If I write it, I will have to commence it with circumstances that happened when I was young; I was the middle child of eleven children born to my parents who were Martha Jane Peacock and James Ruffin Young who were married in 1856. Father settled on a farm about 5 miles north of Cary and lived there 60 years having raised a family there, passing away there in 1916. We were raised to tell the

truth and behave ourselves any-where we went. We did not have very much advantage of education those days but tried to get all we could in a one teacher school. When the last children were born, there were twins, a boy and a girl. Sister Ann being the oldest was then 20 years of age. Mother's health failed so much that she was an invalid for quite a while. She had no mind either. She did not speak a word for a long time and had to be fed and waited on as well as the twin babies which made it very tiring on Father and Sister Ann, who was grown, and she was a great help. She married in about 3 years. The next child was Rebecca, and she was blind and went to school in Raleigh in the school for the blind.

Father was reared in the neighborhood of Middle Creek Primitive Baptist Church, so he would try to go to see his people once a month and go when it was preaching time at the church. There were no Primitive Baptists near us, and we went to hear others preach at times. In those days the Primitive Baptist preachers traveled right much making appointments at different churches and many times had to be conveyed from one church to another. Father being a lover of the doctrine would convey them, and as we were a long ways from church and were deprived of going so much, Father would bring the preachers home and have preaching at his home, so we and Mother could hear the preaching, and the neighbors were notified and came out to hear it. In that way we got to hear it more than we would.

We were taught to clean up, get everything in order, and come in and sit quietly while the service was going on, and as I said I would have to start my experience when quite young. I had a dream one night when I was about ten years of age I think, and in my dream I and some of the neighbor children were playing in the yard while service was going on in the house, and I thought the devil came after us. He was the most ferocious thing I ever saw. He seemed to be in the form of a man but was black with eyes like balls of fire, a tongue red like fire and he was after us. It seemed all the other children got away except me, and it seemed he was going to get me anyway. It seemed that I cried, "Lord, if you will help me get to the house, I will never leave it again when there is service going on, and I woke and knew it was a dream but felt fearful. I told no one of this dream, often thought of it though.

Well, time passed on, and I was growing up going to school playing with my playmates and helping with the homework. Now, Mother had recovered some so much that she could be up and do some things. Her mind went through many stages never did fully recover, being much better. She lived to be 73 years of age.

As we children grew up and got married, the boys got out teaching school, and Sister Rebecca got out of the blind school. She was the first one to join the Primitive Baptist Church, then Sister Ann, and Father. One of the twins died while young, and that was the boy; but Sister Irene, the girl twin lived.

When she was grown, Sister Ann married Elder T. Y. Monk, and the rest of us were married then. Irene was left there with Sister Rebecca, Father, and Mother to look after them in their declining years. She was so faithful to them, and I do say she had the hardest time of all, as she had no help where Sister Ann had helped when we were there to work as we grew up. When I was about 18 years of age, I was dancing, something I then liked to do, and while on the floor dancing, I viewed that very devil that I had seen in that dream.

He looked just like he did in my dream; and it appeared to me that I was serving him. I saw in a moment that I was a sinner the first time in my life that I had really felt to be a sinner. When we got through dancing that set I asked the young man to please excuse me, and he did. I went to my brother and said let's go home, and we went. I could not think of anything except that devil and how he looked, and I know I was a sinner and was serving him. Oh, how I was troubled! Yet I said nothing to anyone. I went to church all I could. In time there had been a church house built, and they called it Oak Grove Church. Father, Sisters Ann and Rebecca helped to organize that church. It was about 6 miles south of Cary, so we went there. I was so burdened about my condition and felt so forsaken! Surely there was no mercy for me, and I remember one day I went to the turnip patch to cut some salad for dinner and feeling so condemned and so forsaken that I fell down on my knees and tried to ask the Lord

to have mercy on me, and all at once it seemed these words were spoken to me, "When Father and Mother forsake thee, I will take thee up," and I felt calm. I then had a desire to be baptised.

As the preachers still came by on their appointments and Father conveyed them on; one came by and preached at Father's one night in the week, and he said to me the next morning to carry my clothes and join the church that day. I said, "No, I will have to feel different from what I do now if I ever join the church." I did not know he thought I wanted to join.

We went on the wagon, and I was then engaged to be married to Patrick Wilson that fall. It was on September 2nd, the day before I was to be 20 years old. After the preacher had preached and opened the door of the church, I just do not know how I got up there, but I was up there talking to them and blessed to tell them a part of what I have written, and I was baptised that afternoon near the church. They sang the song, 'Tis religion that can give sweetest pleasures while we live' at the water, and I can't tell how happy I was, and now when they sing that song, and if they sing the tune it was sung is in then, seems I have some of that same feeling come over me. It is a good feeling, and I dearly love that song.

I was so happy that afternoon; we sang songs all the way home. The road was rough, but I did not know it. I thought I would never have any more trouble; I was so happy. But alas! it was not long before doubts came, and I have

since seen many trials and am now so full of doubts so much of my time. Nothing good can I do. It has been 60 years since then, and I am still the same sinner I have been all these years; if saved, it is by grace and grace alone. I realize Brother Adams, I have not much longer to live, and if I could, I would praise the Lord for His many blessings, but alas! I am vile.

In hope,

Mrs. Mary E. Wilson
106 S. Maple St.
East Durham, N. C.

**"WATCH THEREFORE: FOR YE
NOW NOT WHAT HOUR YOUR
LORD DOTH COME."**

Many lessons in the Bible are of great importance. In fact, they are all important. But when we consider the condition of this old world today, then we begin to wonder if this lesson should not have precedence over many others. At the time the above words were used, the world was in about the same predicament that we find it in at this hour. Speaking in general terms, it can be stated as a fact that we have not made any advancement whatever in our knowledge and application of the true interpretation of His word. In this lesson our Lord was setting forth some of the things that would take place before the end of the world. He told his disciples to "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many." He goes a little further: "Ye shall hear of wars and rumors of wars" — "But when ye shall see all these things, know that

the end is near, even at the doors." (Get this please) "But he that shall endure to the end, the same shall be saved."

Now, my brethren, we do not have to read much to know that all these things have come to pass. Therefore, may I ask you whether these signs have made any impression on our minds? From all outward appearance, they certainly have not done so. Even after we hear the bugle cry of Amos in the scripture, warning us of the danger ahead, we go on heedless of the approaching and inevitable doom. The whole world at large appears to have gotten it in its head that everything is perfectly all right. But listen, there is most assuredly a day of accounting, a day of reckoning, a day of judgment. And surely it is a very limited day; so limited, so short that it would seem that everyone would at first chance take advantage of every opportunity coming his way to live closer to the teachings of the Master.

But is it not true with the great masses of people today that they are living as though they think they can push off the day of reckoning? They act as if they could postpone the stop, look, and listen sign "In such an hour as ye think not the Son of man shall come." All of us have fair warning that the Lord will come at such an hour as we least expect him. Our fate will then be fixed. What, therefore, will the verdict be? Will it be "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? Or will it be "Depart from me, I nev-

er knew you."? The end of the world, in so far as we are concerned, is close at hand. At death will be the end with us. And death may be closer than we think. Death will come to us; that is certain. It may come any moment, is just as sure. Death is hounding every one of us to the grave. It creeps closer to us with every tick of the clock.

"To heaven or hell my soul must fly,

All in a moment when I die."

And it will not be for one, two, or three years, but for eternity. God's wisdom echoes, and eternity thunders. "Today if ye will hear his voice, harden not your hearts." In the book of Amos 6:3-6 we are told how the people in that day behaved themselves. They lounged on beds of ivory, stretched themselves upon couches, and ate the calves from the stalls. In fact, they became so indulgent that they drank wine out of bowls. Is it not true that we have, long, long ago, gotten far beyond that point? We have become a drunken and debauched nation. No wonder then that God, in tones of condemnation, declared that all such "have turned judgment into gall."

Hear me, brethren, the world is in a sad state of affairs today. Does it not seem to you that we have all met around Belshazzar's banquet table, where we feel at perfect ease? But there is coming a day, however, "when the banquet will be o'er, the dreadful reckoning, and men will smile no more." Can we be surprised then that our Lord cried out, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light.".....

"Seek ye first the kingdom of heaven, and his righteousness; and all these things shall be added unto you." But we go on and on, paying no attention to His warning. How we stand in need of a Daniel in this hour to interpret the handwriting on the wall, "Thou art weighed in the balances, and art found wanting." Hear our Lord when he says, "Today, if ye will hear his voice, harden not your hearts." Can't we hear his message to us today: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."

Is it not true that we are like the rich young ruler? We dream of ease, comfort, luxury, and complete satisfaction. We say to our souls, "Take thine ease, eat, drink, and be merry." But there is coming a time when we shall hear the voice: "Thou fool, this night thy soul shall be required of thee."

Scripture teaches us that after the Wise Men followed the guiding star to Bethlehem, and after having been warned in a dream, they departed in their own country another way. Do you not believe then that if we have traveled the road to Bethlehem that we, too, will return another way? The new way the Wise Men traveled was, perhaps, harder, but they were led by God. The new road laid out for us is very hard in this age, but it is the road built by God Himself, and it is the only road that will take us safely home.

If we have seen the Babe wrap-

ped in swaddling clothes, lying in the manger, then we, too, will return another way. We will travel a different road now; we will seek different environments, different companions; we will have new loves, new interest, and different ambitions. We cannot practice the same old tactics, nor indulge in the same old habits. Being warned by God as we have, we cannot go back to the same old compromises of King Herod; neither do we want to do so. Old ways have lost their charm and interest. By another way we must make our journey now. Do the following words have any meaning to us?

“Joy to the world! The Lord is come;

Let earth receive her King;

Let every heart prepare Him room,

And heaven and nature sing.”

May it please our God to bless us all to realize that the highest price ever paid for anything was for our redemption. And it was not money. Money is not legal tender in heaven. It was blood. It was royal blood. It was drawn from royal arteries.

“There is a fountain filled with blood,

Drawn from Immanuel's veins;
And sinners plunged beneath that flood,

Lose all their guilty stains.”

A. C. Owens

Wilson, N. C.

THOUGHTS ON THE 13TH CHAPTER OF ST. JOHN

To the many readers of Zion's Landmark and all the dear children of God scattered abroad in this

weary land:

I desire if this is worthy of space to pen a few remarks on one of the great examples that has ever been penned down in the scriptures of divine truth.

I have long viewed anything that our Blessed Saviour said or done that there was a great lesson taught to His disciples and that for a great purpose, and I fully realize that we only see and understand the great mysteries as laid down in the scriptures as it pleased our dear Lord to reveal them to His children here in this world of sin and sorrow. So I desire if not deceived to set forth a few thoughts as they appear to me in the 13th chapter of St. John and verse 3, which reads, “Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God.” Dear children of God, does this scripture have any meaning to it? Yes, it shows that the Father had given into His Son's hands all things for His disciples to know for their comfort and good while here in this world and for the joy of His children. I feel sure that all He did had some great and grand purpose set forth. Let's read the 4th verse, “He riseth from supper, and laid aside His garments; and took a towel, and girded himself.” This garment He laid aside surely was a type of that heavenly garment that He was clothed with when He declared that, “Before the mountains were settled, before the hills was I brought forth: “When He prepared the heavens, I was there: Then I was by Him, and I was daily His delight, rejoicing always

before Him." Prov. 8:25, 27, 30. Jesus prayed the Father, "And now, O Father, glorify thou me with thine ownself with the glory which I had with thee before the world was." Did Jesus pray in vain? Surely He wore that heavenly robe that He laid aside and took the towel of humanity and came to this sin cursed earth. Verse 5, the pouring of the water, the washing of the disciple's feet, the wiping them with the towel. To me it proves that in Him, the Son of Mary, that He passed everything given Him of the Father for a perfect sacrifice for sin and that it was sufficient to cleanse the lowest member of His body. Verse 6, Peter said, "Lord, dost thou wash my feet?" Verse 7, Jesus answered and said unto him, "What I do thou knowest not now." Surely Peter could see what Jesus was doing, but did He understand? Surely not, but thou shalt know hereafter.

Peter did not understand, for He said, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Did Jesus know why He was washing His disciple's feet. Hear His words, verses 13-15. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (Why Jesus) for I have given you an example that ye should do as I have done to you. Did Jesus say I have given you an example that ye should do as I have done to you? Surely these words were spoken for some purpose other than just the mere washing of their feet. Jesus said, "I

have not spoken of myself, but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting." John 12:49, 50.

Yes, Jesus declared the words He spoke were of the Father's commandment. He was speaking to His disciples, not to those He had not washed. Do we know why Jesus washed the disciple's feet? "If you know these things, happy are ye if ye do them." Did Jesus promise any happiness for not doing what He said? Did He mean what He said in verse 35, "By this shall all men know that ye are my disciples." Did He say to His disciples that by taking the bread or wine that all men should know that they were His disciples? No, verily, but when we take the bread and wine, we remember His broken body and His shed blood for our sins, but when we bow down and wash our brother's feet, then we can remember how our Blessed Lord came to this sin cursed earth and by His tender mercy and that great love He had for those given Him of His Father, and He by His broken body and shed blood had washed them by the water of regeneration. Well do we remember when we could say with Peter, "Not my feet only, but also my hands and my head."

Yes, we realized that we were defiled in the depth of sin. Dear child of God, have you ever had that experience that you could see yourself as Peter did that your hands and head were filthy by reason of sin. How did you rejoice when you felt in your heart that Jesus came and revealed to you

that He had washed you from your sins in His own blood. He poured forth the water for the washing of His disciple's feet. He poured forth His blood for the cleansing of us from our sins that we in the resurrection should have a glorified body. "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways, hear instruction, and be wise and refuse it not." Prov. 8:32, 33. Yes, these are His ways, for I have given you an example that ye should do as I have done to you. Yes, He said it was an example, "If ye know these things, happy are ye if ye do them." "By this shall all men know that ye are my disciples."

The only way that we are to know who are His disciples is by that love we have for each other in following our Blessed Jesus in all His precepts and examples. All the religious world take the bread and wine, which is no sign of His disciples, neither does it set forth the washing of regeneration. "If ye know these things happy are ye if ye do them." He took again that heavenly garment and sat down at the Father's right hand that He might plead for us.

Dear children of God, did our Blessed Jesus obey His Father's commandment? If so this what He said or did in John 13 was the command of His Father, and to Him be praises for ever more.

B. B. Walston
Kinwood, Texas

ENJOYS THE LANDMARK

Enclosed you will find \$2.00 to renew my Landmark subscription for

another year, sorry I have been late. I find so much comfort in reading what our dear brothers and sisters have traveled through. It gives me much consolation. Best wishes to all is my prayer.

Mrs. H. L. Walton

Rt. 1 Box 173
Wilmington, N. C.

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Please renew my subscription for a year. From Feb. 1st 1950 to Feb. 1st 1951. I wouldn't be without the Zion's Landmark for anything if I could help it for I love it very much. I have been taking the Landmark for many years and hope I can keep on taking it as long as I live.

Mrs. B. C. Griffin
Pinetops, N. C.

HE IS ABLE TO FURNISH ALL THINGS

Enclose find one dollar to extend the Landmark to July, 1951.

I have had much comfort in reading the Landmark. At times it seems I cannot feast on anything for my mind is thinking of earthly matters, and what I used to do, and now it has been four years since I have been able to get about much. The Lord saw fit to inflict mt by a bad heart and nervous breakdown, but mighty be His name. He is able to furnish all things needful to all as it is written; Lord give us this bread evermore.

With best wishes to all.

A sinner (Elder)
B. V. HELMS,
Route 7, Box 639
Roanoke, Virginia.

Zion's Landmark

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

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N. C.

VOL. LXXXIII NO. 17

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. JULY 15, 1950

SIN-SIN BEARER

Sin is a transgression of the laws of God. Jesus the Christ was and is the only SIN-BEARER. "AND THIS 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." (1st John 5.11, 12)

Therefore it is plainly taught that SPIRITUAL LIFE, is solely due to JESUS, and we read, That GOD was in Christ reconciling the world unto HIMSELF, by not imputing their transgression unto them, But that HE MADE HIS SON TO BEAR their sins, that we might bear the righteousness of God through HIM. "There is one body, and one Spirit even as ye are called in one hope of your calling; One Lord, one faith, one baptism. ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, and THROUGH ALL, AND IN YOU ALL." (Ephesians 4th, 7th.)

Paul said in the first epistle to

Timothy, "WITHOUT CONTROVERSY GREAT IS THE Mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1st Tim. 3.16) SINFUL MAN IS JUSTIFIED ONLY THROUGH THE SPIRIT.

"Mediate upon these things; give thyself whole to them; that thy profiting may appear to all. Take heed to THYSELF, and unto the doctrine, continue in them, for in so doing this, thou shalt thyself and them that hear thee." (1st Tim. 4. 15,16.) PREACH THE WORD. Not the works of man.

God who is rich in mercy, FOR HIS GREAT LOVE WHEREWITH HE LOVED US, even when we were dead in sins, hath quickened us together with grace are ye saved, through faith; and not of works (not of yourselves) it is GIFT OF GOD, lest any man should boast.

"For we are HIS WORKMANSHIP, CREATED IN CHRIST JESUS, unto god works, which God hath before ordained that we should walk in them." (EPH. 2nd Ch.)

All these things are of God. For it is God who hath saved us and called us with an holy calling, not according to our works, but according to HIS PURPOSE 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.

O. J. Denny

SISTER TRULAH KEEL

In loving memory of our dear sister, Trulah Keel, who was born April 14, 1878. She departed on February 27, 1950, making her stay on earth 72 years. She seemed to be in good health when she suffered a heart attack. Death came as a great shock to her loved ones and all who knew her. She was the daughter of James T. and Mary Andrew Ward. In 1896 she married James H. Page. They made their home in Stokes until they moved to Williamsston in 1901. To them was born four daughters, Mrs. Leona P. Robinson of Daytona Beach, Florida, Mrs. Hugh Horton, Mrs. Hewitt Edward of Williamsston, and Miss Trulah Ward Page of Raleigh, N. C. Her husband deceased in 1919. In April 1921 she was married to Augustus Johnson of Williamsston. After his death, she married S. M. Jones of Bethel in 1939; and after his death, she married W. G. Keel of Oak City in 1941. Among those who survive are Mr. Keel, one step-son, Howard Keel of Bethel, one brother, Hutchin Ward of Greenville, six grand-children, and several neices and nephews.

Sister Keel received a precious hope in Jesus and united with the Church at Skewarky on the second Saturday in June, 1907; and she was baptized by her pastor, Elder Sylvester Hassell. She lived a faithful member until death. She was the oldest member on the church roll, and our church treasurer. She was always willing to help any church expense and traveling minister. She was a good companion, a devoted mother, and was loved by all who knew her. She always greeted everyone with a smile and made everything so pleasant in her home for the young and old. She lived in the fellowship of her brethren. Her tender and kind disposition endeared her to those who knew her, and to know her was to love her. It seems hard to give her up. Though our loss is her gain. But the memory of her beautiful life will continue to live in the hearts of those who knew her. We believe her spirit is at rest while her body sleeps in the earth. The church will ever mourn her absence while she is resting in Paradise.

Her funeral was preached by her pastor, Elder E. C. Steverson, Elder A. B. Ayers and Elder W. E. Grimes at the home of her daughter, Mrs. Hugh

Horton. Her body was laid to rest beside her first husband in the Woodlawn cemetery at Williamston, N. C., beneath a large mound of flowers as a token of love and fellowship. How wonderful it is when our loved ones depart this life to feel that blessed assurance that they are asleep in Jesus, blessed sleep.

Written by one who loved her.

Ella Bonds, Committee,
G. G. Trevathan, Moderator
J. D. Bowen, Clerk

**IN MEMORY OF OUR BELOVED
SISTER LULA L. ROSS**

Having been requested by the church at Briery Swamp to write the obituary of our dear beloved sister Lula L. Ross, who departed her life April 19, 1950.

She was born July 26, 1870, making her stay on earth 79 years 8 months and 21 days.

She was married to J. S. Ross November 8, 1888. To this union three children were born. One died in infancy, two survive Mrs. Ella Crandall of Robersonville, N. C., Mrs. Nannie Keel also of Robersonville, one brother Sam Gore of Snow Hill two sisters Mrs. Della Dunham of Kinston and Mrs. Nannie Taylor of Tarboro, ten grandchildren and seven great grandchildren.

She united with the church at Briery Swamp Second Saturday in September 1910.

She attended her church until her health prevented it. She was a kind and loving sister, and to know her was to love her. We feel that we will miss her more than tongue can tell, but we feel our loss is her eternal gain.

We bow in humble submission to God's will, realizing that this passing away is a great loss to the church. But we feel that it is a happy change for her.

Her funeral was preached at her home by her Pastor Elder A. B. Ayers of Williamston, N. C. assisted by Elder W. E. Grimes of near Greenville.

Her body was laid to rest under a beautiful mound of flowers, there to await the resurrection morn and to hear that welcome voice come in yea blessed of my father inherit the kingdom prepared for you from the foundation of the world.

Written by ones who loved her
Ada M. Legget

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

AUGUST 1, 1950

NO. 18

PSALM 82

God standeth in the congregation of the mighty: he judgeth among the gods.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course.

I have said, Ye are gods; and all of you are children of the Most High: But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou shalt inherit all nations.

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

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

CAMP BELLISM OR (CHURCH CHRIST), A RELIGIOUS DEFORMITY.

With a view of pointing out what we believe to be poisonous errors in their claims, we set forth these Bible truths. Personally we hold nothing against these people whom we call camp bellites, but we are willing to serve to the best of our ability in saving the Lord's people from which we believe to be unscriptural, misleading and God dishonoring. We do not claim perfection for any of our efforts but trust we have been sufficiently guided by God's will and word that this may prove a blessing to many who may read it.

Here is one of their main propositions. "The scriptures teach that faith, repentance, confession, and baptism in water are necessary conditions to be compiled with by alien (dead) sinners in order to spiritual or eternal life." The above is an exact duplicate of a proposition affirmed by their leading debaters at different times and places. Of course, then none could complain of the statement I have made of their doctrine.

Now I will be very plain in my treatise of this subject but in a perfectly good humor. Those with whom I have debated know that while I pity their judgment, I admire and commend their courage.

Generally, the laity of these

people are good citizens and neighbors, but it is generally conceded that among their ministers are some of the most conceited people in the world. As a denomination I have utmost respect for them, but their doctrine certainly does need undressing that the Lord's people may see its deformity and take warning. To this end my efforts shall be devoted. The statement of their doctrine on the important question of salvation as stated and affirmed in their proposition is a contradiction and denial of every essential element of salvation. In the first place it denies flatly the depravity of one saved. About this depravity they have a great deal to say of it in the wrong light, and for this reason I will give that subject a short treatise.

The depravity of sinners is hereditary, entire, and universal. They deny this, and I do not mean now by saying that depravity is entirely depraved, entirely affected with depravity which I will fully explain. We will now take the assertion in its order. First depravity or sin is hereditary. We are born into this world having a sinful nature which invariably develops into sinful practice. For the reason that a tree bears fruit after its kind we do not mean that at birth the child is as corrupt as it can be, but sin is cast and mingled in our frame. It grows with our growth and strength

ens with our strength is a fair statement of the disease. Then would it not be as absurd for one to insist that if an infant is totally affected with the poison of sin that it can not become more sinful, but is sin or depravity hereditary? I believe I will give them their Father's (a campbell) testimony. You will observe when I give it that the boys have made a gross departure, hear him." The stream of humanity thus contaminated at its fountain can not in this world ever rise of itself to its Primitive purity and excellence. We all inherit a frail constitution physically, but especially morally frail and imbecile. We have all inherited our Father's constitution and fortune, for Adam, we are told after he fell, begat a son in his own image, and that son was just as bad as any other son ever born into this world." Notice, humanity is here compared to a stream which is corrupted at its fountain, and the stream is of the same character as the fountain. Could anything be plainer. He declares that we inherit a constitution that is morally imbecile. Especially so, he says. To inherit Webster says, is to take by descent from an ancestor, to receive by nature from a progenitor. Imbecile says Webster means impotent, destitute of strength either of body or mind. (Could I or any other Old Baptist present hereditary depravity stronger?) Hear him again. Because in him (Adam) they have all sinned or been made mortal and consequently are born under condemnation to that death which fell upon our common progenitor because of his transgres-

sion. (that stronger still). They have all sinned in Adam. Then they must all be sinners or else how could one sin without being a sinner. Notice they are born under condemnation. If that don't affirm sin before birth I would like for some to state it. So we try him again. In Adam all have sinned, therefore in Adam all die.

Your nature, gentle reader, not your person was in Adam when he put forth his hand to break the precepts of Jehovah. You did not personally sin in that act but your nature then in the person of your father, Adam, sinned against the Author of our existence. There is therefore a sin of our nature as well as a personal transgression. Let no man open his mouth against the transmission of a moral disorder until he satisfactorily explain the fact that the special characteristic of parents appear in their children, even the color of the skin, the hair, or the counter of their face. A campbell christian system, page 27-28. Could any Old Baptist use stronger language?) What now, our nature was in Adam and sinned against God and corrupted and then transmitted to us. What does that lack proving that we are by nature (inheritance) the children of wrath even as others. Eph. 2:3. This has been fully explained by the quotation from Mr. Campbell. David, an inherent sin says, "Behold I was shapen in iniquity and in sin did my mother conceive me." Psalms 51:5. But they say that only proves that David's parents were sinners. If so then you tell us "who can bring a clean thing out of an unclean?"

Job 14:4. I have heard them try to impeach Job as a witness. They say if that be true then Jesus Christ was depraved because He was born of a woman, hence came from the unclean. They ignore the fact that God was His Father, and that His mother, Mary, was divinely prepared and made clean source from which the Babe sprang, and the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall come upon thee, (therefore because of the power of the Highest) also that Holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Anyone who wants to can see how the conception and birth of Jesus differs from the common or regular process of generation. The power of the Highest is able to reverse any law of nature at His will.

Having moved the trash from over this text, we pass to another on hereditary sin. David said again in Psalms 58:3,4. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear". This text is very conclusive in the establishment of hereditary sin. It will bear the closest skillful criticism and falters when confronted by it. They will always avoid answering it until pressed to it. Then it is amusing to see the repulse and their humility over their defeat. The thought I wish to emphasize first is that David has for a subject. The wicked not the innocent that afterward became wicked. He

says, "The wicked are estranged from the womb." This shows that the wicked are at first directly associated with the womb and are estranged withdrawn from the womb and hence alienated, held at a distance from the original passer (the womb). Webster defines to withdraw to keep at a distance to alienate, to divert from its original possessor. How then could the wicked be estranged from the womb, if the wicked were never in the womb. If the womb was always a stranger to the wicked and the wicked always a stranger to the womb, then tell me how the wicked are estranged from the womb. They go astray. Who goes astray? The text says the wicked, and what wicked is it that goes astray? They are estranged from the womb of course but some say I thought they came from the womb innocent and at the age of accountability went astray and became wicked as a result. Yes, we knew you thought that, but the proof is what we want. What does David say? Did he tell the truth? Can you find a Bible witness that will contradict him? Of course, they were not only a wicked nature. By nature a child of wrath. This is the sinful nature that Mr. Campbell says is transmitted to us before we are born. They go astray because of the wicked nature, do wrong because they have no power to do right, and if they have no power to do moral right, it is because of moral imbecility.

Right here, campbellism is bottled up, and I propose to drive the cork so tight the thing will smother to death, if indeed it had any

life to begin with. If the wicked are born, have not I proved my position. The Bible says the wicked are born, therefore every claim of infantile purity go down in defeat forever. Campbellism says the Holy are estranged from the womb. They (the Holy) go astray as soon as they reach the line of accountability and as a result became wicked. Which will you have. the Bible or campbellism? I speak of it as it is today. The only reply they endeavor to make is to charge infant damnation upon the advocate of depravity, not because we believe or advocate it, but to prejudice the minds of others against us, that because an infant is by nature a sinner that those of them that die, die in their sin and go to torment, which is not so by no means. While we believe in original sin, we also believe there is a reigning all prevailing remedy for sin which is sent to the heart of every infant that dies in infancy. Preparing it for glory this is sovereign grace. Grace saves every infant that are taken from us. The child is saved like the adult, and the adult like the child. (Proof) "Verily I say unto you, whosoever shall not receive the kingdom as a little child shall in no wise enter therein." Luke 18:17. If the child receives it upon its original purity so does the adult, and if the adult receives it conditionally on their part, so does the little child. The Bible declares they must receive it alike, as the adult can not receive the Kingdom upon inherent purity, and the child can not receive it conditionally. We conclude that neither plan is cor-

rect as neither can save both classes.

But God's plan can and will save both classes, which plan is grace. Grace is so well adopted to the needs of sinners that it like a mighty river flows to the hearts of all for whom it was prepared regardless of their conditions, stations or environments of life. It saves heathens idiots, infants, yea all the Son received in the gift of the Father; all the Father gave he shall come to me, says Jesus.

But back to the subject is sin hereditary. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" Job 15:14. "Yet man is born unto trouble, as the sparks fly upward." Job 5-7.

Again, how can he be clean that is born of a woman? Job 25:4. For he knoweth vain man. He seeth wickedness, also will He not then consider it. For vain man would be wise, though man be born like a wild ass's colt." Job. 11:12.

Do these texts seem to lend any sympathy to the thought of infantile purity? The man who would vehemently in the face of all this testimony contend for infantile purity has made but little if any advancement beyond the wild ass's colt, which was his original condition at birth. He wouldn't know a man from a beast. The woods are his home, and he delights in it, so sin is the home of all born in the world, and they love their home until God shines in their heart to give them a nobler life and higher conception of the things of his kingdom. They are just as unconscious of the

blessing and joys of the kingdom as the wild ass's colt is of shelter and comfort. The colt must be tamed before he will know and love his master's crib, so the sinner must be tamed before he will love his master and his kingdom and like the gadarene whom no man could tame. The poor sinner who is as wild and wretched as the gadarene must have a visitation of Jesus in His love and power to clothe him, and put him in his right mind to love and serve the Lord. Then, you find him so tame that he falls at the feet of His master full of praise and adoration. We now give a quotation from the New Testament. "For as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12. Notice all have sinned, then all are sinners until that sin is removed and that is done by the reigning grace of God through Jesus Christ, our Lord. Rom. 5:21.

In Romans 3 it is said they are all gone out of the way, they are together become unprofitable. Their position is that some have gone; others are going, and others will yet go; but the text says all are gone. If all are gone, who is it that yet remains to go.

Notice the other. They are together become unprofitable. Yes, they become unprofitable together. They say they do it one at the time; yes, they become such in Adam; hence together right where Mr. Campbell said our nature was need against the author of our existence.

We now leave this part of the subject and will see in our next whether depravity is entire or not.

B. B. Walston
Kinwood, Texas

ONE TALENTED SERVANT

Elder T. F. Adams:

Your note of recent date to hand it was with pleasure that I received your kind acknowledgment of my article to your paper. You said my idea about the one talented servant gave you concern, and you expressed a desire that I offer more light, on it.

Brother Adams, you remember I told you once that it seemed foolish for me to try to teach one that was so far my superior as you are in the gospels truths, but I feel it is through kindness and brotherly love that you made this request and you may be sure you will get the best I have on this subject. I have been much comforted lately from what I have read in the late issues of the Landmark, one expression from Elder Griffin struck me with force. He said, "Take my experience from me, and I have nothing left." I will say if you take my experience from me on this subject, then I have nothing to write.

Now Brother Adams, I am going to try to do just what you said, "write you a few words," that may give some information.

Just about the time I was 20 years old, I was brought to the place where I first saw the kingdom of God. As I trust it was then that I was first given an ear to hear the truth, and a mind to understand it. I was made to see myself a poor helpless sinner in the sight of God. To my mind the Primitive Baptist Church was the kingdom and the preachers of this kingdom I loved to hear preach. I then began to read my mother's

Bible to try to learn what it taught about Salvation. the more I learned and studied the more I loved to hear this kingdom of God, Old Baptist preachers, preach. The great trouble then was, I was not one of them. They had a blessed hope, and it seemed, spiritual life that I had never been blessed with; yet it was a pleasure to meet with these good people to hear them preach and sing those good old songs of Zion and to see the very glory of God shining in their faces. This would sometimes, in spite of all my proud efforts to hide it, bring tears in my eyes. This was noticed, and some of the good brethern told me that my place was in the church. To this I did not even reply, but ah, I knew no one, except myself knew my condition. It was me that was praying both night and day for that blessed hope, which makes glad the hearts of the children of God. I was led along this road for three long years, and at a time when I felt so poor and cast down. I sought a place where I thought no one but God would see. Here I would pray once more to God in secret for mercy to me, a poor sinner, but the Lord was at this place and met me when I got there, and this brought a happiness like I had never had before. I remember that John said, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. The same is He which baptiseth with the Holy Ghost." John 1:27, 33. If I was ever blessed to receive that baptism, this was the time. I now felt like a new creature in Christ.

Sure enough it seemed that I could go now with pleasure and live with these good people, but of how vain and foolish poor sinful man is. He can't even remember what Jesus said, "Without me ye can do nothing." Yes, I thought I would join the church the first opportunity, but ah when it came, I was as helpless as a baby in its mother's arms, no ability to do what I wanted to do. It has long been said that experience is a dear school, but a fool can learn in no other, so I was kept in this school for four more years learning important lessons all the time. Yes, this school of grace is far the best school that has ever been taught on earth. The teacher is God himself, who can make no mistakes. It does not matter how ignorant the scholar, God can and will educate him to the point He wants him to go.

Now, it seems I must dwell here a little to make my views clear on this much controverted point. You will notice I said, when I was given a hope in Christ that I said, I felt then that I could go to the church, well no doubt you have noticed that it is the general idea that a hope in Christ is all that is needed to prepare us for the church. This I am not denying; I am sure I would not deny any child of God a home in the church who had an experience of grace and a hope in the Lord. The fact is that they are already into God's mystical church or body, but there is something; yet to meet that is unexplained. If this is all that is needed for all of God's children to enable them to go to the church, then

please tell me why I must stay out four years, all the time feeling a desire to be one of them. If I ever had any call to the ministry, it came right along with the call from nature to grace. I have shown how I was made to love that doctrine and those who taught it, but now I must confess another truth during these four years, and for some time after I joined the church, if I had ever been blessed and had even one talent I had hid away no one on earth knew of it. This was a secret with me and the Lord. I could pray to Him in secret about it and did many times. Sometimes I would be blessed to hear one of God's ablest servants. This is when I was made to see my talent given to him who had ten talents. Here is where I was cast out into outer darkness, and no one but me in the church knew anything about it. No wonder I was called that wicked and slothful servant, for that is what I was, but anyway I hope you will give me a little place to praise God for mercy to poor sinners like me.

You remember I said I could not join the church when I wanted to, now I have shown you what a failure I was when it came to preaching. Now let us investigate this a little and see if we can find any godliness anywhere in it. Six-hundred years before Christ was born it was said: "Unto us, a child is born, unto us a son is given: and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Isaiah 9:6.

What government have we been talking about? God nor His son ever established a church, a spiritual kingdom, without laws to govern it, and we are told that this government or law force rested on Christ's shoulder. Here, I will ask one question. Why was I made to live out of the church for four years for want of ability to go to the church? I know it looks bad to some to claim that the blessed child, one who has been given a hope, can not exercise that hope in his own way and at his own time. Yes, I myself once felt this way about it, but when the one stepped in that had the government on His shoulder, then I found that I must wait until He said go. For I must learn that without Christ I can do nothing good.

Now Brother Adams, I have given you a brief outline of my views on this subject. I never tried to write on this subject except the time I spoke of it in my article in the Landmark, I hope I have made it plain enough for you to get my views, and I would be glad to see an article from Brother Griffin or some able writer on this scripture. Matt. 25:14, 15.

One thing Brother Adams, please notice the kingdom spoken of here has this little one talented servant in it. Remember again that all the ability anyone of them has is a God-given ability, and as sure as you find this kingdom of God you will find this little helpless one talented servant in it. Jesus has given us a true picture; although it is a parable. We must take it in a scriptural and a parabolical sense.

I noticed, Brother Adams, your editorial on the "Growth in Grace." and I hope you will remember that this little humble, poor is the one that always needs grace. He also is the one that gets it, and this all comes through Christ, the one, who has the government on His shoulder.

Brother Adams, this is to you if you see anything comforting in it and feel it is worth more in your paper than it is in the wastebasket, use it as you please, and when all is well, remember me.

Your little brother,
John Neal

REPENTANCE IS REQUIRED

"No Primitive Baptist," says Elder J. R. Respass, in the "Gospel Messenger," "believed by the church, that God in His word forbade a thing, and that God in His Spirit prompted disobedience to His word. That would destroy His unity. But it is sin to violate God's word, and hence repentance is required. God the Spirit convicts the sinner for violating the word of God; shows him his guilt. But if done by God's prompting there would not nor could there be any sense of guilt for it; for it would be no sin. An effect follows from and is to be ascribed to the last immediate cause that produced it. Thus, for instance, if I hold a book in my hand, my holding it is the immediate cause of its not falling: it is carried down by its own gravity, which is therefore the proper and immediate cause of its descent or fall. It is true, if I had kept my hold of it, it would not have fallen, yet still the immediate cause

of its fall is its own weight, not my quitting hold. Without God there could have been no creation; without creation, no creatures; no sin; yet sin is not chargeable to God."

Learning that two Primitive Baptist Churches in Texas had withdrawn their fellowship from the doctrine of the absolute predestination of all of this question being made a test of church fellowship, and we are sorry to hear it, because we believe it to be more a difference about words than in spirit. It has been believed by many eminent saints amongst the Baptists for probably centuries — we know it has ever since our remembrance. We have never ourselves professed to understand it: We couldn't understand it. We have always believed about it as Elder Rowe did (that is, that God decreed to permit sin), but it has never affected our love and esteem for those precious brethren who do believe it (that is, the absolute predestination of all things). Because we are unable to say they are wrong about it. It is a mystery that none can explain. There is one thing we all know, and that is, that nothing has happened or can happen by chance, and that smacks so much of decree that it shuts our mouth. This single Scripture is of itself sufficient to make brethren forbear with each other about it: 'For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatever Thy hand and Thy counsel determined (de-

creed) before to be done,' Acts iv. 27, 28. But it is a dangerous question if unskillfully handled; dangerous on both sides. On one side is the Scylla of presumptuous sins, and on the other side the Charybdis of Arminianism and infidelity." The danger of being wrecked on either of these extremes, as we navigate the narrow channel of truth between them, "should warn us to forbear with each other as poor creatures of a day, who know nothing. Forbearance! the noble Christian virtue of forbearance is, and always has been, necessary to the unity and prosperity of the church. Oh how careful we should be not to confuse and divide the family of God! The true mother in Solomon's day preferred the false mother to have her child than for it to be divided by the sword. Are we sound in experience, giving all the glory of our salvation to Christ, and in church order? then why make such a question (the absolute predestination of all things) a test of church fellowship? How few, how very few, of the little ones of Christ know that they are torn up about! Alas, how few! One may be wiser than another, but his wisdom should be used for edification; and it is lawful for some to know more than others. Some of the tribes of Israel did not go as far as others; some went over into the Promised Land, whilst others remained on the other side of Jordan; but there was no falling out about it; they were all Israelites and brethren."

Thousands who will read these pages believe that there has been no scriptural uninspired teacher

superior to the late Elder Gilbert Beebe, of Middletown, New York. In the first volume of his "Editorials of the 'Signs of the Times,'" pp. 30, 31, Elder Beebe says: "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 iv. 27 compared with Acts ii. 23; the abduction of Joseph, together with many other circumstances recorded in Holy writ. The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt; they meant it for evil, but God ordained it for good (Gen. i. 20). When the Jews persecuted the disciples of our Lord Jesus into strange cities, they knew not that God had ordained this very method of sending His missionaries everywhere preaching the word. "The wrath of man shall praise Him, the remainder of that wrath He will restrain' (Psalm lxxvi. 10). We need only to understand this precious doctrine, and we shall most assuredly love it. The Christian exults in the thought that death and hell can do no more than what our Father please." And on page 130 he says: "Satin himself, if he could speak truth, would tell us that he could not drown a swine without the permission of God. (Notice the scriptural word permission.) 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 all such as are the called according to His purpose." Says Prof. Philip Schaff: "Absolute predestinarianism starts from the almighty power of God, but is checked by the moral sense and kept within the limits of infralapsarianism, which exempts the holy God from any agency in the fall of the race, and fastens the guilt of sin upon man." "God's decrees," says Elder John Rowe, "are not the causes of men's sins, any more than the sun is the cause of darkness. We may feel the greatest assurance that God is just in all His dealings."

Copied from Hassell's Church

History

Chapter 19 Page 653

OBITUARY OF SISTER SALLY CLAYBORN LEWIS

Sister Sally Clayborn Lewis, wife of Elder John S. Lewis, was born October 15, 1852 in Pittsylvania County, Virginia, departed this life April 2, 1950, making her stay on earth 98 years 5 months and 17 days. She was married to Elder John S. Lewis in early woman hood. To this union was born four children, one having died in infancy and three others survived her; two sons and one daughter. The oldest son, James H. Lewis and her daughter, Mrs. W. T. Simmons live in Virginia near where they were born. Her younger son, Elder Joel T. Lewis lives in Harnett County, N. C., where she made her home the last 19 years of her life. She united with Mill Primitive Baptist Church in Virginia Saturday before the Second Sunday in August 1875 and was baptised the following day by her pastor, Elder James S. Dameron and remained a member there as long as she lived. She was faithful to attend her meetings as long as she was able but after moving to North Carolina she was deprived of attending her home church but visited the churches in this part until she became too feeble to go but requested the Brethren and Sisters

to meet in her home for services

Sister Lewis became badly afflicted in her last days but she bore her affliction very patiently. The writer has known her all the years she lived in North Carolina and can say that she was one of the most noble persons I ever knew. Her counsel was always considered safe to follow; her walk and conversation was evidence of the Spirit. I feel that a Mother in Israel has fallen. She had many friends in and out of the church. She will be missed by all who knew her; she was well cared for by her son and his good companion; they did all that loving hands could do for any one.

Funeral services were conducted by Elders J. S. Stephenson and J. S. Collins at Gift Primitive Baptist Church Coats, N. C. in the presence of a large crowd of brethren, sisters and friends. She was a great lover of flowers and her friends manifested their love and esteem for her by giving a large floral offering. Her body was laid to rest in the New Cemetery at Angier, N. C.

This obituary was written by request of her son, Elder Joel T. Lewis and desires it to be published in the Primitive Baptist and Zion's Landmark for the benefit of her brethren, sisters and friends.

M. E. Fish
Angier, N. C.

RESOLUTION OF RESPECT

On August 9, 1950 our Heavenly Father called from our midst our beloved sister Sallie Foster Roberts. Sister Roberts was one of our most devoted and faithful sisters while living in our midst.

She and brother Roberts and their family moved from Wilson in 1925, but have retained their membership with the Wilson Church and not withstanding they have had many trials, afflictions and disappointments to endure in life they have ever proved loyal and true to their church.

Therefore be it resolved that the Church bow in humble submission to Him who is too wise to make a mistake and too gracious to be unkind.

Second - That we extend to Brother Roberts and the children our sincere sympathy and commend them to God and His protecting care in this hour of sadness as He alone can comfort their hearts.

Third - That a copy of the above Resolution be placed on our Church records and a copy sent to the family and to our Church paper.

Done by Order of Conference on Saturday August 12, 1950.

S. B. Denny, Moderator
Trecy High, Clerk

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Zion's Landmark

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Date City, Fla.
Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIII

NO. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. AUGUST 1, 1950

I GO TO PREPARE A PLACE FOR YOU.

"Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1, 2, 3.

I have had some thoughts upon the above quotation, which was spoken by our Lord and Master, and I now make the attempt to write them down for the consideration of the household of faith. I earnestly desire that I may present this subject in a way that I may not reflect upon the feelings of any of the precious brethren who may have a different view upon this portion of God's sacred word.

In writing upon any subject, I think it is well to take into consideration who the speaker is and to

whom he is speaking, and also the circumstances which surrounds same. The above words were spoken by our Lord and Master to His disciples. He had previously told them that He would be betrayed by Judas and taken by the wicked hands of men and crucified and therefore would only be with them a little while and would soon return and receive them unto Himself. All of the above words were indeed distressing to His disciples, as they had been drawn very near and dear to Him; thus He began to comfort them by saying, "Let not your heart be troubled: ye believe in God, believe also in me." Let it be remembered that the words of Jesus "are life, and they are spirit," and that "Never man spake like this man." "For He taught them as one having authority." The one that "rebuked the winds and the sea; and there was a great calm". Matt. 8:26. Evidently they believed in God, for He is the one who made Heaven, earth, the seas, and brought forth the vegetable kingdom and every living creature that moves upon the face of the earth. He made the fishes of the sea and the fowls that soar above. In short, He is the one who imparts life to everything. And inasmuch as they believed in God, He said, "Believe also in me." Is it not true when Jesus was teaching His disciples that He, together with His disciples, were yet under the law, and He is now beginning to give them some instruction as to what His mission was in the world; the great object of which was to save His people from their sins and prepare a place for them to live? And this He did

by laying down His own life and taking it up again, and through His awful sufferings, the most cruel death, and resurrection from the grave, the preparation was made for the redeemed family of God to enjoy the sweetest peace that they have ever felt, the greatest love that they have ever known and the lovely companionship with the dearest people on earth.

Speaking of this "preparation" let's take a look at it from a natural standpoint. When the county of each state makes preparation for their inmates, there is a great deal to be taken under consideration. First the architect draws the plans for the building, and the house must be large enough to meet the needs, after which it must be furnished with beds, furniture, cooking utensils, lights, water, and each year the budget must be expanded to meet the requirements to furnish or supply provisions for all the occupants of the house, besides, all of the above. There are servants to cook, set the table, clean the dishes, sweep the floor, make up the beds, mow the lawn and many other things too numerous to mention. I have even seen some of the inmates that were so afflicted that it was necessary to take the food to their rooms or either take them to the table, which was true in the case of Mephobis- heth, who was lame on both his feet and he ate bread at the king's table continually. Even, some have to have the food put into their mouths. All of the above will in a faint way portray the helpless condition of the redeemed family of God. For Jesus said, "I will also

leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord" and as the poor and afflicted in a natural way are supplied with the necessities to sustain life each day, even so our Lord supplies enough "faith" each day to meet the requirements of every heaven born soul. The apostle said, "The just shall live by faith."

Now let's take a look at this building or (house), for Jesus said, "In my Father's house are many mansions." Therefore we glean from the words of Peter, the kind of material that was used in the construction of this building or (house). "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1st. Peter 2:5. Peter uses the word "ye" meaning the chosen or redeemed family of God who have "become dead to the law by the body of Christ," which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Paul said, "Now therefore ye are no more strangers and foreigners, but fellow - citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:19-22. If the above scriptures are sufficient to show that the redeemed family of God are the material which God

used in the construction of this house or (gospel church), we will now pass on to the "mansions" Among the many definitions for a mansion, that are given by Webster are;" a mansion is a dwelling place or tent, place of habitation, or chamber." All of the above definitions are very suitable, as will be seen from the language of Paul. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. 3:16. And again Paul said, "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?" 1 Cor. 6:19.

As strange as it may seem, all the redeemed family of God are the lively stones that make up the material for this building, and to me, each heaven born child is a mansion or (temple) in the building, and the Holy Ghost dwells in the temple. Is it not true that the words of Jesus, while He was teaching His disciples under the law, that He was pointing to the gospel day when He would return to them in the person of the Holy Ghost? For Jesus said, "And I will pray the Father, and He shall give you another comforter that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Jno. 14:16, 17, 18.

On the day of Pentacost we see the fulfillment of His promise. The Gospel church was set up and brought to our view and is only

seen by an eye of faith. The lively or (living) stones have been dressed down to the proper size to fit into this building. When a man goes to the rock quarry and blasts out rocks, or (stones), they come out in all sizes and shapes; some require only a little dressing to fit into the building, while many others are oblong, heavy sided, blunt ended, and others entirely too large, but when the hewer finishes the job, they are all dressed down to the proper size and shape to fit into the building. Even so our God knows how and does dress down all of those living stones so that they are fitly prepared and joined together. If he needs a soul of Tarsus, it matters not if he is a vile persecuter of the church or if his heart is hard and stony; God has all the tools that are necessary to hew him down to the proper size and shape even to be "less than the least" in order that he might be the exact size to fit wherever the Lord had purposed to place him.

How wonderful this is! the Holy Ghost dwells in the temple or (Mansion) and the Mansion is in the house, and the house or building is built on the foundation, which is the Apostles and Prophets. Now we can see that the foundation, Building, and Temple or (Mansion) is all in the cornerstone which is Christ, for He is "The chief cornerstone in whom all the building is fitly framed together and groweth up into an holy temple in the Lord," and the Holy Ghost is in the temple, and I will add that He is the Great I am for every heaven born soul that is in this house. In my humble

judgment this preparation was made for the joy and comfort of all the redeemed family of God while they live here in this world, and inasmuch as He has been crucified, and the redeemed family of God has been crucified with Him, they cannot any longer feed or subsist upon food which they received under the law as they once did. They are given an appetite to eat His flesh and drink His blood, and nothing else will satisfy their hungry souls.

Humbly submitted

T. Floyd Adams.

WE MISS THE MOTHER

For sometime I have had a desire to write to the Landmark of our mothers death, but I find words are inadequate to write on this sacred subject however, unworthy as I am I will attempt to write it.

Mama was Normie Thomas Phelps, born in Halifax county near Scotland Neck.

She passed away sweetly on the morn of November 18th 1949 making her stay on earth 94 years and 9 months.

Her father was Nathaniel Phelps, and was killed in the Civil war.

Her mother was Elizabeth Wood who died when Mama was three weeks old.

She was married to George W. Williford in January 1873, he preceded her to the grave 20 years ago.

To this union were born four daughters who survive, Mrs. J. B. Bass of Wilson, N. C., Mrs. R.G. Bullock Janesville, Ala., Mrs. W. H. Jeffreys, Scotland Neck, N. C., Mrs. Mary Robbins, Rocky Mount, N. C. whom she resided with.

Her funeral was held in the home of her daughter and preached by her pastor, Elder John Smith and she was buried in Pine View cemetery beside her husband. Mamma joined the church at Upper Town Creek seventy years ago and she was baptised by Elder Bennett in Farmers Mill pond near Elm City, Pitt. She had been a member there every since she joined being the oldest member there.

Often she would take one of her children and walk to her church from Elm City (Toisnot at that time). Mama loved her church and the dear members. Often in her illness she would say I love Old Town Creek my home. She loved to talk

on the scriptures and sing praises to God and was firm in the doctrine of salvation by grace and she attended her meetings as long as she could. Mama suffered agonies in her last two years failing both in body and mind. Now I can see it was a blessing that her mind weakened as she never realized that her hand had been amputated three months before she passed away.

We feel she is sleeping that peaceful sleep where there is no pain or sorrow and on the resurrection morn she will be gathered up with the saints and meet the Lord in the air and dwell with them forever.

Seeing her suffer so much as we did when I saw her breathe her last breathe on earth I thanked the Lord aloud for taking her out of her suffering. I felt that she had entered into the glorious land of living from the land of the dieing.

Mama was a most wonderful mother working and sacrificing for us, teaching us truthfulness and honesty in all of our dealings.

We were proud of our mother for it was her untiring efforts that made us what we are for she truly loved her children. Our father was afflicted and very deaf and she had to bear the responsibility of the family. A precious one from us is gone, a voice we loved is still, a place is vacant in my home which can never be filled.

Written by her youngest daughter
Mary Williford Robbins

BROTHER J. A. EDWARDS

Lamms Grove Church mourns deeply Brother J. A. Edwards. He was born January 4, 1879, and departed this life June 23, 1948.

He was married December 12, 1897 to M. Palestine Southern and to this union were born seven children, three of whom survive, also his dear wife, nineteen grandchildren and six great grandchildren.

Brother Edwards joined the church at Lamms Grove in September 1922 and lived the religion he professed, being ever mindful of the church and its Elders, always ready to lend a helping hand. We would not wish him back in this evil world but feel our loss is his eternal gain and that on the morning of the resurrection we shall be reunited and know each other as we are known.

Due to a heart condition he was made to realize his stay on earth was growing short, and since his greatest pleasure was in going to his church he told his family he wanted to go to Lamm's Grove the first Sunday in June 1948, as that would be his last time to ever go. He

drove his car and he and Sister Edwards went saying, if he died while there he would die happy. As he left to go home he looked back and said to his wife "I'll never come back alive.

On the following nineteenth day of June he was stricken while on his way home from Sanford and died four days later in Lee County hospital.

His funeral was held at Lamm's Grove, conducted by his pastor Elder S. T. Atkinson and others, his body laid to rest in the church cemetery there to await the resurrection when the archangel's trumpet shall sound and all the sleeping dust arise -- then the Redeemed shall be carried to their eternal home where they can rightfully proclaim.

Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were Created.

Done by order of conference.

Raymond D. Comer and wife

IN MEMORY OF SISTER REBECCA FUTRAL

Sister Rebecca Futral was born on Oct. 24, 1894 in Onslow County and lived in the same county until the spring of 1924. She moved to Jones County and lived her remaining days which was 61 years.

She came before the Church at Northeast at New River the third Sunday in August 1949 and asked the Church for a home with them. She told what great things she hoped the Lord had done for her poor soul. The Church received her in full fellowship, and she lived in full fellowship her remaining days. She died on April 5, 1950. She was a good seeming sister, and she always attended the meetings. We could hear her often speaking of what she hoped the Lord had done for her. She left evidence behind her that caused us to believe that the Lord had been merciful unto her unrighteousness. We could hear her say that it was by the grace of God that she was saved, if at all. We believe that our loss is her long eternal gain. I believe that she is one of the children that walked some time in the fear of the Lord. We are told in the scriptures that "as many are led by the Spirit, they are the sons of God." We believe that she has gone on to her long eternal reward, where there will be no more parting, sickness, death, sorrow, but one eternal day, there to sing all praise and honor to the Great Redeemer, which is God, in that world that shall have no end.

This was prepared by order of conference Saturday before the third Sunday in May, 1950.

Written by a poor unworthy sinner, hoping for a better home,

E. D. Morison
R.F.D. 2, Box 1-2
Jacksonville, N. C.

ASSOCIATION

The Lord willing the next session of the Primitive Baptist Association of eastern North Carolina will convene with the Wilson Church, Wilson, N. C. on the fourth Sunday in October and Friday and Saturday before.

All lovers of peace, truth and righteousness are invited to attend.

S. B. Denny, pastor

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association, will convene D. V. with the Church at Angier, Friday before the 4th Sunday in September 1950 and will sit for three days.

Angier is located on N. C. 55 and 210 highways. Those coming by bus from east - west - north or south get off at bus station in Angier.

Busses will be met Thursday and Friday A. M. Those coming by cars consult your N. C. road map.

Those coming by A. C. L. train get off at Dunn and take bus to Angier.

Those coming by Southern or Seaboard get off at Raleigh and take bus to Angier. For more information write W. F. Young Angier, N. C.

Elder T. F. Adams Mod.
Elder E. C. Jones Clerk

NOTICE

The 185th session of the Kehukee Primitive Baptist Association will convene with the Church at Skewarky, Martin County the first Sunday in October the Saturday before the Monday following.

The Church is located on Route number 17, one mile east of Williamston, N. C. We extend an invitation to our ministers and brethren to visit us. Elder E. C. Stevenson was chosen to preach the introductory sermon and Elder A. B. Ayers to be his alternate.

Elder A. B. Denson, Moderator
Elder R. B. Denson, Clerk

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

AUGUST 15, 1950

NO. 19

PSALM 83

Keep not thou silence, O God: hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

They have taken crafty counsel against thy people, and consulted against thy hidden ones.

They have said, Come, and let us cut them off from being a nation: that the names of Israel may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee:

The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

Assur also is joined with them: they have holpen the children of Lot. Selah.

Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison;

Which perished at Endor: they became as dung for the earth:

Make their nobles like Oreb and like Zeeb; yea, all their princes as Zebah and as Zalmunna:

Who said, Let us take to ourselves the houses of God in possession.

O my God, make them like a wheel; as the stubble before the wind.

As the fire burneth a wood, and as the flame setteth the mountains on fire,

So persecute them with thy tempest, and make them afraid with thy storm.

Fill their faces with shame; that they may seek thy name, O Lord.

Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

That men may know that thou, whose name alone is JEHOVAH, are the Most High over all the earth.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

TUNE HOW BEAUTIFUL HEAVEN MUST BE

1

We have A Saviour in Heaven,
He's watching over you and over
me,
They saw Him ascending to Hea-
ven,
How wonderful Jesus must be.

Chorus

How wonderful Jesus must be,
He will save poor sinners like me,
Sweet Savior for the weary sinners
How wonderful Jesus must be.

2

He's in Heaven with the father,
For all us He will interceed,
He said forgive them dear father,
How wonderful Jesus must be.

3

He is coming back from heaven,
To gather the ones that are free,
All his will meet him in heaven,
How wonderful Jesus must be.

4

Then when with Jesus in Heaven,
We'll always be happy and free,
There's joy and happiness in hea-
ven,
How wonderful Jesus must be.

Written By Charles R. Ball

QUESTION: WHY DO WE BELONG TO THE OLD BAPTIST?

Why do we belong to the church?
The Lord adds to the church daily
such as should be saved. This does
not mean just to be saved in Hea-
ven above, but it means that the

Lord adds to the church daily such
as should be saved from the false
doctrine of this world. Somebody is
added to the Militant church. On
earth, enough people will be made
to ask a home with the church to
keep house. It doesn't mean that all
of the children of God will be made
to ask a home with the church on
earth, because there are a great
number of believers that are never
blessed to join the Militant church
on earth, but they will be saved in
Heaven just the same as those
that are enabled to ask a home
with the church. There will always
be some one added to the church
to keep house because the law said
I will never leave myself without
a witness.

Who commenced baptising first?
As far as we can tell or know any-
thing about it, the first baptising
was when John, the Baptist, was
baptising in the River of Jordan
when the Savior came, who was at
an age of about 30, commanding
John, the Baptist, to baptise him,
and John said to Jesus, "I need
to be baptized of thee". There
cometh one mightier than I, after
me, the latchet of whose shoes I
am not worthy to stoop down and
unloose." Jesus said to John, "It be-
cometh us to fulfil all righteous-
ness." John baptised Jesus, and lo
the Heavens were opened, and a
spirit came descending like a dove
saying, "This is my Beloved Son

in whom I am well pleased."

We have no record of John, the Baptist, ever being baptised, and as far as we know He was baptising the disciples when Jesus came to Him and demanded baptism.

When did Jesus rise out of the tomb? People used to teach me when I was a child that Jesus rose on Sunday, the Sabbath day, but in reading the first four books of the New Testament that Jesus arose on the next day after the Sabbath day, and that is what we call Monday. They did not in those days call the days of the week as we call them. They said, "The first, second, and third day, etc'", but He arose early in the morning the next day after the Sabbath. He laid in the tomb exactly three days and nights. To my opinion He arose the first minute of what we call Monday morning just after midnight Sunday night. The disciples went to the tomb wanting to see Jesus rise, but it was not the Father's will for them to see this. So they all arrived there too late to see Him arise. Mary Magdalene, Peter, and other disciples went first. Mary Magdalene was the first one that looked in the tomb, and Jesus had arisen and gone. They went toward the dawn of day and about sun rise but could not get there in time to see Jesus arise, and when Jesus arose, many saints arose with Him and went in the Holy City.

Did Jesus teach His disciples before He was crucified? He taught them that He himself would arise in three days, and they believed what Jesus said about it. The for-

eigner thought He would not arise. They thought they could hold Jesus in the grave. They would not let Him arise as He had taught the disciples. So Joseph craved Jesus' body, and Pilate said, "Let Him have Jesus' body, so Joseph did as we would have. He took His body and laid it in a new tomb hollowed out of a rock, and no one had even lain in that new tomb of Joseph's. After putting Jesus in the tomb he rolled a stone to the mouth of the grave to prevent anything from reaching the tomb and bothering Jesus' body. The foreigner sealed the stone to the sculpture thinking they could hold Jesus in the tomb, and not let Jesus arise as He had taught the disciples, but lo and behold God, the Father, sent an angel from Heaven and was present when the time came for Jesus to arise. The angel broke the seal in which the foreigner had sealed the stone to the tomb and Jesus came forth, and the foreigner fell as dead men. It did not say that they fell dead but fell as dead men they worshipped.

When Jesus arose their works sealing the stone to the tomb was no good. It is just like the works of men and women are today; they are as filthy rags.

How long did Jesus stay on earth after He arose from the tomb before He ascended back to Heaven from where He came? The Bible says that He lived on earth 40 days and ate broil fish and honey.

What did the disciples do when Jesus went away to His sweet home in Heaven? They stood gazing and watching Jesus go away

and hated to see Him leave them. The angel said, "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."

Where was Jesus' spirit reserved while He laid in the tomb 3 days? In my opinion it was reserved in Paradise in Heaven with the Father. The Son of God's spirit did not die; He was the Son of Mary who laid down His life. His body died, but His spirit did not die.

What kind of body did Jesus arise with? He arose with the same body that went down in the tomb. His body was already pure without sin. His body did not need to be changed because it was without sin. It was the very same body that arose that was crucified, the same that went away to Heaven, and the same one that will come again.

How will our bodies be when raised? Our bodies will be like Jesus' body, fashioned and raised like His, for we will see Him as He is and be satisfied.

Will we know each other there as we do here? We will know as the angels know. Who can tell how that is. My opinion is that we will be alike and the same size, and the Babes will sing praises as loud as Father and Mother. There will be no marriage, the Bible says, and in my opinion, we will not know each other as we do here on earth, for we all will be like Jesus.

What makes people sing and say through eternity? It is weakness to say, "Through eternity", because such an expression is very erroneous. We should say instead "In

eternity", because eternity is everlasting.

What is eternal life? It is the life that we are now living because spiritual life never dies and the same life we have now is eternal life. The flesh, which is the body, dies. The life rest in Paradise as Jesus' life while He lay in the tomb. Our bodies will be caught up, and the very same life will be placed back in a body like Jesus'; hence this is the time we will begin to praise God in eternity. Our life that rests in Paradise doesn't sleep but rests until Jesus' coming, and in my opinion the life that does rest at this place will know well while the body is sleeping and returning back to dust that the soul and body will be united together. This is when we will praise God in full; the life will be sweetly resting in Paradise. It will be in sweet Heaven but not in praise until the body be raised again.

The Bible says we shall know them by their fruits, and what does this mean? In my opinion the fruits that it speaks of is the faith we have. What we do believe is, we show our faith by our works.

Can we work it out? No, God said that He gives it to His people. "For by grace are ye saved through faith, and not of yourselves, it is the gift of God. Not of works lest any man should boast." We are indeed very happy to see the children of God blessed to walk right, but the only time we can show our faith and works by faith is when given grace and mercy to do it.

What does the Bible mean when it says, "And we know that all

things work together for good to them that love God?" It doesn't end there for it continues to say, "To them that are the called according to His purpose." All things do work together for our good, but we can only see it when given grace.

Where does the body of the wicked stay and the life also until the resurrection morning? By revelation I have been blessed to see. I feel like I was shown that the wicked live, stay in chains of dark men. They also stay in a weary place, which is no rest for them waiting for their doom like a man in the death cell at the prison waiting for the day to come for His life to be taken in a weary place, knowing what was to come and that the wicked body lies in the grave asleep not knowing anything. Then when Jesus comes the righteous will be raised first, then the wicked. The righteous will hear the welcome call, "Come in ye blessed of my Father and inherit the kingdom, that was prepared for you from the foundation of the world." The wicked will hear the sad news, and the same God will say, "I never knew you: depart from me, ye that work iniquity." This means that God never knew you as His children. "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The devil has to be put in that everlasting hell and has to be punished with the wicked.

Does the Bible say that everlasting hell is hot? No, it does not, for we are not able to tell how hot

it is. Some people will quote that everlasting hell is seven times hotter than it need be, but that was the fiery furnace that was heated seven times hotter than it need be. This was here on earth where the furnace was heated so hot. When they heated it seven times hotter to try to burn the Hebrew children for contending for the doctrine of election by the grace of God. This fire was not even hot enough to sing a hair on their heads.

What about Daniel being put in the den of lions? Yes, it was a den of lions not just a lion's den. There could be a lion's den without a lion in the den, but the Bible says that it was a den of lions, and these lions were all ready. Why was Daniel put in that den? The reason was for praying three times a day because the king had made a decree stating that if anyone prayed except him, they would be put in the lion's den. Since Daniel continued to pray, the king was blessed by the grace of God to see that the lions could not hurt Daniel if he was put in; hence the king demanded that Daniel be not put in the den of lions. The crowd before whom he had signed the decree, would not let the king break his seal.

Before Daniel was put in the den, the king went home to his great palace that night and was very troubled being unable to rest because Daniel was in the den. So he went back, and Daniel was delivered by the hand of Almighty God, and the king was blessed to see that he had the same God that Daniel had. Just think what the king did after he was changed. He

had the crowd, who put Daniel in the den, put also in the same place that Daniel was; consequently the lions crushed the bones of the men, women, and children. This is an example of the predestination of all things.

What is absolute predestination? God is absolutely something, and people are absolutely nothing, only what God makes out of them. This is predestination and absolute of all things. Is there unrighteousness with God? God forbid.

I will close hoping that this will be of some comfort to some poor children of God because it is a comfort to me.

Your least brother,
W. E. Jarrell
R.F.D. 2
Lexington, N. C.

PREACH TO WHOM?

To what end is the Gospel to be preached universally to all, if some particular and determinate persons only can receive it? To which we answer: That the counsel of God concerning Election is secret. The minister knows not who are the objects of it, and therefore he must preach to all according to his Commission. Election is the rule of God's conduct and not ours. The Lord deals in this as in the matter of lots. Saul was appointed to be King, yet all Israel must come together, and lots must be cast on the whole nation, as if the person was undetermined. It must be preached to all whether they will hear, or whether they will forbear. Ezek. 2:23-26).

Many suppose that in preaching the Gospel it is necessary to tell

them that Christ died for him, and that if Christ did not actually atone for the sins of every individual the Gospel cannot be preached at all. But this is very erroneous. The Gospel declares that Christ died for the guilty, and that the most guilty who believe it shall be saved. It is a faithful saying — worthy of all acceptance, that Christ came into the world to save sinners; even the chief of sinners. The Gospel does not tell every individual to whom it is addressed, that Christ died for him, but that if he believes he shall be saved. This is a warrant to preach the Gospel unto all men; and it is only as he is a believer that it is known to any man that Christ died for him individually. To preach the Gospel then to every man, and call on every one to believe and be saved, is quite consistent, as it is a truth that whosoever believes shall be saved. If the most guilty of the human race believe in Jesus, there is the most perfect certainty that he shall be saved. If any man is straitened in preaching the Gospel and finds a difficulty in calling on all men to believe, except he can at the same time tell them that Christ died for every individual of the human race, he does not clearly understand what the "Gospel" is. It is the good news that Christ died for the most guilty that believe, not that He died for every individual, whether he believe or not. To the truth that every man shall be saved who believes, there is no exception. If there are any sins that will never be pardoned, they imply that the individuals guilty of them will never believe; for if they believe they

will be saved. Whatever, then, the sin against the Holy Ghost may be supposed to be, it implies final unbelief; and the best way to relieve those persons who may think they are guilty of this sin, is not to labor and make them understand what the sin against the Holy Ghost is, but to make them see that, if they now believe, they cannot have ever committed the unpardonable sin. To suppose that any believe who will not be saved, is to suppose contradiction in the word of God. The difficulty of those who feel themselves restrained in exhorting sinners to believe the Gospel, on the ground that the atonement of Christ was not made for all, is the same as that which is experienced by some who, believing the doctrine of election, suppose it inconsistent to exhort all indiscriminately to believe the Gospel, since it is certain that they who are not chosen to eternal life will never be saved. In this they err. The Gospel according to the commandment of the everlasting God, is to be made known to all nations for the obedience of faith. It is certain, however, that they for whom Christ did not die, and who do not belong to the election of grace, will not believe. These are secret things which belong to God, to be revealed in their proper time. But the Gospel is the fan in Christ's hand, who, by means of it, will thoroughly purge His floor, separating those who are His sheep from the rest of the world lying in the wicked one. He has therefore commanded it to be preached to all men; and by it those will be discovered for whom His atonement was made, and

whom God hath chosen from the foundation of the world, and predestinated unto the adoption of children by Jesus Christ unto himself. We are not, then, to inquire first, either for ourselves or others, for whom Christ died, and who are chosen to eternal life, before we determine to whom the Gospel is to be preached; but preach it to all, with the assurance that whoever believes it shall receive the remission of sins. In believing it, we ascertain for ourselves that Christ bore our sins in His own body on the tree, and that God from the beginning hath chosen us to salvation, through the sanctification of the Spirit and belief of the truth. The atonement of Christ is of infinite value; and the reason why all men are not saved by it, is not for want of its being of sufficient value, but because it was not made for all. In itself, it was sufficient to make atonement for the sins of all mankind, had it been so intended.

All are invited to rely upon it for pardon and acceptance, as freely and fully as if they knew that God designed it for them from all eternity; and all who thus rely upon it shall experience the blessing of its efficiency and infinite value. In the proclamation of the Gospel, no restriction is held forth respecting election and reprobation. No difference is announced between one sinner and another. All Adam's children are called: "Unto you, O men, I call, and my voice is to the sons of men."

ELECTION is the rule of God's conduct, not ours. If predestination and election are not preached to the people of God, they will bolster

themselves up with a delusive hope of a share in that salvation, which is supposed to lie open to all, and thus genuine humility and the practical fear of God are ricked out of doors. It is senseless to hold to such a view as would represent CHRIST — God in Christ — as making satisfaction for the sins of nobody in particular, but just anybody, probably for everybody, though possibly for nobody. Predestination is to be preached because it is the tremendous sledge — hammer wielded by the Holy Ghost in knocking the last prop from under the sinner who is vainly striving to find some ground of encouragement within himself. Every man, who has been CALLED to believe in Jesus Christ ought at once to conclude that he has been elected, for God, the Holy Ghost, calls none save those who have been REDEEMED by the son; and God, the SON, redeems none but those who have been elected by God, the Father. I think election to a SAINT is one of the most stripping doctrines in the world — to take away all trust in the flesh for all reliance upon anything except Jesus Christ. How often do we wrap ourselves up in our own righteousness and array ourselves with the false pearls and gems of our own WORKS and DOINGS. We begin to say, "Now shall I be saved because I have this as that evidence." Instead of that it is naked faith that saves, that faith and that faith alone unites us to the LAMB, irrespective of WORKS: although it produces them.

Once again, ELECTION in the Christian should make him

very fearless and bold. No man will be so bold as he who "believes" that he is the elect of God. What cares he for man if he is chosen of his MAKER? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is an eagle of a royal race? "I am God's," says he, "I am distinct from all other men. They are of an inferior race. Am I not noble?" Am I not one of the aristocrats of Heaven? Is not my name written in God's book? Does not the blood royal of Heaven run in my veins?" There is no such thing as "Conditional" Predestination. A God with His hands tied is no God.

Elder Milford Hall, Sr.
McDowell, Ky.

A GOOD LETTER

Elder Byrd:

Dear Brother, I will try in my weak way to answer your Christmas card that we received and we did enjoy hearing from you so much. I am sorry that I have waited so long to answer but your address was laid away and we come across it today. This leaves us all up but we have had a lot of sickness. I am never well any more of late. We hope and pray, if the Lord will, this will find you well and getting along well, for the Lord knows I wish everybody well. I am glad to hear that you have a mind to visit us in our association. I will be glad to see you any time you can come. Our association will be held at Oak Grove church about 10 miles the other side of Lexington, N. C. and Lexington is about 30 miles west of Rock Hill church where it was held when you were

at our association.

Begins at 11 o'clock the fourth Saturday in August, and continues through Sunday and Monday. You would come to Denton, N. C. by bus, about 8 miles of my house. Let me know when you come to Denton and I will meet you. Our meeting at my home church is held on the second Sat. night at 7:30 o'clock and Sunday following at 11 o'clock. We would be glad to have you any second Sat. and Sunday you can come. There aren't many of us but we are blessed with good meetings. I have been trying to serve the church a long time and we are blest with several visiting preachers most every meeting of which we are thankful to our Lord. Wife and myself have been members 29 years last fall and I have never felt like I was fit to be with Old Baptist yet when I was young they looked good to me and I am 64 years old now and they look just as good to me today as they did the day I was made to ask a home with them. Wife and myself would go from place to place among other kinds of meetings when we were young but we could not find any food there for our hungry souls. One day an old Baptist Elder was to preach a funeral at what they called a Christain church and I got a seat about the middle of the house. It looked to me every word that old Baptist preacher said was preached to me and it looked to me like he was watching me. So I went back home and told my wife I had heard something today that I had not ever heard before, I had heard the gospel preached for the first time

in my life and I told her I saw the church today and now I could tell her where for us to go to meeting and that was the old Baptists church. So we began to go regularly and we were burdened until it looked like we could hardly live. Often when meeting would break the Old Baptists would come to us and ask us if we didn't want a home with them, and we would tell them yes, but we did not feel fit to ask a home with them. They would tell us that was the kind they wanted to join them. So we went on heavily burdened until one day my wife said to me, "I have got to be baptised or die." She said, "will you carry your clothes and be baptised with me?" I said, "I will go with you and I want a home with them, but I just can't ask to join." So she went on and I went with her, but I could not take my clothes. But when she was baptised it seemed I was bound to die. We went home and I began to walk the floor praying to God for guidance. The next meeting day we went to the church and she took a seat with the members and began singing so happy while I was left alone and I was dying it seemed to me. When they sang the last hymn and opened the door of the church some power picked me up and set me up in the stand and I had nothing to do with it and the dear old preacher said to me, "go ahead and tell what you hope the Lord has done for you." I told him I could not tell it, but I knew one thing, I had to come. He said that's enough. So they have given me a home for 29 years and I don't feel fit yet neither can I tell the won-

der of His great love to me yet.

I continued heavily burdened and my church liberated me to speak which I did with some degree of relief and liberty, yet I continued to carry a heavy burden, so the church decided to ordain me as a deacon. Then I thought to myself, I just don't aim to be a speaker, I want to be a hearer, but not a speaker. So I went back to picking my banjo. This I did for four years, yet I was in trouble about it all the time, so I got in such a fix I could hardly pick the banjo and my wife praying to God to stop me and make me go to preaching again. So the nights began to get long and lonesome and I become sick of my banjo. I would roll and tumble on my bed at night and she would ask me what was the matter and I would tell her nothing. She would say, "I know what is the matter with you, and that is, you have got to go back to preaching again and I am glad of it for I have prayed to God that He would make you lay down the banjo and go back to preaching.

So, one night about midnight the Lord awoke me with a wonderful vision and I called my wife to see with me if she could. She said, "that is your vision and I have seen mine, now you are seeing yours." We were lying in the back room and the middle door was standing open and God the Father and God the Son came in the front room, and I was shown the Holy Word by them there. They showed me the Holy Covenant the children of God were sitting on the right side and the Devil's people were standing out and the same

power shut the world out that shut the children of God in. Then God the Father went out at the front door and Jesus came back to my bed and stood at the foot of my bed, dressed in his sweet robes, and talked to me and I was wide awake lying there telling my wife all about what I was seeing, and Jesus showed me the bottomless pit of hell, and it looked to me I was right at the edge of hell at the deepest place I ever saw. And Jesus said to me, "That is everlasting hell." How are you going to stay out of that awful place?" I said to Him, "Lord, Lord, I can't stay out of it, but I am looking to you to keep me out of that place." He said back to me, "I will not ever let you go into that place." Then he showed me the Highway to Heaven that no man could climb and he said to me, "That is the way to Heaven. How are you going to get up there." I said, "Lord, Lord, I can't go, but I am looking to you to carry me." He answered and said, "You cannot go with me now but I will come and carry you to Heaven at my own appointed time." Then I knew of a surity, praise the Lord, I am still looking to that same Jesus to take me home when I am done on earth. This is enough, Brother Byrd, when I can see it and feel it, but I can't see it or tell it only when it is shown me again. I was so happy the bed would not hold me. I came out of the bed praising God as loud as I could and was made willing to drop my banjo and go back to preaching again, and I went out on the front porch and called my wife out there and there

we held a meeting that will be long remembered. I looked at them old oak trees in the yard and it looked to me every leaf was praising God and I looked at the moon and the moon was praising God, and I looked at the stars and they were praising God. I said to her, "Everything is praising God." I was made to know the doctrine of God our Savior more than I had known it before. Soon they called for my ordination and it looked like I was bound to die when they prayed and laid hands on me again. The more the Lord blesses the church to do for me the less I feel. I have never felt like I was worth anything to the church but oh, they are worth so much to me and if they could not put up with me I would not have anywhere else to go. I want to live with them, I want to die with them. And when that same Jesus that talked to me and showed me the way, comes again by the grace and power of God I want to be resurrected with them and when all the children die, I mean their bodies die, our spirits will be carried to paradise, to Heaven to live with Jesus until he comes after our bodies. Our spirits will not sleep or die but will be kept in Paradise to await the coming of the Lord, when He will bring all of His holy angels with him and He will find the last one of His children and will prepare and put a body just like His own glorious body and will place our spirits back in a body like His body and then he will present the Church of God to his Father without spot or wrinkle, or any such thing there in that church that He made not to

grow.

Oh, Lord, help us to believe this doctrine. It will do to live by and die by. I must close, Brother Byrd, I am afraid you will get tired of reading. I feel like at present time I could write a book. If this is any comfort to you, you can answer. If not, just throw it in the waste basket. I will not think the least bit hard about it. God fixed all other things just like He fixed the doctrine. Everything was made by Him and for Him and He said He would do all of his pleasure in Heaven and in earth. There is no power but of God, the powers that be are ordained of God and everything is coming out according to His will, nothing is disappointing Him at all. And if He saw fit for things to be any different from what it is, He has plenty of power to make it different.

Your least Brother and Sister,
W. E. and Alma Jarrell
Lexington, N. C.

**EXPERIENCE
TO THE READERS
OF ZION'S LANDMARK:**

I was born on March 25, 1831, and with the help of the Lord, I will try to write what I hope has been the dealings of the Lord with me.

In 1892 I became troubled about what would become of me when my time was up here. I began to try to pray in my childish way for the Lord to show me in some way if I would be saved. I would try to pray at nights and cry for a dream; so one night I dreamed I saw Jesus sitting on a low scaffold. He looked at me and held out both His

hands and took me in His lap and put both arms around me. I awoke feeling good, and I thought it was a sign that I was saved. I was not troubled anymore until 1897, and then I was in more trouble than ever. I thought sure I was going to die and be lost.

One day I was sitting in the door looking across the field; I saw a new made grave. then I thought sure that was my grave. I was lost; oh! the trouble I was in, I begged for the Lord to have mercy on me, but I did not get any better.

In 1897 on December 22nd I married Anguis House; we both believed in the Primitive Baptist, both loved to go to hear them preach. He would often find me crying and want to know what was my trouble. I would say that I felt bad, so in 1899 in June, my husband, baby, and I were lying on a pallet because of the warm weather. At that time I looked out the door, and it seemed I was not thinking of anything, The moon was shining bright in the door; it was as though a shadow passed over me, and my soul and body were separated, my spirit was in the corner of the room, and three men were bringing my dead body in at the door. I knew it was my body, and one of the men said, "God, the Father, God, the Son, and God, the Holy Ghost", and then he said, "She is dead to sin". Then I thought sure I was lost, for I was dead to sin; but on Sunday we went to the Old Seven-Mile Church, Brother James Westbrook preached, and he said, "He that is dead is freed from sin". "Sin hath no more dominion over you". I was so happy that I sat and wrang my

hands and cried for joy. Well, my troubles passed for awhile, and then I wanted to join the Church but did not think they would give one like me a home; yet I did love them. I then began to promise my Lord if He would spare me until next meeting, I would join but would break my promise. I made so many promises and broke them, then I was taken with fever, I thought the Good Lord was going to take me out of this world for lying so many times. The doctor could not break my fever, so one day I was lying on my bed in my room when I saw Elder James Westbrook coming in. I did not speak to him, he came close to my bedside, He did not speak to me, but took out a small Testament and opened it as though he was reading, then he put the book in his pocket and kneeled by my bedside as if he was praying; yet I did not hear a word. At this time Elder Westbrook was more than one hundred miles from me, but my fever was soon gone, and I began to make more promises and broke all of them.

I think I lived like this about thirty years, and when I felt like I had to go and offer myself to them, they seemed not to know me and I was put off. It nearly broke my heart it seemed, but I thought maybe I was not fit to be with them. but my aim was to keep going to hear them and look on their sweet faces, but Brother Whitley, bless his heart, came to see me and talked to me, and I went up and was received. I am still afraid I am not fit to be with them, but if I know what love is, I love them and all

I have is a little hope it seems, very small. Sometimes I would not give it for the world, and if I am saved, it is by the grace of God, not anything that I have done.

If you want to know my experience, read the hymn in Lloyd's Hymn Book. "I am a stranger here below, and what I am tis hard to know."

I feel so little that I want to be at the feet of all the precious saints. Then I will not give a ny trouble. My love to all the household of faith.

A little sister in a precious hope, if one at all,

Mrs. Ellie Johnson
1208 Franklin Street
Durham, North Carolina

DOING A GOOD WORK

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

As my subscription to the Landmark is due I am sending herewith the amount for another year.

I want to say that I deeply appreciate the work you are doing. There is no order so high and noble as the church, Jesus instituted where He went to John, the Baptist, to be baptised in Jordan. During the last few weeks I feel that I can witness with John in seeing believers come down to Jordan's stormy waters and cast a wishful eye to Canaan's fair and happy land, where our possessions lie, nothing so precious as seeing believers come home and relate such vivid experiences that furnish abundant evidence that they have been with Jesus, "And this is life eternal that they might know thee,

the only true God and Jesus Christ whom thou hast sent."

What a priceless heavenly knowledge to know Jesus? Truly this is the knowledge that is of most worth and each one that is made acquainted with Jesus shall live when the rocks and the mountains are melting with fervent heat. When all things natural are fading into nothingness. Truly this is a heavenly experience to know Jesus and His matchless love. Each of His followers are kept by His loving mercy shielded by His wonderous love and redeemed eternally from all trials, pains, distresses, and death. Oh! to be with Jesus and be one of those brought up out of great tribulation, having washed their robes in the blood of the Lamb. Nothing like being an heir and a joint heir with the immaculate. Think about the close relationship that exists between Jesus and each of the joint-heirs with Him. Not a chance for any of them to perish or be lost. He bought them; although the cost was dear. He carries an everlasting policy on each of them that does nor cease at death. Why should we want any stronger clauses than to be enshrouded in His everlasting love? Jeremiah says, "I have loved thee with an everlasting love, and that doesn't begin or end in time, ever eternal and unchangeable. "Greater love hath no man than this that a man lay down His life for His friend." Jesus did that for every member of His elect family, and they are eternally safe and secure. John was so close to Jesus that he rested in His bosom. Could anyone have been closer? Could anyone have written

more feelingly than he about love? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" and notice that this love was bestowed in the past tense, not for something we had done. A thousand times no, but according to His abundant mercy He saved and called us with a Holy calling, saved by grace, free and unmerited. What a glorious heavenly call, but why should I write so much to you who knows so well the beauties, sublimities, and joys of the life eternal. Here on earth our days are few and full of trouble once upon the stage of action gone forever to the silent realms of the dead. Inasmuch as death is surely coming may we think not upon these things that are temporal, not upon the grandeur and majesty of the hills, not upon nature arrayed in her wondrous colors and garments of green, not upon man and the inventions and discoveries of the ages, but may we be enabled to think upon those things that are high, noble, and divine, upon Jesus and His matchless love and may the Bride, the Lamb's wife, the rose of Sharon, the lily of the valley, the bright and morning star, continue to shine and bloom in all its resplendent glory.

Dear Brother, I know you are burdened heavily since both your associates are in declining years and poor health and one has been called home to glory. Oh! may you be blessed to continue as a light to beacon wayfarers on and on into the realms of eternal bliss. May you be abundantly fed with heavenly manna to dispense to all of

us that celestial food that we are hungering and thirsting for. May you be blessed mentally, spiritually, and physically to stand as a watchman upon the hills that points to Zion's fair and happy land, and may each of those near and dear to you by the ties of nature be abundantly blessed and may the dear saints in your section press onward to the mark of the high calling in Jesus alone. Remember me when it goes well with you.

J. J. Collins
Geneva, Ala.

TO PUBLISH HYMN BOOKS

There has been arrangements made to have another edition of one thousand Durand & Lester hymn and tune books printed, provided we can get orders for most of them before they are printed.

The printer will not print less than one thousand at the time. For that reason they are not available often, Any one wanting any of these books, please let me know right away how many you want.

If we receive enough orders to justify printing these books, we will let you know when to come for them.

F. D. Long
Box 496
Roxboro, N. C.

ENJOYS THE LANDMARK

Enclosed you will find two dollars (\$2) for which please renew my Landmark for another year. I enjoy reading it so much. I sure don't want to miss a single copy.

Mrs. B. N. Ferrell
Raleigh, N. C.

ELDER W. M. HOLLEY

Elder W. M. Holley of Samson, Alabama, was called to his eternal home on July 31, 1950 after having lived an eventful life in the development of Geneva County, Alabama as a pioneer citizen in business, schools and church life. For 64 years he had lived in the same community and had been an active Primitive Baptist for more than half a century and a minister of his beloved Claybank Association for 40 years. He was a faithful member of Ebenezer Church and believed in the fundamental principles ever upheld by Primitive Baptists since the days where John, the Baptist administered baptism to the Immaculate Lamb in Jordan's placid and enchanting waters. Elder Holley is survived by four daughters, Mrs. Mary Watson, De Funiak Springs, Florida, Mrs. Sabera Yates, Panama City, Florida, Mrs. L. L. Wise, Samson, Alabama and a daughter who remained with her father until he took his heavenly journey, four sons, John of Samson, Alabama, Dan of Vernon, Florida, Homer of Selma, Alabama, and Pink of Panama City, Florida, who died on Sunday after his father's passing on Monday. Both of Elder Holley's wives preceded him in death.

Elder J. J. Collins of Geneva, Alabama officiated at Elder Holley's funeral at Mt. Gilead Church using as a text 2 Corinthians 5:17-21 and seemed blessed to speak to the comfort and edification of many relatives and an immense host of friends: His grandsons served as pallbearers, and the beloved minister and pioneer was entombed beneath a mound of beautiful flowers there to await the call from the Heavenly choir.

J. J. Collins

RESOLUTIONS OF RESPECT OF BROTHER SHADE A. LASSITER

He was born in Johnston County, N.C., on June 8, 1864 and died at the Johnston County Hospital on June 20, 1950, his stay on earth, 86 years and 12 days. He was first married to Betty Stephenson; to this union were born 12 children, and next was married to Bertha Johnson. To this union were born 3 children. Brother Lassiter is survived by his wife and seven children, several grandchildren, and a number of relatives and friends.

Funeral services were conducted at Clement Church by his pastor, Elder Shepard Langdon and Elder T. Floyd Adams; burial was at the family cemetery.

Therefore be it resolved that we bow in humble submission to the will of Him who doeth all things well and after the

counsel of His will. May the dear Lord reconcile his dear companion and children to His will.

Also be it resolved that a copy of this resolution be entered on our church book and a copy sent to the family and also to Zion's Landmark for publication. Done by order of Clement Church in conference, July 8, 1950.

Elder Shepard Langdon, Moderator
W. A. Langdon, Clerk
Committee

W. A. Langdon
Nettie Dupree
Vonie Mashingill

OBITUARY

Mrs. Rosa Reid Moorefield was born September 20, 1876 near Reidsville, in Rockingham County, North Carolina and departed this life on March 31, 1950.

She was married to John W. Moorefield on January 22, 1922. Their surviving children are as follows: Mrs. N. Martin Roberts and Mrs. J. S. Green of Reidsville, N. C., R. F. D. 6. Mrs. S. E. Mewbern, Gen. Delivery, Pomona, Georgia. A. T. Moorefield, 1226 Steward Avenue, Atlanta, H. L. Moorefield, 1081 Birch St., Atlanta, Ga., S. H. Moorefield, 522 Tackwood Drive, Atlanta, Ga., and W. B. Moorefield, Box 924, Kissimmu, Florida. She and Brother Moorefield united with the Reidsville Primitive Baptist Church on September 15, 1929.

They were faithful members, always attending their church meetings when possible.

After Brother Moorefield's death, the children were good to take their mother to church.

She was a lowly character. The church has lost a faithful member, her children, a devoted mother, and the community, a good neighbor.

Her loving children did everything they could for her comfort. We feel that our loss is her gain, and that she is resting in her quiet grave, waiting for the call, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Written by Sallie Bennett at the request of Brother O. J. Denny, our pastor.

**RESOLUTION
IN MEMORY OF SISTER
ESTER HARRELL**

May we bow in humble submission to the will of our Heavenly Father who called by death from our midst June 17, 1950, our beloved Sister Ester Harrell. She united with White Oak Primitive Baptist Church located at Saratoga, N. C., July 1928. She lived a faithful member until her death. She will be missed by all who knew her.

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We the members of White Oak Church extend our deepest sympathy to her family. Sister Harrell seemed to have the cause of Christ at heart, and loved her church.

Her funeral was conducted at her home by Elders J. B. Roberts and W. B. Barnes. Burial was in the family cemetery.

Resolved 1. That the church bow in humble submission to God's will that we lost her for Christ's sake and we would not call her back to suffer as she did in this life, we feel sure that she is resting in that peaceful sleep which the children of God enjoy.

Resolved 2. That a copy of these resolutions be placed on the church records, a copy sent to Zion's Landmark for publication and a copy to the family. This was agreed in church conference, August meeting of 1950.

Elder J. B. Roberts, Moderator
J. B. Price, Clerk

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION

The one hundred and twenty first session of the Little River Primitive Baptist Association will convene with Smithfield Church, Johnston County, beginning on Friday before the Fourth Sunday in September, 1950.

Elder J. S. Stephenson is appointed to preach the Introductory Sermon and Elder J. S. Collins as alternate.

The meeting house is located one block south of Highway No. 70 in the western part of the town. Highways Nos. 301 and 210 also enter Smithfield, N. C.

For further information contact Brother J. D. Stancil, Church clerk, at Smithfield, N. C..

M. E. Fish, Association Clerk
Angier, N. C.

BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION

The 1950 session of the Black Creek Primitive Baptist Association will convene with the church at Lower Black Creek beginning at 11 A. M., Friday before the fourth Sunday in October and continue through Sunday.

The church is located on highway 117 between Wilson and Fremont, seven miles south of Wilson, N. C., at the intersection of the highway that leads to the town of Black Creek, N. C.

A cordial invitation is extended to all lovers of truth, and especially to our ministering brethren.

Elder E. L. Cobb, Moderator
Elder W. E. Turner, Clerk

BEAR CREEK ASSOCIATION MEETING

Bear Creek Primitive Baptist Association will be held if the Lord is willing with the Howard's Chapel Church in Stanley County, N. C., commencing on Friday before the first Sunday in October, 1950 and continue for three days. Howard's Chapel Church is located about eight miles south of Albemarle, N. C., about one-half mile off of hard surface road leading from Albemarle to Acquodale, N. C., and about eight miles east of Oakboro, N. C., and about one mile north of the little town, Acquodale, N. C. There will be a pointer leading to the church. For further information write Brother Arch Carpenter, Route 1, Norwood, N. C., or the undersigned. All orderly Baptist and lovers of truth are cordially invited to attend.

T. S. Williams, Association Clerk
Route 2, Box 403,
Monroe, N. C.

APPOINTMENTS FOR ELDER J. P. HELMS OF VINTON, VIRGINIA.

Sray, 2nd Sunday night, October 8th
7:30 p.m.

Dan River, Monday, October 9th,
11:00 a. m.

Roxboro, Monday night, October 9th,
7:30 p.m.

Wheelers, Tuesday, October 10th, 11:00
a. m.

Durham, Tuesday night, October, 10th,
7:30 p. m.

Willow Springs, Wednesday night
October 11th, 7:30 p.m.

Sandy Grove, Thursday, October
12th, 11:00 a.m.

Angier, Thursday night, October
12th, 7:30 p.m.

South West, Friday, October 13,
11:00 a.m.

White Oak Association, Saturday, Sun-
day, and Monday, October 14th, 15, 16th.

New Port, Tuesday night, October
17th, 7:30 p. m.

Bethany at Pine Level, Wednesday,
October 18th, 11:00 a. m.

Raleigh, Wednesday night, October
18th, 7:30 p. m.

Flat River, Thursday night, October
19th, 7:30 p. m.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

SEPTEMBER 1, 1950

NO. 20

PSALM 84

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee: in whose heart are the ways of them.

Who passing through the valley of Baca make it a well: the rain also filleth the pools.

They go from strength to strength; every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Behold, O God, our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

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

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

ELDER T. F. ADAMS Willow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE SOUL THAT SINNETH, IT SHALL DIE

Dear Editors and Readers:

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All of his righteousness that he hath done shall not be mentioned: in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall die." "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will you die, O house of Israel?" Ezekiel 18:24, 27, 31. The soul that sinneth, it shall die.

Now if God throws light on the above subject, I will give my mind concerning the chapter 18. The human soul cannot die so as to be no more; yet in a sense it dies. The souls of the people of God die to sin and are created in righteousness and true holiness. As we read they are no longer under the law of sin and death, but under the law of the spirit of life in Christ Jesus. They will forsake their evil ways. We read in 1 Cor. 6:9, "Know ye not that the unrighteous shall not

inherit the kingdom of God"? We also read of many evil things in this chapter which prove them to be a corrupt tree. A sinner is dead in trespasses and sin, both the soul and body. They die in sin and are made alive to righteousness. A sinner is dead in sin "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 mollified with ointment." Isaiah 1:6.

We read "in those days came John the Baptist, preaching in the wilderness of Judea and saying, repent ye: for the kingdom of heaven is at hand." Matt. 3:1,2. Under the preaching of the gospel the spirit convicted them, and that brought godly sorrow and godly repentance and not the repentance of the world that worketh death when Jesus tasted the bitter gall. He took the sting of death away and that is why the people of God depart under the law of the spirit of life at the death of the body while the wicked depart under the law of sin and death at the death of the body. Universal salvation is the doctrine of Satan; the Bible teaches the salvation of the gospel, the free eternal salvation that saves from the evils of the world and from the blue sulphurs flames of eternal destruction and saves both soul and body at last into heaven. I heard a

preacher over the air talking about Satan and the angels that sinned or being cast out of heaven by God, but I tell you the truth in Christ, Satan, neither the angels that sinned was never in heaven, for the brightness of God's glory would banish Satan and the angels that sinned like lightning from the heavenly shore, but God did cast out Satan and the angels that sinned out of heaven, the church, and God casted them down to hell.

And when the devil took Jesus up onto an exceeding high mountain, there Jesus saw Satan as lightning falling from his own exalted heaven. We hear over the air, 'Come to the mourner's bench and get religion; give yourself to Jesus.' I tell you the truth in Christ a sinner is as unable to get religion as to pull down the natural sun, for that is not of this world, and many who claim to have religion is of this world, but the righteous can backslide and come under the law of sin and death, so as to be under bondage again, they die to spiritual things or become cold and lifeless in the things of God, being careless and led according to the flesh. They are more condemned about the perishing things of this world, but when God chastises them for their sin, they repent and turn unto the Lord with a godly repentance. There is one class that seems to be righteous that turns back into the wickedness of the world again. They commit sin like a wicked man again; they have never been changed by the grace of God, and their souls at the death of body depart under the law of sin and death, the forerunner of the second death.

Make you a new heart and a new spirit, O house of Israel. It is the spirit of God that creates or makes a new heart and a new spirit. A dead sinner could no more make a new heart and spirit than they could pull down the natural sun from the sky. The work is of God's spirit from first to last, a complete work.

A preacher of the gospel preaches with life, feeling power, sweetness, and love "because of the saviour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." Solomon 1:3. A so called preacher cannot preach like that.

Concerning the wicked all sin has been forgiven, but the unpardonable sin, and they that speak against the Holy Ghost hath never forgiveness a sin unto death, the forerunner of the second death. Hitler sinned against his soul in shedding much blood when he had the innocent prisoners, men, women, and children put to death. It is a greater sin to put one child of God to death than a million of the heathen nations. David slew tens of thousands of the heathen nations, but he wouldn't lay his hand on a soul, for he was annointed king. Thou a wicked king, how much greater sin to speak against a preacher annointed of God to preach the gospel; if we speak against the people of God, we have spoken against Christ Jesus.

Your sister in hope,
Mollie Salmons
Woolwine, Virginia

**REPRINT FROM
ZION'S LANDMARK
AN INCIDENT**

Several years ago the late Elder Joseph E. Adams and myself were filling some appointments in the Country Line Association, and we had an agreement between ourselves that he should speak first one day and I the next. We came on a Wednesday to a place called Rocky River in Chatham County, N. C. I think the Primitive Baptists had no organized church there, but preached there sometimes as the house was free to all denominations. It was a large house and pretty surroundings. When we arrived, the Missionary Baptists were conducting a protracted meeting which began perhaps on Saturday before. The minister's name, I think, was Edwards. Our appointment was at eleven o'clock, and it was my day to speak first. There was a meeting of some kind in progress when we got there. So we went in and sat down to listen until they were through. Some gentleman it seems to me his name was Sears, made a short talk closing their services for the morning, and exhorted his hearers to take what they had heard that morning and the preceding days, think about it, believe it, and let no man persuade you differently. This brought us to about 11 o'clock. So Elder Adams and I went into the stand. Mr. Edwards was in there also. There was a very large congregation as both the Missionary and Primitive Baptists were gathered there that day. As before stated it was my day to speak first. I think Elder Adams opened, and I took as my text John

6:37, 38, 39th verses. "All that the Father giveth me shall come to me, etc." Mr. Sears, in closing had said that Christ died for all of Adams' race and exhorted his brethren to go around and talk to the sinners about themselves and about Jesus, who had so lovingly offered salvation to them. He said, "It is your duty to do it, and they want you to do it". "Why, said he, when I was a seeker of salvation, I actually got mad in my heart with the members of the church because they did not come and talk to me about these things. My effort was to show that God had an elect people, that He had given these to Jesus, and He had come to save them by shedding of His own precious blood, and that those who come to Christ are drawn to Him by the Father; for Jesus said, "No man can come to me except the Father, who hath sent me, draw him", and that those led by the Father experimentally to Jesus, are those whom He had given to Him in covenant love before the foundation of the world. All of those Jesus would not only redeem but raise them up again at the last day, and so the purpose of the Father and the work of the Son shall in the end turn out just as intended by them, without the slightest failure in any part. When I was through, Brother Adams preached and when he was through he said, "Now, we are through, and if you people wish to continue your service or make any announcements you are at liberty to do so. So Mr. Edwards arose and spoke in a complimentary way of what we had said, and turning around pointed his finger at me and said,

"That brother there has preached the doctrine today as strong as it can be preached. Now I would like to hear him preach a sermon on the practical working of the Church". I rose up and stood beside him, and said, "I have not time to preach another sermon, but will in a short way tell you what I think to be sure that I understand you. I will say that I suppose what you mean by the practical working of the working of the church is this, you want to know what good I think there is in preaching, praying, singing, etc." He said, "Yes". I then quoted such scriptures as "Feed my sheep, feed the flock of God". "I write not to you because you do not know the truth—but because you know it". That all these things are for the glory of God, and for the mutual comfort and upbuilding of the believer and were never intended by Christ or His apostles as a means of quickening dead sinners. He then asked me if I did not feel it my duty as a minister to preach repentance. I answered, "Yes, but in the name of Christ". We read in Acts 5:33, "Him (Christ) hath God exalted with His right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins that a Godly sorrow for sins that worketh repentance unto life, that needeth not to be repented of, is as truly the gift of God, as is the forgiveness of sins". Then I said, "I will tell you what I do not feel to be my duty. I do not feel it my duty to tell the unregenerate portion of this congregation that if they will come and get down at this altar and let me pray for them, and the

brethren sing around them, that they can in this way obtain repentance towards God and faith in the Lord Jesus Christ." He answered, "I do, for beyond doubt Christ died for the world". I laid my hand on his shoulder and said, "Hold on a minute my friends", who waited, and I said, "Those in this congregation who listened to me remember that my effort was to show that Christ died for a people chosen out of the race of Adam, and you also remember that when friend Edwards first got up, he said that I had preached the truth, and we are forced to acknowledge that God has a chosen people in the world, and now in the face of his own acknowledgment he says that Christ died for everybody, and all can be saved if they will. Friend Edwards says it is by works of righteousness which we do that we are saved. Paul says, "It is not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and the renewing of the Holy Ghost which He shed on us abundantly through our Lord Jesus Christ". "now, my friends, believe whichever you can. I prefer to believe the apostle Paul in preference to a man who will cross himself as friend Edwards has done." I picked up my hat and left the stand. The whole congregation was in such a stir as I never saw before or since. Elder W. C. Jones of Burlington, N. C., is a witness to what I have here written. I have written with the thought in mind of where repentance comes from.

Joshua T. Rowe

LOWER COUNTY LINE ASSOCIATION MEETING

To the readers of Zion's Landmark

I promised Elder Adams at the association I would try in my feeble way to write something about the Lower Country Line Association held with the church at Wheelers, first, second and third.

First may I say this location is an ideal place for such a meeting, second the weather was just fine, had large crowds each day and the behavior was grand, but the best of all of it was to me, there was much love and fellowship manifested among our brethern, each one came forth as he was called on to preach with his own convictions and understanding which is the only way any one can preach, there was over 40 preachers and of course all of them could not, but all came forth with a few words of comfort, of course I don't know how other people feel, but for me it is a comfort to me for my brethern to even stand up and excuse themselves for in so doing they show fellowship. I was all built up when I left the association under the influence of gospel food, as well as natural food, kinder tired and sleepy, had a good night sleep, got up early went out and pulled grass from among my flowers, seems as if some one came and sat down near me and said, did you know you were deceitful, sat three days in the stand with the preaching brethern to be seen of men, did you know you were not even worthy to have your name among the old Baptist, I had to say yes I know that is all so, then my mind went into much meditation about my standing before a just and

wholly God, and the many promises made even from my earliest recollection, it seems as if there is where the Lord found me and I thought there was surely something I must do to find favor with God, I went back to all my failures, all my imperfections, and the weakness of the flesh, now at the age of 70 years find no perfection in the flesh, and if I know any thing about the matter there is a warfare going on which brings much anxiety, disappointments and afflictions, by an eye of faith, we can see where our perfection comes from, and there is where our hope comes from. Brethern I don't expect perfection in this life I now live, but my hope is staid on the promises of Christ, my Redeemer and all.

Will say in closing if Elder Adams sees fit to send this to the Landmark all right, but according to my feelings, rather he would discard this and write something himself. Please tell my brethren and sisters I love there fellowship.

Yours in the bonds of love,
J. J. Whitley
525 Holloway St.
Durham, N. C.

A MESSAGE FROM ELDER POLLARD

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

Dear Sir and Friend:

I had a letter sometime ago saying you were sick, also one from your daughter telling me you were sick. I am very sorry to hear of your illness and do hope you are much improved by now, and trust the Lord may heal you, so you can be out again.

The reason I have not answered before now, I had the flu in February and the 6th of March had a heart attack and have been very low, but thank God, I am now so I can get around a little and I want my brethren and friends to know that I am some better now. I have been to meetings three times and oh! what a joy to meet with God's dear people once more, there is nothing in this world like it to me. Tell your good wife I thank her for letting me hear from you, and I trust God will bless you and restore you to health again, and may he lead you to our people; to ask a home with them. That you may yet fill your dear Father's Seat. God only set up one church, while I believe, he has a people in all orders that are called churches, and may it be Heaven's will to lead you to the true church of God. I feel deeply interested in you and I pray God will bless you together with all of your loved one's, and keep you by his grace. I'm old and almost worn out. Please publish this in the Landmark. I thank you.

In love as ever,
 Yours in hope,
 E. F. Pollard
 Jacksonville, N. C.

Remarks:

It was good of you to write me, and I received comfort from your letter.

John D. Gold

STAUNTON RIVER
 ASSOCIATION MEETING

Dear Brother Adams,

What a wonderful blessing God gives to His children to permit them to sit together in Heavenly places. To me this is one of the most wonderful privileges He grants to His people while in this world. It has pleased Him to bring me together with His little ones at the Staunton River Association for which I hope to be thankful. This was the first time I had met with the dear ones in Virginia, and I was so overjoyed to feel the drawing power of our Heavenly Father through our Saviour, Jesus Christ, who alone can shed abroad into our hearts such a wonderful love of which the world knows nothing. I was so happy to meet with all you dear ones from North Carolina. The preaching was good to the hungry souls when it pleased our Lord to give an understanding mind and heart to receive it. I used to go with my parents to the Associations when I was a child, but this was the first time I had been blessed to attend one since I have been given a hope to be one of His family. I do feel so unworthy so much so that at times I think surely I have deceived the household of faith, then I am made to realize that in my flesh there dwells nothing good, and all our righteousness is in Christ, who is our all in all. His promises are so comforting when we are blessed to meditate upon them. He has said that He will never leave nor forsake His own, and His mercy endureth forever. It is this mercy I have to ask for daily, for without it I know I would be lost.

I thank you so much for the books you sent me. May He give us thankiui hearts for all our many blessings.

May God bless you and give you His abundant grace and use you for a comfort to His people is my humble prayer for Christ's sake. Please remember me when given a mind to pray.

An unworthy sister if indeed one at all,
(Mrs.) Christine Linthicum
Philadelphia, Pa.

GOD'S SPIRIT MUST BE PRESENT IN ALL THINGS

Dearest Brother Adams:

I guess this will be a surprise to you for me to try in my poor weak way to write a few lines to the dear old Zion's Landmark. But I fell impressed to try to tell you that I don't believe that we can write any words of comfort to anyone except it be by the same spirit that has always moved God's dear children to write, and that spirit is the same one that moved the apostles and prophets to write as they were moved to write the Holy scriptures. That is the very reason that I firmly believe that the Bible was written for a comfort to His poor humble children as they travel through this dark wilderness, for we find in the text of the great apostle to wit Paul when he was giving special attention to the church at home why the Holy scriptures were written. Romans 15:4, "For whatsoever things w h e r e written aforetime where written for our learning, that we through patience and comfort of the scriptures might have hope." It might have

been in the minds of some of those days, as it is the minds of some now days. They don't believe them at all while some think they contain life eternal and salvation through reading and searching the scriptures. As Jesus told them while here on earth preaching and teaching His people. He said on one occasion, "Search the scriptures, for in them you think you have life eternal, but they are they which testify of me", and although they were written by men as the spirit moved them to write, they do not nor cannot contain eternal life but do testify to the life of eternal life, which is to believe in Christ, which God alone must give faith to the subject of His love and mercy to believe in Him, for we are only justified by faith which He tells us in Romans 5:1, "Therefore being justified by faith, we have peace with God". That great given faith is the only thing on this earth that can give a poor unworthy sinner peace of mind. I do believe He has his own way and a fixed time to give us this faith and belief in His dear Son, and I also believe He will continue to teach till all His dear blessed children are taught, that Jesus alone is the only hopes of salvation, much less salvation and as the world today think they are teaching salvation and putting in effect the Bible in the minds of our young men and women of today, but their teaching and unbelief only makes manifest the revealing faith and power of God to His chosen and called. Here is a fair example of the work of the unbelievers in our schools and colleges of today. A Bible teacher in one of our

outstanding colleges of today for young men. The teacher gives her class the reason why she didn't believe that God did not harden Pharoah's heart. Here is her reason outlined to her class. 1. "It is contrary to God's method to force His will upon His people." 2. "To say He forced Pharoah makes us believe in a God, who from time to time wants us to do evil." 3. "I could not worship a God, who some day might force me to do something bad." (I am quite sure she couldn't myself.) 4. "To say that God works a certain way today, and He works another way in Pharoah's day is to say He may work still another way in the future." Why is this verse even in the Bible? Her answer is "Its in the Bible because the people who put it there had to write down what they thought and didn't know of a perfect revolution." All the class had to tell what they thought about God hardening Pharoah's heart, and none believed God did it except a real nice young man about 18 or 19 years old, who lives near Carthage and attends Lamms Grove Church regular when possible, and here is his answer to his teacher. "1st, I think the heart of Pharoah was hardened by God, because God moves in a mysterious way, as I believe He did on this occasion to show His chosen people His power and to put fear and love in their hearts that they might praise and worship Him. I don't think that Pharoah could have done anything else but what God purposed for him to do. God parted the waters for the Israelites to pass, and then He shut them up again to keep Pharoah's army from

catching them. I think the plagues were sent from God because when Moses prayed to Him to stop them, they stopped."

So Brother Adams, this goes to show that the world cannot teach our dear blessed little children unbelief when He has purposed for all eternity to believe in an All wise, perfect, and Holy God, thank God I would love to so very much for the most perfect way of belief, faith, and salvation through our dear Blessed Saviour.

May these few feeble little scribbles find a place in the hearts of His poor humble begging little children.

A poor begger at a throne of His blessed grace,

S. T. Atkinson, Sr.

DON'T WANT TO MISS A COPY
Elder O. J. Denny

Dear Brother in the Lord if it so be that I am one of his, please find enclosed (2) two dollars to renew my subscription to the Landmark for one more year as I don't want to miss one copy. May the Lord bless you and yours and all of Zion is my humble prayer.

Yours in hope of eternal life,
Charles R. Ball
Henry, Va.

ENJOYS LANDMARK
P. D. Gold Pub. Co.

Herewith I enclose two dollars to renew my subscription to Zion's Landmark, I enjoy reading them, I read them and reread them, I always look forward for their arrival.

Mrs. W. H. Dean
Oxford, 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, Date City, Fla.
Eld. T. F. Adams, Willow Springs,
N. C.

VOL. LXXXIII NO. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. SEPT. 1, 1950

PROMISES OF THE LORD

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water". Isaiah 41:17,18.

What a wonderful promise the Lord has made to "the poor and the needy". Not only did He make this promise, but we see it verified all through the pages of Holy Writ. When the children of Israel were delivered from the Egyptian bondage and led by Moses through the Red Sea in the wilderness, they became tired, hungry, and thirsty. They complained to Moses: by saying, "And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there

any water to drink". Numbers 20:5. The Lord spake unto Moses, saying, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink". Numbers 20:8. "And Moses lifted up his hand and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." Numbers 20:11. The Apostle Paul described this rock which the children of Israel drank from, a "spiritual rock". "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ". 1 Cor. 10:4. How refreshing when God's little ones are enabled to drink from that spiritual Rock. Our souls can then rejoice, which is so beautifully expressed by the Mother of Jesus, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Luke 1';46:47. While this was a reference to the birth of Christ with her, so it is with the children of God. When we are given these renewed evidences from time to time, we are assured "The Lord is my strength and my song, and he is become my salvation. Ex. 15:2. "I will open rivers in high places". We see a fulfillment of this prophecy recorded in Deut. 10:7 as the children of Israel were led from one place to another, and they came into "a land of rivers of waters". Not only will He open rivers of waters, but "fountains in the

midst of valleys", which is recorded in 2 Kings 3:16,17. "And He said, make this valley full of ditches: For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts".

"I will make the wilderness a pool of water". David said, "He turneth the wilderness into a standing water, and dry ground into water-springs." Psalms 107:35.

All of the above, no doubt, were miracles that the God of Heaven performed during the travel of the children of Israel from the time that they left Egypt, and on through the Red Sea in the wilderness, wherein they wandered for forty years, then across the River of Jordan into the promised land, a land which flowed with milk and honey. Through all of this travel they were sometimes in the valley, sometimes in the plains, and sometimes they were on the mountain top, or (high places), but whether they were in the valley, in the plain, or on the mountain top, they were traveling on to the promised land.

All of the travels of the children of Israel were under the law dispensation, which was a pointer or (shadow) of good things to come. How wonderful this is when it is seen and felt in the experience or (life) of a child of God. Is it not true that there has been a few times in your life that you soared away on the "high places", and found rivers of waters, I might say, flowing in every direction, and what can these rivers of waters be but the great love of God which pro-

ceeded from the throne of God and the Lamb? For John said, "I saw a pure river of water of life proceeding from the throne of God and the Lamb". And when such sweet experiences are ours to enjoy and our minds are taken away from the vain and perishable things of this world, are we not made to feel that Jesus is mine and I am His? And at such times, (which are few and far between) we forget momentarily that we ever committed sin, our cup runs over and we can say with David of old, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psalms 23:6. What a short duration is this precious experience. We now have to go down into the valley, shut in by the mountains on both sides, darkness prevails, the Lord seems to hide His smiling face. We are overtaken with gloom and despair, and our soul almost faints within us; our hope grows dim. We begin to seek water, our "tongue faileth for thirst". At such times we can witness with David, "Will the Lord cast off forever? and will He be favourable no more? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" Psalms 77:7,8,9. What a dreadful experience this is, down in the valley; the water is all gone; the earth is dry; but remember that these precious saints are "called the trees of righteousness, the plantings of the Lord", and when the ground is dry, the roots of the tree, go downward, seeking water and when the rain does come, the boughs shoot forth upward to the honor and praise of our Redeemer.

When it pleases the Lord to bring us through such dreadful experiences as recorded above, we then learn the truth of the Psalmist David, who said, "Day unto day uttereth speech, and night unto night sheweth knowledge". At such times as this the Lord has not forgotten to be gracious; for He spake by the mouth of the Prophet and said that He would "open fountains in the midst of the valleys".

The Prophet Zechariah prophesied of this "fountain", and said, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness". Zech. 13:1. The poet was a witness of this wonderful fountain, when he penned down these words.

"There is a fountain filled with blood,

Drawn from Emmanuel's vein,
And sinners plunged beneath
that flood,

Lose all their guilty stains."
Can this fountain be anything less than the appearing of our Lord and Saviour, Jesus Christ, in the midst of distress and trouble? Dear Reader, has there ever been a time when you were weighed down with more trouble than you felt that you could ever bear? And these troubles or burdens may vary. It may be that you were weighed down with a load of guilt of sin. It may be that you were suffering because of some bodily affliction, or distressed about the welfare of some of your precious loved ones, but regardless of what the nature of your troubles were, and you may have gone on with this grief and sorrow for days, weeks, and even for months and

felt as though you could not carry the burden any longer, but suddenly the Lord appeared and gave you a precious token, that all was well. Is this not a fountain opened in the midst of the valley? He also said, "I will make the wilderness a pool of water". What a wilderness this is in the life and experience of a child of God! They feel desolate, cast down, cut off, like David, who said, "And all my bones are out of joint". I cannot think that David meant that his knee cap was out of place, his elbow out of socket, or his ankle out of joint, but to me he could not feel the connections between him and his precious Saviour. The Lord found Jacob in a desert land and a waste howling wilderness. He led him about; He instructed him, and kept him as the apple of His eye. The children of Israel journeyed in the wilderness forty years, and they often became tired, faint, and hungry, but the Lord was good and merciful to them. Water gushed forth from the rock, and they drank, Quails came up in abundance from the sea and manna fell from Heaven. So their necessities were always supplied. You may often feel desolate, cast down, and forsaken, but even in the midst of this distress or wilderness, the Lord showers us with little refreshing seasons, and with these precious tokens of love, we experience the words of the Prophet, "I will make the wilderness a pool of water". The Prophet now adds another expression by saying, "And the dry land springs of water". This experience is almost a repetition of the two last expressions above; although it may vary

to some extent in our experience, for instance; when you are in the valley, this is a time of sore trouble. The wilderness is almost as bad, for we are blind and cannot see how to travel or find our way out, but the "dry land" occurs to my mind as being a slight difference in our experience, to this extent. There are times when we do not particular feel to be in much distress, but we feel to be barren, lean, and dry, and made to cry out, "My lean-ness, my lean-ness". Even in the midst of this dry and lifeless stage we find that his promises are again verified when He visits us with some meditations upon His Holy word. Then it is that we can witness with the Prophet, He makes the dry land springs of water.

Humbly submitted,
T. F. Adams

**IN MEMORY OF SISTER
BETHANY LEE WOODALL**

In our great weakness and unworthiness, we will endeavor to write the death of our dear sister if God be willing for us to do so.

In regard of Sister Woodall's death, she was born December 13, 1879 and died May 1, 1950. She is survived by her loving husband, Willie Woodall, six children, namely: Clarence, Charlie, Mrs. Chester Johnson, Mrs. Mayo Tart, Mrs. Otis Parker, and Katie Christel Woodall and eight grandchildren, one sister and one brother. It is hard to give her up, but their loss is her eternal gain, for we feel that she is resting on that peaceful shore, where sad farewell is said no more.

Sister Woodall united with the Church at Hannah Creek Saturday before the third Sunday in June, 1919, and lived a faithful member until death. Being an invalid for several years, she was unable to attend Church, but as long as she was able she filled her seat with much joy and comfort.

Her funeral was conducted at Hannah Creek Church by Elder Lester Lee, assisted by Rev. J. D. Capps and Rev. Charles Stevens. She was laid to rest in the family cemetery beneath a mound of beautiful flowers.

"Precious in the sight of the Lord is

the death of His saints," and the Lord is righteous in all His ways and Holy in all His works.

Therefore be it resolved that we bow in submission to His will. The Church has lost a much loved sister, and her family has lost a wonderful mother. The Church extends love and sympathy to her family.

This was prepared by request of the Church at their conference.

W. W. West
C. A. Johnson,
Kattie Johnson.

RESOLUTION OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst, our Sister Lula Rice, who passed away July 15, 1950. She was born June 12, 1863 and joined the Church May 14, 1934.

Whereas be it resolved that:

- (1) We the Church at Mebane 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.
- (2) That in this said hour we extend to each member of the family our heart felt sympathy and request that a copy of this resolution be spread upon the minute of this conference, a copy sent to Zion's Landmark for publication, and a copy to the family.
- (3) We hope our loss is her eternal gain.

Done by order of the Church in Conference Saturday before the second Sunday in August, 1950.

Elder Adams, Moderator
Jodie Warren and Fannie Lee
Warren, Committee.

**IN MEMORY OF MRS. J. J.
(DELIA CAPPS) BATTEN**

Mrs. J. J. Batten, wife of Brother J. J. Batten, senior deacon of Little Creek Primitive Baptist Church, near Smithfield, North Carolina, was born May 23, 1866. She was married to Brother Batten the 3rd Sunday in August, 1890, who survives her, and departed this life August 11, 1950, her age being 84 years, 4 months, 18 days. To this union was born five daughters, four of which still survive her, Mrs. Florence Whitley, Mrs. Lula Morgan, Mrs. Hattie Ferrell, and Mrs. Ida Martin. There are also fifteen grandchildren and five great grandchildren left to mourn her loss.

Mrs. Batten was a lover of the truth, although her unworthiness seemed a hindering cause to her uniting with the church. She was dutiful and faithful to the church and always cooperated with Brother Batten in performing the extra duties attendant to the office of deacon in every way she could. She seemed not only

to be willing to make preparations for Associations, Union meetings and regular meetings, but she seemed to accept these duties as a privilege and extended such a welcome to the brethren, sisters, and friends of the Old Baptist that it made their home a lovely place to visit. Furthermore, she filled her seat at church as long as she was able, and I believe she was a receiver of the truth when it was preached. Christ said in His sermon on the mount, "By their fruits ye shall know them." Matt. 7:20. Mrs. Batten's life has born evidence of this fruit.

Mrs. Batten was seriously ill the latter part of her life and spent eight or ten years as an invalid, but she bore her sufferings most patiently, seldom complaining or murmuring. However, her physical needs were amply supplied by her husband and daughters who kept a nurse in constant attendance, except when necessary for her to be away, brother Batten, Ida, or one of the other girls supplied with tender loving attention, unexcelled.

Written by MRS. T. FLOYD ADAMS

MRS. ANNIE ELLIS RHODES

By the request of the Bay Primitive Baptist Church of the White Oak Association in Onslow County, North Carolina, I, the undersigned, attempt to write the obituary notice of my dear mother, Mrs. Annie Ellis Rhodes. She was born February 4th, 1877, and departed this life October 4th, 1949. Making her stay on earth 72 years and 8 months.

She was the daughter of John Edward and Hannah Dixon Ellis, and was the third of the five children born to her parents, and was the last to depart this life.

Mother was married to father, Durant H. Rhodes, II, December 8th, 1897, and to the union were born 6 boys and 5 girls, vis: Frederick W., Mrs. Hannah Hartel of Durham, N. C., Durant H. III, of Castle Haynes, N. C., Mrs. Annie G. Davis (deceased 1935), Olen K. of Burgaw, N. C., Mrs. Elva Bates of Gastonia, N. C., John E., of Durham, N. C., Mrs. Eliza J. Arthur, Durham, N. C., Mrs. Belle Anna Hodges (deceased 1939), Willie Woodrow of Durham, N. C., and Ivey Lee Rhodes, also of Durham.

Father preceeded mother in death many years ago, leaving the stage of action November 15, 1922. She was never married again, but did continue on the farm and did carry on that kind of work with the help of her children until she moved to Durham in 1926. After moving to Durham all her children married except the two youngest boys (the writer married before father's death) and in 1932, mother with the two single boys returned back to the farm and carried on farming until

they had to move out because of the Government condemning much of the land in Onslow County, embracing her farm, and did establish a Marine base (Camp Lejeune). She with the boys bought a parcel of land near Piney Green and built a home there. She would visit her children frequently in Durham, and it was while she was visiting in Durham that she fell a victim of paralysis, suffering the first stroke in April, 1943. After sometime had passed she recovered so that she could return back to her home. But again while visiting us in Durham she had a second stroke, which was in February, 1947. This stroke made her helpless, and there being no one at her home to look after her in a proper manner, she remained here with my sister and I until her death. She suffered much, but bore her suffering with a great degree of patience considering her mental condition.

Mother united with the Bay Primitive Baptist Church on Saturday before the third Sunday in March, 1913, and was baptized the following day by the pastor, Elder Isaac Jones in company with her mother, Mrs. Hannah Ellis and her cousin, Mrs. Ada Foy. She lived a quite and peaceful life. She loved and did attend her Church meetings when it was so that she could go, and was always deeply concerned about the welfare of her brethren in general. At all times when I would return home from attending Church service, she would inquire of me about the meeting as to whether I enjoyed preaching, and hearing others preach. We miss so much those precious motherly inquiries — we miss mother in many, many ways, but we do feel from the depths of our hearts that her spirit is now with the Lord where inquiries are not need to be made. We feel to say that she was blessed to be a faithful and true wife, and we know that she was a loving and kind mother. Many besides those of her kindred will indeed miss her smiles and the benevolent consideration which she gave to those she came in contact. But in view of all this we could not wish her back in this sinful world, for it is far better to depart and be with the Lord.

How sweet was the thought when we stood over her and saw her breathe her last, and we could say farewell mother for a little while. O how we had witnessed her suffering, and how that she would speak of her Heavenly home! Now she is gone and we are left behind, but it won't be long before, we too, will go hence. How sweet and precious is that "unspeakable gift" of God, that "anchor to the soul both sure and steadfast"; that how we have a hope of Heaven and Immortal Glory; that when we shall join the pale nations of the dead, that we will be gathered with those for whom Jesus died

for, and there in the glory world, with the likeness of our blessed Redeemer we shall forever more praise Him! So in view of this we would say, "Sleep on dear mother and take your rest."

Her funeral sermon was preached by her pastor, Elder E. F. Pollard in the house of her home Church, and afterwards, her body was taken to its resting spot in the Jacksonville cemetery just outside of Jacksonville, N. C.

We would in her behalf say, "May God's richest blessings rest and abide with and upon her home Church, and may He remember in mercy His afflicted people the world over, and keep us humble and at the feet of one another—ever esteeming our brother and sister better than ourselves."

I feel to add in view and consideration of God's promises to His people, to those who have passed and gone the ways of the earth, to those who live and remain, and those who may come after this generation, that the words of one of the poets are precious to this poor vile sinner, and I quote:

Enough, my gracious Lord,
Let faith triumphant cry;
My soul can on Thy promise live
I can on Thy promise die."

FREDERICK W. RHODES, SR.

**RESOLUTION OF RESPECT
ADDIE PARRISH JORDAN**

Having been requested by the church at Little Creek to write the obituary of Sister Addie Parrish Jordan, we now make the attempt:

Sister Jordan was born November 16, 1876 and expired this life July 8, 1950. She was the daughter of the late Mr. and Mrs. J. M. Parrish. She was married to William Claude Jordan January 6, 1896. To this union was born six children, 21 grandchildren and eight great grandchildren. Sister Jordan's husband preceded her in death seven years ago. Since his death, she and her younger daughter, Miss Alice Jordan made their home together up until her death.

Sister Jordan united with the church at Pine Level, year 1897 and later moved her membership to Little Creek. She remained a faithful member for the remainder of her life, being a period of 54 years. She suffered many afflictions and hardships in this life, but we feel that she is now resting in the Paradise of God. The church mourns the loss of this our dear sister, but we feel that our loss is her eternal gain.

We wish to extend our sympathy to her beloved children whom she loved so much, and we pray that the Lord will comfort them and reconcile them to the will of Him who does his will both in Heaven and on

earth.

Committee:

I. R. Casey
W. J. Woodard
Janie Casey McGee

RESOLUTION OF RESPECT

PHEREBY ANNE STANLEY JOHNSON

Sister Phereby Anne Johnson was born in Ingrams Township, Johnston County in March, 1870, the daughter of Jack and Briddie Anne Stanley. In 1887, she was married to Jessie A. Johnson, to which union 12 children were born, seven of whom survive her. In the winter of 1921 she moved with her family to Little Creek Community and became interested in this church and was a good neighbor to the people of our neighborhood. After the death of her husband, who preceded her in death by several years, she remained loyal and devoted to her family. On Saturday before the third Sunday in July, 1940, Sister Johnson was received into the fellowship of this church and was baptized the following morning by our Pastor, Elder T. F. Adams. Her life in this church was marked by a great love for the members and strong faith in the doctrine of "salvation by grace." On August 16, 1947, at the home of her son, Golden Johnson, this dear sister departed this life. As her bodily afflictions increased, she seemed to grow in Grace and continually longed to be present at meeting time.

While the church mourns the loss of this dear sister, we are consoled by the knowledge that she now is resting from all trials, pain and tribulations in that Paradise prepared by God for His Saints. Written by request of the Church in Conference.

Committee:

W. J. Woodard
Janie McGee
I. R. Casey.

**RESOLUTION
IN MEMORY OF BROTHER
W. H. CARTER**

Whereas our HEAVENLY FATHER has called Brother W. H. Carter from all of earth's trials here below and whereas the CHURCH wishes to prepare Resolution of respect for him to be copied in our CHURCH records and Whereas on June 4, 1939, he united with the White Oak Primitive Baptist CHURCH located at Saratoga, N. C., and remained a true and Faithful member until his passing away on June 23, 1950. In his last days he was in very feeble health. We the members of White Oak CHURCH extend our deepest sympathy to his family. Brother Carter seemed to have the cause of CHRIST at heart and loved his CHURCH. His funeral was conducted by Elder W. E. Turner. Burial was in Owens Cemetery near Sara-

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toga, N. C. We feel that he is resting in that peaceful sleep which the Children of God enjoy.

RESOLVED 1. That the clerk of this CHURCH is hereby directed to forward a copy of this Resolution to the family, a copy to Zion's Landmark for publication, and spread a copy on the CHURCH minute book.

Done by order of CHURCH August Meeting 1950.

Elder J. B. Roberts, Moderator
J. B. Price, Clerk.

ANDREW G. PORTERFIELD

Andrew G. Porterfield was born in Caswell County, North Carolina, September 11, 1871, and departed this life June 27, 1950, making his stay on earth 78 years, 7 months and 16 days.

Brother Porterfield was received into the fellowship of McCray's Primitive Baptist Church on June 10, 1910. The qualifications of a deacon were soon recognized and he was ordained in July, 1911 and served most acceptably until his death. He not only served his church well but was a good provider for his family—one who will be missed in the community, county and state.

Brother Porterfield possessed a humble spirit; one whose judgment and counsel was sought far and near. He felt his own imperfections so keenly he was seldom heard to make remarks of the faults and weaknesses of others.

On November 21, 1897, he was married to Miss Ella F. Nelson, of Caswell County, who mourns his passing with two sons, Claude and Clarence and nine grandchildren and seven great-grandchildren.

May the grace of God keep them and comfort their hearts in this great loss of him. We feel our loss is but his gain and that his spirit is resting with God who loved him and gave him a sweet hope of heaven and immortal glory.

We desire to bow in humble submission to God's will, knowing He does all things well and makes no mistakes.

Read and adopted by McCray Church, August 20, 1950.

W. C. King, Moderator.

IN MEMORY OF OUR DEACON,

J. A. BATTEN

It is with a sad heart that we attempt to write a few lines to the memory of our dear Brother and Deacon, Brother J. A. Batten, who died August 9, 1950.

He was one of our faithful and beloved members at Little Creek Church. He was true to the Church, always filling his seat and looked after the welfare of the Church.

He was well established in the Doctrine and of good report within and without.

Brother Batten was born October 20, 1874, making his stay on earth 75 years,

10 months and 11 days. He was a kind and loving husband, a lovely father and a good provider, a kind neighbor and was loved by all who knew him.

The Church has lost a good Counselor and a faithful Deacon. He loved and labored for peace and harmony.

He was married to Lou Ellen Jernigan. To this union was born 10 children.

Brother Batten united with this Church, Little Creek, March, 1897. Later he was ordained for deacon. He served for 20 years.

First, we by grace bow in humble submission to the Will of God, who is too wise to err and too good to be unkind.

Second, that a copy of this be placed on our Church record, Old Faith Contender for publication, also one copy to the bereaved family. Also one to Zion's Landmark.

W. J. Woodard
Janie McGee
I. R. Casey.

UNION MEETING AT BETHANY

The next session of the Angier Union Meeting is appointed to be held with the church at Bethany, Johnston County, Saturday and Fifth Sunday in October, 1950. Elder T. F. Adams is chosen to preach the Introductory sermon and Elder E. C. Jones is alternate. Bethany Church is located in the town of Pine Level.

Anyone desiring further information may communicate with Brother W. H. Woodard, Church Clerk, Pine Level, N. C.

All Lovers of Truth of the same Faith and Order are invited to meet with us, especially the ministering brethren.

W. F. Young, Clerk.

Angier, N. C.

STAUNTON RIVER MEETING

The Staunton River Union will convene the Lord willing, with Strawberry Church, the fifth Sunday and Saturday before in October. Follow Highway 41 to John Wood's store. Take No. 750 to the meeting house.

All lovers of the truth are invited to be with us.

(Mrs.) W. R. Dodd, Clerk.

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Upper Black Creek the fifth Sunday and Saturday before in October, 1950. Elder N. S. Davis is appointed to preach the Introductory Sermon, and Elder W. E. Turner his alternate.

The church is located in Wilson County. All lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethren.

J. T. BOYETTE
Union Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

SEPTEMBER 15, 1950

NO. 21

PSALM 85

Lord, thou hast been favourable until thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations?

Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Righteousness shall go before him, and shall set us in the way of his steps.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE NEW BIRTH

To the Readers of Zions Landmark:

Except a man be born again he cannot see the Kingdom of God. John 3-3. We are born in nature, and we become sinners in nature and practice, by reason of Adam's transgression in the garden, for he sold his posterity under sin by his disobedience.

In this state they are all sinners, and cannot enter nor see the Kingdom of God. Because of the state of sin they are in, because the habitation of God is not where sin abounds, but instead righteousness. For man by transgression was cast out of the garden, and by reason of sin is without hope and God in the world, yet he has continued to worship God in a form of pretenion that keeps him with a thought he is right and he is satisfied in this way, not conscious of the fact that he is without God and hope in this life.

Jesus said unto Nicodemus, "Except a man be born again he cannot see the Kingdom of God." It was a man that God created, and it was man that has been born of the flesh. This man became a sinner by reason of transgression, and fell under the curse of the law. Therefore, now this man to be able to ever see the kingdom of God, must be born again. This birth does not come by being born of flesh and blood, but by the quickening spirit of God.

This kingdom is not inherited from our forefathers, but is the gift of God.

Why the gift of God? Because God in the chambers of eternity did choose, elect and set apart a bride for His son who would become heir to all things. Eph. 1 4-5 "according as He hath chosen us in Him before the foundation of the world that we (the man) 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." Jesus said unto Nicodemus that the wind bloweth where it listeth and thou heareth the sound. Thou canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

This first birth was a fleshly birth. It brought us in the world in sin, in this state we cannot behold God, nor the Kingdom, however hard we endeavor to keep the law or obey the commandments. Therefore, a man must be born again to see the Kingdom. Now, this takes place with man in time that is now in this body of flesh, not in some intangible unseen spirit. It is the man that must be born again, and it is the man that is made conscious that all his ways are wrong. He is now conscious that all his past days have been spent in riotous living. This is the first blowing of the wind

upon his soul, not the flesh. For God works on the soul of man. This man then becomes a praying man for he not only sees the need of prayer but he feels it also.

Now God is quickening the sinner whom He loved in the chambers of eternity. Wisdom is now making known within the heart of man what it had prepared for him before the world began.

Who has redeemed man from his fallen state seeing that he failed to redeem himself? Jesus Christ the Son of God has come into the world born of a woman under the law to redeem them that are under the law that was given to him in the chambers of eternity. Has He failed? NO. The angel spoke unto Joseph saying, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1 - 21

This man Jesus was born in Bethlehem of Judea and wrapped in swaddling clothes and laid in a manger. God made known to the wise men, and to the shepherds that watched over their flock by night. This man grew to be a man, and God manifested His work in Him the work of His grace.

Except a MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD. John 3. It takes a birth in nature to bring forth a man, there must be a conception to cause a birth. After we are born we are possessors of flesh and blood, and we become a living soul, a decendent of Adam's race. In this birth we become in-

heritors of Adam's sins; consequently, we are born of the flesh. That born of the flesh is flesh and will be flesh as long as we live. In this state man never inherits the Kingdom of God. Because he is a possessor of all that is sinful and vile, and is without hope and God in the world, and by nature the children of wrath even as others, all by reason of sin, and possess sin because we are born of the flesh.

Flesh and blood cannot enter the kingdom of God. Hence we must be born again, not of the flesh but of the spirit. Now unless we have been begotten of God in the chamber of eternity we will not be born of spirit, but because of wisdom we have been chosen in Christ before the foundation of the world, and now have hope that we have been quickened by His Spirit, or been born again in this we have Hope in Christ that we have been born again of the spirit of God.

What is it that comforts the Man or consoles his Soul that He is Born Again? The spirit of God within the soul of Man makes the Man to rejoice, not because he, the Man, has done any thing to receive this joy but because the spirit of God has entered within. For they were begotten of God in Christ before the foundation of the world. Their origin was of God, their conception in Christ, their birth by the quickening spirit of the Father. "And you hath He quickened, who were dead in trespasses and Sin." So it has been by the quickening spirit of God and not of the works of man that has brought him to the knowledge of the truth.

"By grace are ye saved through

faith and that not of yourselves, not of works least any man should boast."

Then you who were some times afar off are made nigh by the Blood of Christ. "And you who sometimes were afar off are no more strangers and foreigners but fellow citizens of the household of faith."

Again John quotes. "We know that we have passed from death unto life because we love the brethren."

This is the work of God upon Man, sinful man, and this work or quickening spirit of God causes man to fear God and to have a desire to follow after the things of Christ, he no longer desires to follow after the ways of the world but would follow after the spirit always. But man now sees that he is still man and the things he would do he finds not how to perform, for when he would do good evil is present with him. "Then he is made to cry wretched man that I am who shall deliver me from the body of this Death." We have but one answer to the question, Jesus Christ, then we rejoice in Paul's quotation, "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."

Therefore the Man that is born again still feels the pangs of Sin because he was not Born Over, but Again; Now Man is in a new life that produces Light because of a new birth or quickening spirit. He now sees with a spiritual eye which he has by reason of a new life or being Born again, this spiritual eye reflects within what the flesh possesses, and the spiritual man is

made to mourn by reason of the condition of the fleshy or outer man. This new birth shows the outer or fleshy man just how sinful and vile he has always been and always will be. There is and always will be a warfare within this body of humanity that we possess. This in our opinion is one of the lasting evidences that we have been Born again, that we have this continual warfare within. This keeps us aware at all times the position or standing we are in before God. This is the Lord's way of keeping His children under subjection at all times, however built up in the spirit we may feel to get get we are brought back to behold self and see how vile and sinful we are before a just and holy God who has done so much for us poor benighted sinners when we were lost and undone in the world.

If it were not that we were brought back to see ourselves just as we are where would we have any renewing of our hope, that we had been born again. But the new birth teaches us our needs and we have learned by the new birth what we do need every hour, and by reason of being born again we are made to pray to our Heavenly Father for our needs because the new birth has taught us that He is the possessor of every good and perfect gift that we stand in need of, and He has promised to supply our every need.

This is the work of Grace and is wrought in us by God Himself according as He has purposed in Christ that we should receive in due time and that it would comfort every heart that is conscious of

their sins, but conscious of their sinful condition before God. This is the fruit of the spirit working in the hearts of them that has been Born Again.

Submitted in love,
(Elder) E. C. Jones,
Varina, N. C.

REPENTANCE

(Reprint From Zion's Landmark)

There is much said in the world and also in the Bible about repentance. In the world it is believed and taught that men can repent at will and of themselves and so they are urged to do so. The Bible nowhere exhorts men to repent. It declares it of great importance. Jesus said, "Except ye repent ye shall all likewise perish." Luke 13:3. Men have sinned and done things contrary to God's laws and God's ways, and he must repent of it all or he cannot be saved. But so many things that men do that are wrong in God's sight, are right in their own sight. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. How can a man get sorry for, and turn away from a thing that seems right to him? Men attain to and boast of their righteousness, but those taught of God find that all their righteousness is as filthy rags. Paul prayed to be clothed, not with his own righteousness, but with the righteousness which is of God by faith. Phil. 3:9.

There is great necessity, but how is the natural man to repent. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth". Acts 26:9. So we see that

it is true as Jesus said, a man must be born again. Man is in himself helpless, but the Lord has laid help upon one who is mighty to save, even to the uttermost them that come to God by him. Heb 7:25. Now in this gospel day repentance and faith are to be preached, but how? Read Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Notice repentance is to be preached in Jesus name, if it be asked why, read Acts 5:31. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Now we see that repentance like the pardon of sins is the gift of Jesus Christ. Then when one is truly sorry for his sins, sees how exceeding sinful sin is, hates sin, and abhors himself and repents in dust and ashes, as did Job, his sorry is Godly sorrow, and is the gift of God and he like the Publican, in the temple cries, "God, be merciful to me a sinner." The Lord has begun this work, and it is a good work. It brings the sinner within the range of God's mercy, and He that has begun a good work in the sinner will perform it unto the day of Jesus Christ. Then when we preach repentance to sinners, should we not tell them that repentance is the gift of Jesus Christ, who came into the world to save sinners, and that repentance is one of the graces by which he saves? "By grace are ye saved through faith; and that not of yourselves; it (faith) is the gift of God; not of works, lest any man should

boast'. Ephesians 2:8-9. Let us read the 10th verse also. "For we are His workmanship, created in Jesus unto good works, which God hath before ordained that we should walk in them". It takes an especial work to make a saint of a sinner, and it is certain according to the Bible, that this work can be done alone by the Lord. We are his workmanship," and it is Christ Jesus. God does not deal mercifully with a sinner outside of Jesus Christ. He is the mediator between God and man, the man Christ Jesus. Notice it is the man Christ Jesus. It is man that the Father would have saved. So the Word (his Son) was made flesh. He took not on Him the nature of angels, but the seed of Abraham. He is the seed of Abraham to whom the promise was made. (Paul to the Galatians) And He is clothed with all the fulness of God and so declares that "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out". Is it not a pleasure to tell poor sinners (and poor sinners are those who have no righteousness to plead) that Jesus is both willing and able to save them? To believe in the power of Jesus to cure must have inspired the Leper with some hope, else he would not have fallen at His feet saying, "Lord, if thou wilt, thou canst make me clean". Jesus was willing, for He said, "I will. Be thou clean", and Jesus has been and is always willing to save the poor destitute one that comes to Him, for those who come are those whom the Father draws. For He said, "No man can come to me, except the Father which hath sent me

draw him; and I will raise Him up at the last day". John 6:44. Jesus prepares those chosen by the Father to salvation, and then He assures them that He will come again at the last day and gather His ransomed ones from the four corners of the earth. Yes, from their graces and fashion their vile bodies like unto His own glorious body, and take them home to glory. Then the Father's purpose that sinners should be conformed to the image of His Son, will have been fulfilled, and so the saints shall ever be with the Lord, shouting to Jesus, "Thou art worthy, for thou has redeemed us by thy blood out of every nation, kindred, tongue, and people".

Joshua T. Rowe

BY GRACE YE ARE SAVED

Dear Kindred in Christ and the household of faith:

It is again with fear and trembling and doubts and fears that I attempt, and trust by the spirit of God, to write you, feeling assured if I am not in this way, it will not be of comfort to anyone, but if in this way it may be of comfort to many.

The subject being uppermost in my mind is found in Isaiah 45:25. "In the Lord shall all the seed of Israel be justified, and shall glory". 17th verse, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end". In the Lord, not in man, not in men, not in nations, for Behold, the nations are as a drop in a bucket, and are counted as the small dust of the balance". Isaiah 40:15. Man in his fallen estate is dead in trespasses

and in sin, no life, no strength, no righteousness by which he can work himself in favor with God. Could one be saved by the works of the law? Man is not able to keep the law; therefore without the love, mercy, and grace of God all are lost forever. "But God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)". Eph. 2:4,5. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast". Eph. 2:8,9. So then it is in the Lord that all the seed of Israel are saved, justified, and shall be glorified, for He is Lord of Lords and King of Kings. "I am God, and there is none else; I am God, and there is none like me" Isa. 46:9. "I, the Lord, which calls thee by thy name as the God of Israel". "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else". Isaiah 45:22. "Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed". Isaiah 45:24.

"In the Lord shall all the seed of Israel be justified, and shall glory". All the seed of Israel: "Jacob have I loved and Esau have I hated. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth". Rom. 9:13, 11. The Lord talked to Jacob at Bethel, and the angel wrestled with him. He b e -

came a cripple, and after this he was called Israel. Israel, as I understand, typifies the chosen elect family of God, those whom He loved with an everlasting love, whose names are written in the Lamb's Book of Life before the foundation of the world, who are called with an holy calling, justified, and glorified.

They are spoken of by Peter as a "chosen generation, a royal priesthood, a peculiar people", also spoken of as the seed of Abraham and in number, as the sand of the sea and as the stars of Heaven. They shall be justified, not by the work of the law, for by the law shall no flesh be justified in the sight of God. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged". Rom. 3:3,4. "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith". Galatians 3:11.

This seed is justified in the Lord by the gift of God, of His son, who came into this low ground of sorrow, suffered, bled, and died upon the cross, gave up the ghost, was buried, rose from the grave, appeared unto many, ascended back to the Father where He is making intercession for the saints; whereby there is salvation, justification, and glorification unto all the seed of Israel for which we trust we thank and adore His holy name and shall glory. When as it were that one is brought to death's door must

pass into that great beyond sees himself a sinner condemned before a just and Holy God as an alien and a foreigner from the common wealth of God. But as the poor publican who smote upon his breast saying, 'Lord be merciful to me a sinner', and he was justified in the sight of God rather than the pharisee. I feel that he gave glory to God, the leper when he was cleansed, the woman when her issue of blood was stanchd, and many others of whom we read in the scriptures, and even this poor sinner, who has a sweet hope that the Lord has spoken peace unto my troubled soul through a bright and shining light, which took possession of me; and a voice saying, "My heavenly home is bright and fair, neither death nor pain can enter there." I truly believe that for some few days I had glory in the Lord. It did not last continually, but as expressed by David, who was brought in sorrow to all upon the Lord saying, "Restore unto me the joy of thy salvation", and He heard the cry, and still does, I can say, "Bless the Lord, oh my soul, all that is within me bless His Holy name". It is thru that I again glory in the Lord. So as we journey through life we have our trials and conflicts, and from time to time we are made to feel that the Lord has delivered, does deliver, and we trust, will deliver. We rejoice in God, our Saviour, but it is only in part and not in the fullness that we see here in this life. We are looking forward to the time when it will not be in part, but we shall see Him as He is, be like Him, and glory in Him in the fullness.

So thanks be unto Him in whom we are saved, justified, and shall be glorified.

Yours in hope of these blessings in the Lord,

L. A. JOHNSON,
R. F. D. 2, Benson, N. C.

ENJOYS THE MEETING

Elder T. F. Adams

Willow Springs. N. C.

Dear Brother in Christ, I hope:

Ever since our quarterly meeting at Norfolk in March, I have been impressed to write and tell you how much I enjoyed the meeting. I felt the outpouring of the spirit and felt sure the Lord was there in the midst with His surviving presence. I enjoyed the sermons so much.

I met you again at the Easter Monday meeting and enjoyed the meeting very much, also the preaching of the Elders. I believe the Lord has prepared to preach the "unsearchable riches of Christ" for the comfort and edification of His people, who are given a hearing ear and an understanding heart.

At times I am made to say surely goodness and mercy have followed me all the days of my life, then I can say, "Bless the Lord, oh, my soul for His wonderful goodness to me" who feels so undeserving of the least of His blessings. Again I am so low in my feelings; I am made to exclaim, "My God, why hast thou forsaken me." Then like Jacob of old, I am carried back to "Bethel." He had wandered off, but when God told him to "Arise and go back to Bethel", he arose and went. He feared his brother, Esau and prayed to be delivered from him. To my mind Esau represents the

world, and he feared him, naturally, he had not seen him in a long time. Jacob prayed and said that he was not worthy of the least of the mercies and truth, which the Lord had shown unto him, As I think all the Lord's children feel when shown their sins and lost condition. When he was left alone, no one to look to, a man wrestled with him all night until break of day he touched the hollow of Jacob's thigh, and it was out of joint. he wanted to go; Jacob said, "I will not let thee go unless thou bless me." His name was changed from Jacob to Israel; a new song was given him, and he rejoiced and felt he had seen God face to face, as he left the place, day was breaking, the sun arose upon him, just as the sinner has been shown his lost condition. When the Lord speaks words of forgiveness, the "Sun of righteousness" rises on them, the day breaks, they go on their way rejoicing, lame and dependent. He is given a new name, a new song, his feet taken out of the miry clay, placed on the solid Rock (Christ) he is made to say, "Bless the Lord, oh, my soul for His wonderful mercies; though doubts may come; yet with the love of God shed abroad in their hearts, they can say, "Salvation is of the Lord," an also say, "The Lord is my shepherd, I shall not want, He maketh me to lie down in the green pastures, leadeth me by the still waters, restoreth my soul." Things he once loved he now hates, and things he once hated he now loves.

After Jacob met his brother, Esau, naturally had been forgiven, and Esau had accepted Jacob's worldly presents, their paths sepa-

rated. Esau invited Jacob to come with him; he had sold his birth right and had no part in the covenant. Jacob refused. Esau went back to his place, and Jacob went the way the Lord had chosen for him. The world and spiritual Israel cannot take part with Esau (the world). The Lord directs the paths of His people, shows them the errors of their ways, and when they err beats them with many stripes, for by His stripes are they healed.

After the Lord has forgiven the sins of His people, shown their utter dependence on Him, they desire to be within the fold, a little garden walled around (the church); desire to go down in the watery grave; to rise in a newness of life; buried with Christ in baptism, devoting His death, burial and resurrection; desire to meet around the Lord's table to partake of the bread and wine, bread representing His broken body, the wine representing His blood, which He shed on Calvary's cross for the redemption of His people from their sins.

How sweet the promise the left before His ascension, "Let not your hearts be troubled, ye believe in God, believe also in me", and of the many mansions in His father's house. He has gone to prepare a place for His people and will come again to receive them, that where He is they will be also. "Blessed and holy is He that hath part in the first resurrection, over whom the second death hath no power." Rev.

I feel to be one who can say with the poet.

"Naught have I to claim as merit,
20:6.

All the duties I can do.

Can no crown of life inherit,
All the praise to thee is due."

From one offcast down but not
destroyed.

Yours in hope, remember me in
prayer.

(Mrs.) Della Reece
No. 2, Rodger's Place
Portsmouth, Virginia

**ELDER COWIN'S WRITINGS
WILL BE MISSED**

I am sending check for three (\$3) dollars to pay for my renewal to Zion's Landmark to May 1, 1951, and one dollar to help send the Landmark to someone unable to pay.

We surely will miss Elder Cowin's comforting and wonderful writings. I feel we have lost a great gift, but feel, also, that our loss is his gain.

May it be God's will to send us more like him, and may God bless the good writers we still have.

Hoping you are enjoying good health and many of God's blessings. I am.

Most sincerely,
Mrs. F. E. Wiles

ENJOYS LANDMARK

I am enclosing \$3.00 P. O. money order for the Landmark, which would make it for a year and one-half from the time expired. I regret delaying in sending the money, but time flies by. I enjoy reading it, especially to feel and know that there are others traveling the same path, which I hope and feel is the

right way. I hope you will be spared many more years to publish the Landmark.

Respectfully,

Alice Blalock

Rt. 1, Roxboro, N. C.

**LOVES ALL THE PRIMITIVE
BAPTIST PEOPLE**

Enclosed you will find \$2 to renew my subscription for Zion's Landmark from January, 1950 to January, 1951.

Please excuse me for waiting so long. I would hate mighty bad to miss a single copy, as I hardly ever get to go to church.

My health is bad, and I feel like my time here on earth is very short. If I know my heart, I love all the Primitive Baptist people, and I do wish, all that is blessed to pray, to please remember poor me.

Mrs. Sallie Hensley

R. F. D. 3

Liberty, North Carolina

ENJOYS LANDMARK

My Dear Mr. Gold

As the Lord has blessed us to see another year go by, I hope I feel thankful for the many blessings that the Lord has blessed us with, not feeling worthy but hope I have a thankful-heart.

Myself and wife greatly enjoy the Landmark. Please find check for renewal. May the Lord bless all his people is my humble prayer.

D. J. Vick

Route 3

Rocky Mount, N. C.

THE TRINITY

i dreamed I saw three small clouds rise in the northeast, figures of God, the Father; God, the Son; and God, the Holy Ghost. These figures moved and met, as the Father and Son met in Heaven in the pardoning of our sins and transgressions, and the third small cloud, the figure of the Holy Ghost in Heaven, came invisibly down to earth and became meat for me, and I ate of it. A voice from Heaven spoke to me saying, "This is the Holy Spirit that you have eaten, who can see God and live for Him, for God dwells in an unapproachable light which no man hath seen nor can see said Paul.

God dwells in such bright glory the glimpse would blind us because of His mighty power, and we would fall as if struck dead from the beauty and power of the glorious sight. This was the case with Paul, Daniel, and Ezekiel; the angel strengthened them to stand and spoke by them; therefore, it is God's Spirit that we have visions and dreams.

Later I dreamed I saw a fountain representing the Father, the Son, and the Holy Ghost in Heaven, and the fountain overflowed setting forth how Christ, the Fountain, flowed with every heavenly blessing and the glorious trinity is in these blessings that is why they are so precious to us; they could not be heavenly blessings without the trinity. The trinity is in every word of God.

We read in John "For there are

three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." 1 John 5:7,8. These witnesses agree with the Heavenly witness in all things; with these witnesses is sweet communion with God, the Spirit, answering for the Holy Ghost in Heaven, the water answereng for the Father in sanctification for us, and the blood answering for the Son in justification for us.

Christ came in the very likeness of simple flesh and wore a spiritual body on earth free from all tants of evil and cleansed by the virtue in His blood; all cleanses were healed. He was the Son of God according to the Spirit of Holiness, who could not suffer, bleed, and die, and the Son of man according to the flesh and God united; therefore, He became the God man to suffer, bleed, and die for our sins. His nature was a Holy nature, not tainted with the sin of the adamic fall. He came under the law and fulfilled the law for us, and in us He carried our sorrow and grief upon the Roman cross, and there wore the robe of righteousness for us through suffering.

I have written as I seem to see.
Your sister in hope,
Mollie Salmon
Woolwine, Virginia

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Zion's Landmark

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

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VOL. LXXXIII

NO. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. SEPT. 15, 1950

THE SEED OF THE WOMAN

THE LORD GOD SAID UNTO THE SERPENT, (Gen.3;15) And I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shall bruise his heel.

The above is regarded as the first promise of mercy and is supported by the following scriptures. "And there was war in heaven; MICHAEL and his angels fought against the dragon and his angels and they, the dragon, prevailed not, neither was their place found any more in heaven, And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him. SEE (Rev. 12:7-9) Dominion of the world was given to Christ, see (Heb.2;14) "FORASMUCH then as the children are partakers of flesh and blood, he himself likewise took

part of the same; THAT THROUGH DEATH HE MIGHT DESTROY THE POWER OF DEATH, that is the devil". Satan may annoy the children of God by his temptations and with the bruised heel they may not walk as they desire, at all times; but through the death of Jesus Christ, satans head is bruised to the point that he cannot destroy the chosen seed of the woman in any part of the world. (ISAIAH, 53-verse 5) "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, Verse 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence neither was there 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 BE SATISFIED." See 53d chapter of ISAIAH. And you being dead in your sins and the uncircumcision of your flesh, HATH HE QUICKENED TOGETHER WITH HIM, HAVING FORGIVEN YOU ALL YOUR TRESPASSES: BLOTting OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US, AND TOOK IT OUT OF THE WAY, NAILING IT TO THE CROSS". "And the God of Heaven, the God of peace, shall bruise, Satan under your feet shortly. "The grace of our Lord Jesus Christ be with you. Amen. Romans 16:20.

JESUS put forth another parable unto the multitude as he sat in a ship on the shores of Galilee, saying the KINGDOM OF HEAVEN IS LIKE UNTO A MAN WHO SOWED good seed in his field; But while men slept, his enemy came and sowed tares and went his way, But when the blade was sprung up the tares appeared also. So the servants of the householder came and said Sir! didst thou not sow good seed in thy field? from whence then hath it tares? And he said unto them an enemy hath done this, the servants said unto him, wilt thou not have us go and gather them up, and he said unto them nay, lest while ye root up the tares, ye root up the wheat also, let both grow together until the harvest, Etc, (ST. Matthew 13. Verses 24 to 30 inclusive, and he sent the multitude away and went to the house. But his disciples followed him and said declare unto us the Parable of the tares of the field, And Jesus said unto them, "HE THAT SOWED THE GOOD SEED FIELD IS THE WORLD: THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM: BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE: THE ENEMY THAT SOWED THEM, THE TARES, ARE THE CHILDREN OF THE WICKED ONE: THE ENEMY THAT SOWED THEM IS THE DEVIL: THE HARVEST IS THE END OF THE WORLD: THE SON OF MAN shall send forth HIS ANGELS, and they shall gather out of HIS KINGDOM all things that offend and them that do inquiry. And shall cast them into a furnace of

fire, there shall be weeping and gnashing of teeth, THEN SHALL THE RIGHTEOUS SHINE FORTH as the sun in the KINGDOM OF THEIR FATHER, WHO HATH EARS TO HEAR LET HIM HEAR.

O. J. D.

COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD

Sister Beulah Mewbern, Snow Hill, N. C., has requested my views on the 40th chapter of Isaiah, verses 1 and 2, which read as follows, "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 of the Lord's hand double for all her sins".

It may be that our sister has already been given to see a great deal more in this part of God's sacred word than I shall be able to present; nevertheless, I am willing to give such views as I have with the hope that I will not do any violence to the sacred words, which were dictated by the Holy Ghost. It might be well to turn through the pages of Holy writ and see which "Jerusalem THE Prophet had under consideration. The The Apostle Paul refers to two "Jeruselems". In the 4th chapter of Galatians, he says, "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:25,26. To my mind the Prophet had under consideration the Jerusalem which is above and

she and her children embraces all the redeemed family of God. This family of God is traced all through the pages of Holy writ. We read in Deut. 7:7, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people". David said, "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance". Psalms 33: 12. Peter said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him, who hath called you out of darkness into His marvelous light". 1st. Peter, 2:9.

Now inasmuch as this people travels through trials, troubles, and afflictions, they have need to be comforted. So the Lord spoke by the mouth of the Prophet and said, "Comfort ye, comfort ye, my people, saith your God: speak ye comfortably unto Jerusalem. Cry unto her that her warfare is accomplished". This comfort is not to come through any merits or efforts of her own, but the prophet is to cry that her comfort is to come through and by the shed blood of our Lord and Savior, Jesus Christ. He said, "And I looked, and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me; and my fury, it upheld me". Isaiah 63:5. All of the above was fully accomplished and made manifest in the suffering, death, burial, and resurrection of the Son of God for this chosen number or remnant, which is saved

according to the election of grace. Jesus said, "I have glorified thee on earth: I have finished the work which thou gavest me to do". Jno. 17:4. "When Jesus therefore had received the vinegar, He said, it is finished: and He bowed His head and gave up the ghost". Jno. 19: When anything is finished, there is nothing to be added to it, nor anything to be subtracted from it. The work of Jesus is so complete, fixed, and finished, that the salvation of His people is fully safe and secure. He carried out His Father's will by keeping the law to a jot and title, and said, "For I came down from Heaven not to do mine own will, but the will of Him that sent me, and this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but raise it up again at the last day". Jno. 6:38,39.

Now inasmuch as her warfare is accomplished and her iniquity is pardoned, all of which was finished through the shed blood of our precious Redeemer, the Prophet continues by saying, "For she hath received of the Lord's hand double for all her sins". Our sister seems to be more interested in this last sentence in which the Prophet said, "For she hath received at the Lord's hand double for all her sins". I do not know whether I shall be able to fully explain this point or not. I have noticed in the cleansing of the leper, as recorded in the 14th chapter of Leviticus. Among the many things which was done for His cleansing, I will mention two. "And the priest shall take some of the blood of the trespass

offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering". Leviticus 14: 14-17.

From the above scriptures, we can see that the oil was applied to the same place where the blood was applied, all of which was performed under the law which was given to Moses and the children of Israel, and to my mind was pointing to the true offering (Jesus), who was delivered for our offences and raised for our justification. Now inasmuch as the blood of the trespass offering was applied to the body of the leper. We read, "And the blood of Jesus Christ, His Son, cleanseth us from all sin". 1 Jno. 1:7. The Prophet Isaiah said, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning". Isaiah 61:3. When the blood has been applied to the sinners' heart, she (the Bride) receives pardon, and when the oil has been applied, she receives peace. Jesus said, "Peace

I leave with you, my peace I give unto you", Jno. 14:27. May it be remembered that Joseph did not only forgive his brothers for their trespasses, which would be one part, but he doubled it by placing them in the goodly land of Goshen, and their necessities were supplied from the great store house of Egypt for which they bestowed no labor. What wonderful peace they must have enjoyed after Joseph forgave them of their trespasses.

As the type, so is the reality, when Jesus pardons poor sinners, He then gives them peace and assures them that their need will be supplied, "But my God shall supply all your need according to His riches in glory by Christ Jesus". Phil. 4:19. "For she hath received of the Lord's hand double for all her sins".

Humbly submitted,

T. F. Adams

RESOLUTIONS OF RESPECT

Sister Julia Strickland, who passed away November 22, 1949. First we want to say that the Primitive Baptist Church at Little Creek has sustained a great loss. Sister Strickland was one of our older members, and was in poor health for some time, not always able to attend church, but was faithful to attend when she was able.

Sister Strickland was born February 5, 1871, and died November 22, 1949, making her stay here on earth 78 years, 9 months and 17 days.

Funeral services were conducted at Little Creek Church by her pastor, Elder T. Floyd Adams. She was laid to rest in Barber's Chapel Cemetery.

To know her was to love her. We feel to know that our dear sister is asleep in Jesus. Blessed Sleep from which none ever wake to weep.

Second, that a copy of this be put on church record, one copy to Zion's Landmark and one to Old Faith Contender for publication and one to the family.

Elder T. Floyd Adams, Moderator
J. J. Batten, Church Clerk.

OBITUARY NOTICE

Thomas Cicero Pierce was born in Randolph County, September 16, 1878 and died on September 6, 1950 making his stay on earth 71 years, 11 months, and 20 days. Surviving in addition to his wife, Mary Lattin Pierce, are four daughters: Mrs. Gleen Lanier at home, Mrs. Troy Grubb of Lexington, N. C., R. F. D. 2, Mrs. Clyde Pierce, and Mrs. Marvin Hunt, both of Thomasville, N. C. and three sons: Clarence Pierce of Lexington, N. C., R. F. D. 2, and Elzvan Pierce and Evert Pierce, both of Thomasville, N. C., R. F. D. 2. He leaves 22 grandchildren and three great-grandchildren, two sisters and four brothers.

He has gone from this world of trouble, and will await until Jesus comes to carry his body home to meet his blessed spirit. We could not wish him back again but say "Dear Brother, with Jesus remain." His funeral was conducted by Elder D. R. Pyrthe and the body was laid away in Pierce's Chapel Cemetery, Written by request and sent to Zion's Landmark by a little brother,
W. E. Jarrell

BLACK RIVER UNION

Dear Mr. Gold:

Please publish in the Landmark that the next session of the Black River Union will be held if the Lord is willing with the Church at Primitive Zion on the 5th Sunday and Saturday before in October, 1950. The Church is located about four miles north of Benson. All lovers of the truth are invited to attend. Many thanks for publishing same.

Yours truly,

Elder L. A. Johnson, Moderator
Brother W. V. Blackmon,
Honorary Clerk
Alonzo Barefoot, Clerk

SKEWARKEY UNION MEETING

The Skewarkey Union Meeting will be held with the Spring Green Church in Martin County N. C. near intersection of highway 903 and 125.

Beginning on Friday, through Saturday, and 5th Sunday, Elder A. B. Ayers to preach the introductory sermon and Elder W. E. Grimes alternate.

We invite all that is blessed with a desire to meet with us.

E. C. Harrison
Union Clerk

LOWER COUNTRY LINE MEETING

The Lower Country Line Union is appointed to be held with the church at Helena, beginning Saturday before the fifth Sunday in October 1950.

Elder L. P. Martin was appointed to

preach the introductory sermon, Elder F. W. Rhodes, alternate.

CLYDE SATTERFIELD,
Union Clerk

Timberlake, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

The Landmark would like to acknowledge a contribution of \$2. from Brother Dewey Turner, Dunn, N.C. to be applied on the fund for those unable to pay.

The Landmark has always matched the funds for those that could not afford to subscribe to the paper. For every dollar contributed the Landmark has given a dollar. This fund has been exhausted and if it is the desire of the subscribers we would like to see it built up for the ones that are not so blessed with this world's goods.

The Landmark would also like the ministers to send in a list of the ones they consider should receive the Landmark free. The publishers cannot know and they are anxious to do the right thing. So if the Elders will send in a list of names, and the contributions are given, the Landmark will be started to the ones suggested, as far as possible.

Elder T. F. Adams

Dear Brother Adams:

I am writing you a short note in response to a request of my sister (Mrs. D. K. Phelps, 139 Forest Avenue, Elberton, Georgia). I gave her a copy of **Zion's Landmark**, and she enjoyed it so much until she wants to subscribe to it and sent me \$2 to mail to you for her. You may send it to the address above, and it is also on the envelope.

J. M. Moon

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

OCTOBER 1, 1950

NO. 22

PSALM 86

Bow down thine ear, O Lord, hear me; for I am poor and needy.
Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord; for I cry unto thee daily.

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

In the day of my trouble I will call upon thee: for thou wilt answer me.

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

For thou art great, and doest wondrous things: thou art God alone.

Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore.

For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them.

But thou, O Lord, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth.

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, Lord, hast holpen me, and comforted me.

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

ASSOCIATE EDITORS

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

ELDER T. F. ADAMS. Willow Springs, N. C.

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

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

MERCY DESIRED

Although so unworthy I feel to be, God has seen fit to look down on me, and I hope forgive me of my many sins and caused His love and saving grace to shine in my heart and give me a love for His people instead of following after the worldly things and its vanity. I hope He is guiding me along this way with His loving kindness, and if it was left up to me, I fear I would be tempted to go astray. I hope He is watching over me and will keep me by His power.

Dear friends, how dark would it be with us if we had no hope at all. Just a precious hope is worth everything in this world. We are kept by His power not in our weak strength, but in His own saving power. We are poor weak mortals having no power at all within ourselves. Sometimes our hope gets very dim, and we feel that we must be mistaken in the whole matter. Oh! how I so much desire to walk in the right way each day. Many be the nights I can't sleep, and my mind is continually in prayer to God if it can be His will to lead and direct my footsteps in the right way. When we feel the need of prayer, we need no admonition to pray or not to pray, for our very breathing is a sincere prayer begging God for His mercies. All our blessings come down from above. So often all it is good that we are

made to ask for what we need.

I recall very well when I was a very small girl just eight years old. I was left in care of my two younger brothers, about four miles from home and had to walk all the way home. I felt the responsibility so much to take care of them until I could get them home.

It began to thunder so heavy over our heads, and I was frightened terribly bad. I felt the need of God's help, and I being very small in size, but I fell down on my little knees and put my arms around a small tree that was bending low from the strong wind that was blowing so hard. I asked God to take care of us until we could get home and take us there safe.

The cloud passed around, the wind ceased to blow, and the sun came out so bright that I firmly believe till today that my little prayer was answered. From then up until now I feel like many times my prayers have been answered. Our God has fixed everything, and thanks be unto His holy name. When we can rejoice in His presence, we are exceedingly blessed, but we doubt so much we just can't feel that hope so bright all the time. Sometime we are in despair, and our burdens and troubles get so heavy on us. We again feel the need of prayer to God for His mercies. Psalm 55:17, "Evening, and morning, and at noon, will I pray, and cry aloud:

and He shall hear my voice." John 14:1, "Let not your heart be troubled; ye believe in God, believe also in me."

We seem to be dwelling here all the time in some kind of warfare, some of tribulations, and other, trials and troubles. 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."

When we would do good, evil is always present. I'm not able to express in words the sorrow, grief, and trouble that I have passed through for several months. It seemed sometime my begging was in vain. My mother was seriously ill for several weeks, and of all things in the world I wanted to be reconciled to God's will to be done, as I knew she was in His hands.

I saw she could not stay here without His keep, as doctors and nurses could not do anymore and had given her up.

I went begging all the time to God to make me able to stand up and give me strength to do all I could for her until He saw fit to call her to that peaceful home above. Some things are so pleasant to think about while others are not. I firmly believe her troubles are over, and she is where the weary are at rest. Her song, No. 600 in Lloyd's hymn book was sung for her final adieu. It was one of her choice songs. Psalms 91:15, "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."

So all of God's people who can't feel that all of our prayers have

not been answered, then when we are blessed to see Him in spirit, it is then that we have just a little hope, but one that all this world can't purchase. Though all my prayers have not been answered, I still have a desire to follow after Him, and I can say also I love Him because He first loved me; therefore, God is a God of spirit, God is love, and Christ gave up His life on the cross that we may live and reign with Him where the troubles of this life will bother us no more.

Jeremiah 31:3, "The Lord hath appeared of old unto me saying, yea I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

God is an all wise and a powerful God. When we can feel our dependence upon Him and are shown that all our help must come from Him; it makes us feel so little and unfit.

When we see one whom we believe has been touched by His love and saving grace and comes to the church in an humble way and ask for a home with the people they love, the cord of love binds our hearts together in sweet fellowship one for another. Romans 13:8, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

John 14:23, "Jesus answered and said unto him, If a man love me, he will hear my words: and my Father will love him, and we will come unto Him, and make our abode with Him."

We know in this life we shall have trouble and tribulations awaiting us, and if we didn't meet with these things, we would have noth-

ing to pray for. So it is well for us to be stirred up, kept in memory, realizing our dependence upon God and where our help must come from. John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

May God bless all of His people to live in peace one with another and watch over us for good is my prayer.

Mrs. Everette Dupree
Route 3
Four Oaks, N. C.

BELIEF

Part II

In our preceding article we endeavored to show the real condition of the alien sinner before regeneration. The same law that makes hereditary sin true of one would make it true of all. Plant a grain of corn, cultivate it, gather it, replant its production for a thousand years, and you would have just corn. So it is in the progeny of Adam, if the sin of Adam was transmitted upon his immediate family, their sins were transmitted to their children and so on down the line to the present time.

So it is Adam's sins and our sins, as we are Adam multiplied. To prove your freedom from the adam-ic sin would be to disprove any relation to Adam. If you are not the offspring of Adam, the Lord only knows what you are, and from whence you came. You may belong to the Darwinism and believe man sprang from the monkey. I do not belong to that class neither do I

think it is fair to the monkey, for I have never seen a monkey dishonor his God.

"By the disobedience of one man many were made sinners". Rom. 5:19. How many? "By one man sin entered into the world, and death by sin so death passed upon all men, for all have sinned". Rom. 5:12.

Now, if you can prove you are not a man, do not belong to mankind, then I admit you are exempted from this transmitted sinful condition.

Oh!, one says, that just says men, not babies, and it leaves out the woman too. The word men is, of course, used in a general sense. It embraces all of mankind, that particular species of God's creation; hence, it embraces both women and children. We offer another text that clearly proves the extent of depravity as respecting mankind: "What then? Are we better than they? Are some by nature better than others? "No, in no wise, for we have before proven both Jews and Gentiles, that they are all under sin". Rom. 3:9.

If all the Jews and all the Gentiles were under sin, then I ask who is left to be innocent? Paul is referring to the human family before changed by the grace of God in regeneration. He says further they are all gone out of the way. There is none righteous. There is none that doeth good. There is none that understandeth. There is none that seeketh after God.

Now, let me give you a few questions submitted to Elder Coleman D. Nichols, one of their leading debaters, in a debate with him. It is

amusing to see them how they contradict their own statements. I submit them as asked and answered.

Question, Does the Spirit operate directly? No.

2. Does the Spirit operate indirectly? No.

3. Can a sinner be saved without the Spirit? No.

4. Will God save all He desires to save? No.

5. Does God do all His pleasure? Yes.

6. Does one believe in Christ with a natural or a spiritual mind? Neither.

7. Does a godly sorrow work the repentance of your profession? Yes.

8. Can one have a godly sorrow without knowing God? No.

9. What is the condition of the one who knows God? He is saved.

10. When is a sinner born again? When he obeys God.

11. Can a sinner be saved without baptism? No.

12. Is baptism the course of a sinner's salvation? No.

13. If a sinner believes, repents, and confesses Christ and dies happily without baptism, will he be saved or damned?

Answer. It is not right to say. There you have it all twisted, so even they do not know what they do teach.

We have endeavored to show with the Bible as our authority, the real condition of sinners in an unregenerated state. From that description if it be true, it is easy to see the impossibility of their salvation being dependent upon something good coming from them; hence the impossibility of their salvation being conditional on their part.

We will now proceed to take up their conditions in their order, as presented by them.

We admit that the Bible teaches faith, repentance, confession, and baptism in water, but we do most earnestly deny that they are to be complied with by the alien sinner in order to obtain spiritual or eternal life, but insist that it is the regenerated living child of God that is required and is capable of performing any spiritual works.

We now begin our proof that all those things mentioned are proofs and not causes of a gracious state. We begin with faith. We mean the exercise of the heart or mind that lays hold of and confides in Jesus as the Son of God, as the Christ, as his saviour, faith is sometimes spoken of as the faith of God as in Rom. 3:3. There it refers to the work of God as embraced in His immutable promise. It is by this faith and not the faith of the creature that the heart is purified. God has promised eternal life and that before the world began. Tit. 1:2. The promise is to as many as the Lord shall call. Acts 2:39.

Notice, eternal life is that which was promised. To have eternal life is to be a child of God. To be a child of God is to be an heir of God. Rom. 8:16-17. The apostle in speaking of this heirship says, "Therefore it is of faith (God promise) that it might be by grace, to the end the promise might be sure to all the seed." Rom 4:16. This shows how sonship, heirship, or eternal life comes by the faith (promise) and grace of God.

Of the creature's faith the apostle says with the heart, man believe-

th unto righteousness. Rom 10:10. Now we have a promise; faith of the creature is with or from the heart. If it is with the heart, is it with the wicked depraved heart, or is it with a pure heart? If it is with the wicked corrupt heart, would that not be a corrupt tree bearing good fruit? Is such a thing possible? If not is it not impossible for saving faith to proceed from a corrupt heart, but if on the other hand if the one who believes is pure, is it not then too late for his faith to purify his heart. If it is a pure heart that believes, could confession or repentance or baptism which follows possibly be a factor in the process of purification of the heart. It is easy to see that campbellism will not bear the text when measured by Rom. 10:10, which is a pet text of theirs. If the heart is wicked it cannot produce a clean faith, and if the heart is pure, the one is already saved, so faith of the sinner cannot be the means of saving him.

Jesus said, "Blessed are the pure in heart, for they shall see God". Matt. 5:8. Besides, if as their proposition says, it is the alien sinner that performs the conditions and the one who performs them is pure in heart; it follows that alien sinners are pure in heart, and Jesus says, "They shall see God"; hence we would have heaven filled with alien sinners according to campbellism. In answer to this same question that a believer's heart was only pure from the practice of sin, will that put him in the same delimer, for if the heart's practice is pure, the heart is pure, or we have a

good fruit from a corrupt tree. Jesus said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh". Luke 6:45. So if the heart is evil, and the practice good, then Jesus was mistaken in what He said. Campbellism puts a falsehood in the mouth of Jesus and the apostles, and therefore is not the truth and should be exposed.

Again the apostle declares that faith is the fruit of the spirit. Gal. 5:22 If faith is the fruit of the spirit, the sinner must have the spirit before faith, as the fruit cannot exist before the tree. If the spirit with the sinner preceeds faith, then the sinner is free before faith, for "where the spirit of the Lord is, there is liberty". 2 Cor. 3:17. Again, the one who has the spirit is the child of God. Rom. 8:14. If the one who has the spirit is a child of God before faith, then faith is not a condition in order thereto, but a proof that one is a child of God.

Faith works by love. Gal. 5:10. Those who love are born of God. 1 John 4:7. Therefore one is born of God before faith.

Paul declared that we are saved not according to our works, not by works of righteousness which we have done, nor of works, lest any man should boast. 2 Tim. 1:9, Tit. 3:5, Ephesians 2:9.

To be continued
Elder B. B. Walston

EXPERIENCES OF LIFE

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams:

I am sending you a part of my experience.

I believe it was the year of 1934 that I was united with the Primitive Baptist Church, fully believing that I loved it so much that I would never turn to the left or to the right, but I thought I was walking a strait path for about 7 or 8 years. I thought that I was walking in ways of righteousness. Then the Lord saw fit to take my husband, leaving me with three small children. There was much love and mercy showered on us by my people and friends, but I was not satisfied, because I was almost fully dependent on my people. I resolved to get out and earn my own living and my children's. I set out and stopped in Alamance County where I got a job. Everything went along all right for about 3 or 4 months, then I became so homesick, I thought I couldn't stand it. You see I was living a long way from the church. I was interested in the truth, but had no way to go to hear it preached. So I finally became so discouraged and sick, both in mind and body that I had to give up my job. I couldn't return to my people back home, for I was about 200 miles away. I felt to be forsaken and also forgotten, both by God and my loved ones.

I stayed in this condition for several months when finally I was given new courage and was determined to make a go of my life still; so I once more set out for better or worse. I made very good at my job, and we were getting along well

when suddenly my daughter got married. This left me with my two young sons who were then free to go here and there with no one to care or look after them. Now I was always determined in my mind to bring up my children in the right way. I wanted them to be better than other children, especially so, since they had no father. I intended to do a good job, and so when I saw I was failing this point, I was still determined not to be out done. So I made a move to put them in an orphanage. I sought the best one and succeeded in getting them in by paying \$20 per month. I thought I was doing right then, but now I know I was full of self-righteousness and sought my own glory. You will never know the grief and sorrow I endured for it is beyond telling. There I was, left alone in a world of nothing but sorrow and grief, my home broken completely up, and my things scattered here and there. It seemed like it was more than I could stand and no matter where I was, at work or visiting, I would break down and cry, and it seemed like there was no one, or anything to comfort me. I tried going to the orphanage every two weeks, but when I would leave, I left my boys crying as though their hearts would break, and I would leave the same way.

Now in all these years I didn't go to church, but honestly I didn't really know what the church meant. All this time I feared God and begged Him for His mercy for my children and myself. By this time I didn't want to go to church; God's people then didn't mean very much

to me, but I feared them because little by little I began to wander back into the pleasures of the world, and I didn't want it known. I knew I had started wrong but didn't have the power to resist, but I still feared God so much, I felt like He might take the life of one or all my children for my iniquity, but Satan kept pulling me on till finally I went just as far as I could go. If I know anything about hell, I was in the very depth when my eyes were opened. As I have already told you I was a wicked selfrighteous person trying to do a little better than others had done, but while in the depth of this terrible place, I saw very clearly that I had failed in all my good works and in everything. My boys one by one kept running away from the orphanage until finally my husband's brother, who also is an Elder of the Primitive Baptist Church, took them into his home. I had failed in making them the famous educated men I had hoped them to be while I was in this hell. I was left there two or three months. It seemed something told me I would never have the sweet privilege of living with my children again and worse than that, I thought I saw myself cast out of the church and forever banished from my people in a world of darkness. I thought it was too late then to cry out to God, for He wouldn't hear me; however I did fall to the ground, and I cried out to Him, whom I knew was the only one that could help me, but no answer. I began to think that He never knew me.

During this time I would lock myself up in my room, and sometimes

I would beg Him with my face to the floor, sometimes with my arms stretched up toward Heaven with tears flowing from my eyes, and I promised there to give my every idol and to walk in His statues. I promised my life, everything, to Him if He would forgive me and restore me once more to the peace and love I once knew, but still no answer. I wanted to call for my name to be erased from the church book, but I was afraid to and so afraid for it to stay on, for I felt like if I had not had my name there, God wouldn't be so angry with me, so I didn't know what to do. I was lost, ruined, and undone with not a friend on earth to go to.

I thought in the meantime of a dear and beloved friend whom I thought maybe would or could comfort me. So I wrote to her and confessed I had sinned against God and His church and told her I was going to ask for my name. I felt sure and still do, if they, the church, could see what I really am, they wouldn't hesitate to drop my name. After a period of three months I think, I had given up all hope. But here I hope to say, the Lord showed me His sweet and smiling face again and commanded peace to my soul. To be sure, never has anyone experienced more joy or praised the Lord more than I did there. I felt like a new born babe and that I would never know anything else but peace and joy. But not so.

Soon after that I was called to the bedside of my dying precious mother. I stood around her bed two weeks; it looked like she was without pain but couldn't live or die. At first I had hope of her recovery,

and in prayer to God I did everything I could to keep her, but in about three days I saw I had failed again and was made to place my hand on her head and humbly beg God to take her out of this world. I had never uttered a word of prayer in public before nor would I then if I had been conscious of what I was about to do when I went to her bedside. I hadn't even thought of praying for there were three or four others in the room. But before I realized anything, my hand was upon her forehead, and the words were pouring out of my mouth. When I stopped everyone in the room, I believe, was crying. Mother passed away soon after that. Now, if I know what love is, I know I really loved her and tried to prove it before and during her sickness, but I have never been more rejoiced than I was at her death and funeral, for it seemed like I almost knew her soul had gone to Heaven. While around her bedside, I looked at death; so much it seemed I couldn't stand it.

Shortly after this I began to realize I wasn't living up to the promises I had made to God. So again I promised when I got back home to start going to church to visit the sick and try to be a comforter through the power of Jesus to some poor sinner. My mother died in June and in August, I went to church on Saturday. I felt like every eye was on me, and that they all could see through me, even as I could. It seemed like even the songs were for my condemnation. I was so afraid they would call me up; I didn't know what to do, and oh! how I did weep, I left just as soon

as I could and came home. I don't think I've ever seen as miserable a night as this one. I rolled, tossed, and cried all night or until late. I said I wouldn't try to go the next day, but I was afraid not to. So I went; they were singing the most beautiful song I've ever heard when I went in. I sat and cried through most of the meeting; they all looked so happy, and I believe I was made to love them with a love I had not known. But I felt to be cast out. I came home, picked up my Bible, and began to search for a little comfort. I think it was in Hebrews; I started reading. What I read seemed to condemn me more, for it read, "Cast this wicked one out". I knew I was he. I laid the Bible down and began to write a letter to the church. I told them I had sinned and wasn't fit for the church. I did everything, but to plainly come out and ask for my name, I felt sure when I heard again, my name would be off.

Now, when the answer came from this letter I had written, I was afraid to open it. I cried and trembled begging God to let there be a little comfort inside, and as I began to read, they addressed me as "Dear Sister." They began to express their love to me; it was more than I could stand, and as the poet said, "Disolved by thy sunshine." I fell to the ground and wept to the praises of mercy I've found. Oh! what joy and peace that little word, Love, brought to this poor worm. It is unspeakable. Since then, it's been about a year now; I've been reconciled, feeling to be forgiven both by God and His people, seeking with all my heart and soul to please God,

denying myself and bearing the cross. Today, I was reading the Bible; I read it daily, every chance I got, trying to gain more understanding. A fear came on me while I was reading that I might be a son of perdition, and that is why I'm writing you. I feel to be just as guilty as Judas, and when I looked in Webster's dictionary to see what perdition meant, I was still more afraid, for he said it meant totally lost. Sometimes I'm satisfied and feel like I'm ready to go any time. Sometimes I fear death so much, afraid I'm not saved. Am I supposed to be like this if I have a hope in Jesus? I want to say my children have been restored to me and also my things, so much more and better than at first. Though we live in a little humble three room house in a forsaken looking place with no modern conveniences, but regardless of this, I am happy. Sometimes I feel to be the happiest and richest person on earth; though I go cold and hungry part of the time. I still feel like what we have is much too good for a hell deserving sinner like me; therefore I am so thankful and cannot complain. I want to say I have just hinted at what I've actually suffered, and God knows I've written the truth. I want your honest opinion; if I am totally lost, would I love the Lord? Would I seek His pleasure and forsake the pleasures of the world? All my people look upon me as being a Christian. They come to me for advice, which, if they really knew me as I know myself I feel that they would not do so. I told someone not long ago I didn't want anyone to think there was any

good in me, for if there has been any good wrought in me, it is of the Lord and not me. My letter is so lengthy and scattering and written in such a poor way I'm ashamed to send it, but I trust you will look over it. I also hope after you have read this, you will be blessed to pray for me that this fear of the soul will be moved forever if I am the Lord's, or is it good to fear?

What sin is it that is unforgivable if forgiveness is sought with the whole heart, soul, and body? If the Lord has not dealt with me, why am I thus? Please answer if you think it to be worthy. Written and submitted in love, I hope.

A sinner of sorrow and the chiefest of sinners I am of the White Oak Association.

Florence Williams
Alamance, N. C.

GOD'S GOODNESS AND MERCY

Dear Brother Adams:

I feel like I must write part of what I feel to be the goodness and mercy of God, knowing as I do know that I cannot write as some others do, still something keeps telling me to write, for these words are true. I believe the hand of God was upon me when I was married, but as I did not marry in a Primitive Baptist family, I felt like I could not join them; although my parents were Primitive Baptists.

So in a short while my mother passed away, and I felt like I had lost my best friend, and I began begging God to let me meet her in heaven because I felt like as sure as there was a heaven of rest for the weary, my mother was there. Not long after her death I was taken

sick, and on this memorial night felt that I could not live through the night. I don't believe I was asleep, but I saw myself at the church where Mother had just been buried, and they were digging another grave by the side of hers. I asked them whose grave it was because I wanted to be buried there by her side, and they told me it was my grave. I saw the hearse drive up to the church door and stop. I was in the casket; it seemed that it was dark and everything was draped in black. As they started in with the casket, it began to dissolve and melt away and seemed to spread out as far as my eyes could see. As far as it went everything was as white as snow. The mourning had ceased, and the darkness had disappeared. I thought I was like everything else that I could see whiter than snow, then I began studying about my dream and wondering what it meant but decided I would not tell it and just go on. I found I could go no farther. I thought I was going to die, and torment was my doom.

I sent my little boy to the field to carry his daddy water and went to the door to look at him, as I thought for the last time. I went in my room and dropped on my knees and tried for the last time, as I thought, to ask God for mercy, and a voice spoke to me and said, "Take what God has given you and therewith be content." Then I wanted above everything else to be baptised but still did not intend to join the Primitive Baptist church but some other. I believe the Lord had shown me the true church, but I would not join it and could not join any other.

I soon had to go to the hospital for a very serious operation and while there on the bed of afflictions, I believe the Blessed Saviour, who rules the heavens and earth and the God who said, "My people shall be a willing people in the day of my power" spoke peace to my troubled soul. I don't know whether I was asleep or awake, but I thought I was drifting on water. It seemed to be the blackest of water as far as I could see in all directions, and I was floating on top of the water. I had traveled that way for hundreds and thousands of miles; I was so tired, and finally I saw the end of my journey. I was on the edge of eternity and in a few more seconds I would plunge into the black bottomless pit, which was plain before my eyes, and I said, "O Lord, let me live", and that same sweet voice that I knew I had heard before spoke to me again and said, "Go home and do as God has directed you to do, and you shall live", and I said, "O Lord, I will." I knew what I had been directed to do and was willing to take what God had given me and there with be content. I felt like I could not wait till I got able to go home to my friends and be baptised. While they were singing the sweet songs of Zion as I stood by the edge of the stream, it seemed to me like I could hear their voices echo down the stream of water until it reached that horrible black lake from which I had just returned. I often wonder if all or any God's poor children have ever had to bear the burden that I have. I feel like I have lived a life of sorrow and have borne a life of shame, but I can look back

and see that the dear Saviour has been with me so many times when I felt that all other help had failed and friends had forsaken me. Then where could I go but to the Lord, because He had promised to be with His children in the sixth trouble and in the seventh and would not forsake. How wonderful are His words and His promises so sweet, but I sometimes think if I could only know His promises were to me it would be enough, but I can only hope when my trials and heart-aches are over, and I must go to my eternal home that I can say as I said in a dream not long ago, "Farewell vain world, I am going home." I realize that my life is almost spent and do not understand what I am here for, but I do know that I am here for some purpose, and when that purpose is accomplished, I humbly hope that I may see my Saviour's face in heaven and be with Him and the angels as they march around the throne of God and sing of His redeeming love where there is no more sorrow, pain, nor death, and if I am not ready to go, I don't believe I will ever be ready. How beautiful heaven must be, for those who have washed their robes in the blood of the lamb.

Lucy Collins
Cameron, North Carolina.

TRIBULATION WORKETH PATIENCE

Dear Household of Faith:

During my illness I feel that I have been taught in a clearer more explicit way the truth that tribulation worketh patience; and patience experience; and experience hope. Romans 5:1-5. Truly we owe

everything to Him and without Him we are nothing. It seems that I can see Him in the shining light, the rippling of the waters, the twinkling of the stars, and the movement of each atom, molecule, and satellite. Most assuredly He unfolds each event, age, and purpose. What a masterful hand is directing you and me in every change and course. Truly our pains, distresses, trials, temptations, and tribulations teach us that we are frail, mortal, without His directing shield. What a great friend is He indeed, One who will never, no never forsake, be with thee in sorrows, pains, and disappointments.

As a whole we feel that we have been wonderfully blessed this year in our Association. There have been several additions by baptism, much improvements made in our buildings and peace and harmony prevailed generally for which we are thankful. Our communion meetings have been soul-stirring and the district meetings good. Elder J. W. McLeod preached the introductory sermon at the First District of the Western Primitive at Mt. Gilead while the following ministers also preached ably and well to our comfort and edification: Friday p.m., Elders J. J. Smith and E. R. Sorrells, Saturday a. m., G. B. Hicks and W. D. Griffin, Saturday p.m., C. H. Bryd and J. J. Collins, and Sunday a. m., W. D. Griffin, and F. A. Collins. It was indeed a blessing to have Elders McLeod and Griffin come preaching by grace and love the fundamental principles of salvation. May peace, love, and unity abound everywhere in Zion.

J. J. Collins

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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N. C.

VOL. LXXXIII NO. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCT. 1, 1950

THE PROMISES TO ABRAHAM.

"The angel of the Lord, JEHOVAM, said unto ABRAHAM among many other promises;" AND IN Thy seed all the nations of earth shall be blessed. (Gen. 22;180 See Gal. 3;18, 18) as proof. "And it came to pass that God did tempt Abraham, and said unto him ABRAHAM, and he said,Here am I, and God said,unto him. "Take now thy son, thine only son ISAAC whom thou lovest, and get into the land of Moriah, and offer him there for a burnt offering on one of the mountains I will tell thee of. And Abraham rose up early, took ISAAC his son and took the wood of the burnt offering and laid it upon his son ISAAC who said unto him. Behold the wood and the fire; but where is the offering. And Abraham said, My son, GOD WILL PROVIDE HIMSELF A LAMB FOR A BURNT OFFERING! So they went both together, and came to the place which

God had told him of and Abraham built an alter there, and laid the wood in order and bound ISAAC his son, and laid him on the alter upon the wood, And Abraham stretched forth his hand, and took the knife to slay him, AND THE ANGEL OF THE LORD CALLED TO HIM AND SAID ABRAHAM, ABRAHAM, and he said here am I. AND THE ANGEL OF THE LORD SAID, LAY NOT THY HAND UPON THE LAD, neither do anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son. SEEING THAT THE FAITH OF ABRAHAM WAS FULLY PROVEN, GOD MADE THE PROMISE AND SAID. "BY MYSELF, I HAVE SWORN SAITH THE LORD, FOR BECAUSE THOU HAST DONE THIS THING, AND HAST NOT WITHHELD THY SON, THINE ONLY SON, that in blessing I will bless thee and in multiplying I will MULTIPLY THY SEED as the stars of heaven, and as the sand upon the sea shore and in thy seed all the nations of the earth shall be blessed.

THE READER WILL REMEMBER THE STORY OF JOSEPH WHICH HAD BEEN SOLD IN EGYPT to prepare the food for the coming famine, and while it is said his brothers who sold him into bondage meant it for evil, yet the God of Heaven meant it for good. Following this promise to Abraham, in the first 215 years the Israelites in Egypt only increased seventy souls, but in the next 215 years they had increased to well above a million souls if they had counted their old men, women and children, for when commanded that all the men

who were 20 years or upward that were able to go to war, we find that the total of such men, were a total of SIX HUNDRED THOUSAND, AND THREE THOUSAND, THREE HUNDRED AND FIFTY. See NUMBERS, IST. CHAPTER, 40th verse for this number. The Levites were not to be numbered with the ISRAELITES. And remember this command from God, which came to Moses, was in the first day of the first month, in the second year after their departure from Egypt on this 40 year journey through the wilderness. So it is easy to believe that if the older men, the women and the children, together with the Levites, and others had been enumerated, there would indeed have been a great multitude. So see Gods promise to Abraham was being fulfilled. The first chapter of NUMBERS gives a full account of the numbering, of each tribe, and gives the total number of men so numbered.

This command to Moses came about thirty nine years before his death, and it will be noted that Moses died on the hill and God marked his burying place, and no man knows to this day the burial place of Moses.

We read in Joshua 1st. chapter the account of God's call to Joshua, saying, "MOSES MY SERVANT is dead, NOW THEREFORE ARISE, GO OVER THIS JORDAN, thou and all thy people unto the land which I do give to them, even to the children of ISRAEL."

As proof of the Providence to the children of ISRAEL, HE NOT ONLY LED THEM; BUT HE FED THEM, David said "GOD IS MY

KING AND MY STRENGTH," (Ps. 74) WORKING SALVATION IN THE EARTH, THOU divide the sea by thy strength. The day is thine, also the night is thine." We read in the New Testament that he neither sleeps nor slumbers, but watches over his people by day and by night, keeping as the apple of his eye," Although they are wilderness dwellers, we read, and a highway shall be there, a highway of holiness and that the redeemed of the Lord shall walk there, AND THE RANSOMED OF THE LORD SHALL RETURN AND COME TO ZION, WITH SONGS AND EVERLASTING JOY UPON THEIR HEADS, AND THEY SHALL OBTAIN JOY AND GLADNESS, AND SORROW AND SIGHING SHALL FLEE AWAY. Isa.35,10.) David said. We will not hide from them, from their children, shewing to the generations to come the praises of the Lord, and his strength and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel which he commended our fathers, that they should make them known to their children, that they might set their hope in God, and not forget the WORKS, but keep his commandements, wonderful things did he in the land of Egypt, in the sight of their fathers. He divided the sea, and caused them to pass through dry shod. He made the sea to stand as heaps. In the day time he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink and yet they sinned the more and murmured against and provoked the Most High

in The wilderness. They spake against God; they said, CAN GOD FURNISH A TABLE IN THE WILDERNESS? THE Lord was wroth with them because they believed not in God, and trusted not in his salvation, and all this yet, God had opened the doors of heaven and rained down MANNA UPON THEM TO EAT, and had given the corn of heaven, so man did eat angels food, and he sent them meat to the full, when he slew them, then they sought him, and they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their MOUTH, and they lied unto him with their tongues. No wonder they were called A REBELLIOUS GENERATION. BUT GOD BEING FULL OF COMPASSION, FORGAVE THEM THEIR INIQUITY, AND DESTROYED THEM NOT; YEA MANY A TIME TURNED HIS ANGER AWAY, AND DID NOT STIR UP ALL HIS WRATH. WHY WAS HE THUS MERCIFUL, "FOR HE REMEMBERED THAT THEY WERE BUT FLESH, A WIND THAT PASSETH AWAY AND COMETH NOT AGAIN. (Read the entire 78th Ch. of Psalms)

I do not know whether this short recount of the Merciful providences of God will be worth printing or not; but to me it is a wonderful theme, yet poorly told. Nothing can improve on the reading, and prayerfully consider the works of God, and say with the Psalmist, O that men would praise the Lord for his goodness to the children of men.

A sinner saved by grace if saved at all.

O. J. Denny

SISTER JANE COLLINS

It is with deep regret that we record the passing of Sister Nancy Jane Mathison Collins, a true mother in Israel. She was born near Abbeville, Henry County, Alabama on November 29, 1860, being the daughter of John A. Mathison, who gave his life for the lost cause in the war between the States, and daughter of Mary Lowe Mathison, a native of Georgia. Sister Collins was reared by a widowed mother during the awful reconstruction era but taught well and wisely as a maiden fair and beautiful. She married E. F. Collins on December 8, 1881, and to this union were born seven children of whom the following survive: Mrs. Mary McCoy, Mrs. Mandie McCoy, Elder F. A. Collins, R. L. and J. C. Collins. Her family moved to Highbluff in Geneva County, Alabama in 1900 and shortly thereafter she was baptised into the full fellowship of Mt. Gilead Church by the late Elder J. W. Collins and served well and faithfully as the wife of a clerk and a deacon and mother of one of the outstanding Elders of the Primitive Baptist Church. She taught her children nobly and wisely and lived a life to be well emulated in the community, Church, and Association. Her husband was called home on December 21, 1922, and from thence on she lived with her beloved son and Elder F. A. Collins.

After a lingering illness during which the writer visited her many times and found her ever cheerful and devoted to her Heavenly Maker and desiring the welfare of the Church and believers in Christ, she passed away peacefully on December 1, 1949, being 89 years of age.

The remains were taken to Mt. Gilead for interment where Primitive Baptists from far and wide, and an immense host of relatives and friends assembled to pay their last respects. Many beautiful hymns were sung in a heavenly manner, and Elder J. J. Collins spoke from Proverbs, Chapter 31, verses 10-31, feelingly and consolingly to the children, grandchildren, and great grandchildren, and a host of other relatives and friends. Her mortal remains were placed beneath a mound of beautiful flowers, but her spirit wended its way to the Heavenly realms. Truly a great mother and quiet spirit has passed from our Association, but her noble manner and peaceful walk live on.

J. J. Collins
Geneva, Alabama

**IN MEMORY IF SISTER SUSAN
MCKEE MALONE**

Sister Malone was born in Person County, N. C., January 20, 1851. She was married to Egbert S. Malone, January, 1872, a deacon of Wheelers Church, who departed this life March 11, 1901.

Five children were born to this union,

three boys and two girls, four of which survive her: Dr. S. E. Malone of Goldsboro, Mrs. Eva Hall of Hillsboro, Arthur G. Malone (deceased), Mrs. Ruth Sherord, of Goldsboro, and Capt. Ralph W. Malone of Washington, D. C.

She had 10 grandchildren living, 11 great-grandchildren, and 5 great, great grandchildren. It will be observed that she lived to see her 4th generation.

Sister Malone received a precious hope in Jesus and made an open profession by uniting with the Church at Wheelers in Person County in October, 1889 and remained a faithful member until she departed this life, July 12, 1950, making her stay on earth 99 years, 5 months, and 22 days. She was a loyal wife, loving mother, a devoted member, a kind and affectionate friend, the image of Jesus shined forth in her life, but she was like all the chosen family of God, preferred that honor be given to whom honor is due (Jesus Christ, her precious redeemer).

Her funeral was conducted at Wheelers Church in the presence of a large congregation of friends by her unworthy pastor. Her spirit has returned to God who gave it. The body was placed in the Church cemetery beneath a mound of flowers to wait the final resurrection when Jesus shall appear the second time. "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". Heb. 9:28. "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". Phil. 3:21. "For as often as ye eat this bread and drink the cup ye do shew the Lord's death till He comes". 1 Cor. 11:26. "And not only they, but ourselves also, which have the first fruits of the spirit, even we groan within ourselves, waiting for the adoption to wit, the redemption of our body". Rom. 8:23.

Our precious sister's long life on earth was indeed an inspiration and whose memory is a benediction.

Written By Her Unworthy Pastor,
T. F. Adams

CHANGE OF ADDRESS

The address of Elder John Neal is now 210 Douglas Street, Anna Ill., instead of Mt. Vernon, Ill.

GIFTS TO LANDMARK FOR THOSE UNABLE TO PAY

\$1.00 Mrs. George Guilliams, Callaway, Va.

\$3 Mrs. E. M. Morton, R. F. D. 2, Jacksonville, N. C.

\$2 Mrs. Lessie Davis, Spring Hope, N. C.

\$5 E. M. Morton, Route 2, Box 62, Jacksonville.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Elder E. C. Jones, of Varina, N. C. is sending the Landmark to Mrs. Mary Stephenson, of Garner, N. C. The Landmark matched the dollar Elder Jones contributed and this sends the Landmark for one year to Mrs. Stephenson.

SISTER LIFFIE HONEYCUTT

Resolutions of respect to Sister Liffie Honeycutt, whom fell to sleep in death on July 3, 1950. She was born September 28, 1868. Her stay on Earth 80 one years, 9 months and 6 days.

She united with Fellowship Primitive Baptist Church the first Sunday in July 1931, and was baptised the first Sunday in August by Elder T. F. Adams. She was a faithful member until her death. Always sacrificing every worldly duty for her meeting time. Oh how we do miss her presence. She was kind to every body. To love her was to know her. The Church lost a precious member. Therefore be is resolved that the Church at Fellowship desires to be submissive to the will of Almighty God. For we believe that our loss is Sister Honeycutt's eternal gain.

Therefore we extend our sincere sympathy to the bereaved family and that a copy of these resolutions be spread on our Church minutes, a copy be sent to the bereaved family and a copy to Zion's Landmark for publication.

Done by order of the Church at Fellowship.

Moderator: Elder Shepard Langdon

Clerk: J. C. Langdon

Committee: Shepard Langdon and Bertha Langdon.

28614

Caroline

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

OCTOBER 15, 1950

NO. 23

PSALM 87

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah.

I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there.

And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

The Lord shall count, when he writeth up the people, that this man was born there. Selah.

As well the singers as the players on instruments shall be there: all my springs are in thee.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE THREE CHAMBERS AND THE WINDING STAIRS

By A D. ALSTON
Submitted by Sister
Beulah Mewborn

And Solomon "began to build the house of the Lord. And against the walls of the house, he built chambers about, — the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house and finished it." (I Kings 6)

So very much could be said about this temple, its size and its dimensions; about the stones that were brought thither; about the stones made ready before they were being carved out of the mountain which might represent the strength and the immensity of the God Head; and about the building of this temple with no sound of an ax, nor a hammer, nor any tool; and about the covering of the walls and the floors with the finest of the woods and the precious metals of gold and silver; but just here I desire, if the Lord will, to speak a

little about these three chambers.

First, let us notice that there are three chambers yet the three are all one in the temple and the House of God. There are three persons, The Father, the Son and the Holy Spirit, yet they are all one in the Triune God; all from eternity and to eternity, and sovereign and supreme in all worlds and kingdoms.

Let us look at each chamber separately. The nethermost chamber, or the lowest chamber, or the first chamber built, inside of the walls of the Temple, five cubits wide. The number five is often used in connection with the law. Consider the five books of Moses; consider the five wise and the five foolish virgins; consider the five porches at the pool of Bethesda under which the impotent man rested until the coming of Jesus; consider the brazen altar, five cubits square. Notice also, there is no mention of a door through which we enter this chamber. Where is the man with the power to bring himself into this chamber? Through what door can he enter from the outside? Man does not enter this chamber or ever get into it from the outside; but if he ever is blessed to see the inside of this blessed chamber, he must be born inside. He must be one that has been chosen from before the foundation of the world, and set apart by God the Father, and born and brought into existence inside of this

chamber. Since he is born under the law, he is first in this nethermost and legal chamber, but since he is a God chosen vessel, he is inside the chamber. In this chamber he is convicted of his sins, and made to see his just condemnation; he is made "poor in spirit" and is brought to see that all of his good works are as filthy rags before God; that he is ten thousand talents in debt and without a farthing with which to pay. Then when he increases his efforts to build up something that might be more acceptable to his God in payment, he comes to find that every effort of his only sinks him deeper into the mire and filth of Human nature, and when at the very end of the world; when at the very end of all of his strength and self-sufficiency and self-confidence and love, he falls on his face and cried in despair, Lord be merciful to me a sinner. As Peter was sinking in the waters of the great sea, he cried out in his despair, Lord save, I perish! When Jonah was in the depth, even in the belly of the fish, he cried out in despair, I will pay my vows, Salvation is of the Lord. When Job saw himself as he was in the presence of the living God, he cried out, I abhor myself, and repent in dust and ashes.

Then comes the deliverance: the Lord raised Peter from sinking, and He brought Job to his right mind, and He raised the impotent man from his bed of affliction. He delivered Jonah from the fish; He shut the mouths of the lions so that they could not touch Daniel; and He controlled the flames of the furnace that they could have no effect upon

Shadrach, Meshach and Abednego. So we feel the blessed deliverance from the condemnation of the law of a just God. We feel that we shall doubt no more. We feel that we know the Lord now, and will forever more trust and follow Him and walk in His will obediently. Peter felt this way. He said, Lord, I am ready to go with thee wherever thou goest, even unto death. But alas, Peter, that same day denied his Lord and Master three times, and the cock crew. So is the weakness of the flesh of this body; so do we turn again to rend the very hand of our Savior, and in bitterness do we deny Him and all that He has done for us.

My dear brother, are these your experiences? Do you have trials and doubts and bitter reactions against the very Savior of your soul? Yet at times, do you have sweet meltings of heart, and sweet meditations and thoughts that make you turn again to love Him? Do you sometimes see Him through the lattice? Does He sometimes show His face at the window? Do you find Him in the deep and dark places where He rules? Is He in the secret places of the stairs? (S. S. 2) Yes, my brother, you and I are on those winding stairs that lead from the first chamber to the second chamber. Thus do we climb the winding stairs through our winding experiences, doubts, fears, denials, afflictions and sore temptations. It is not an even walk; it is not even an even stair, but indeed a winding stair, round and round; and we would fall again lost, except for our Savior who leads us upward and

into that second chamber.

We are no longer in the legal dispensation; we are lifted by the grace of our Lord and Savior and clothed in His redemption and looked upon through His righteousness.

This second chamber, you will note, is made six cubits wide. "Thou hath set my feet in a large room" and given me a way of escape (Psa. 31:8). God the Father has chosen, and God the Son has redeemed. Now we see the second of the Trinity in mercy and love. We are brought into the second chamber whose width is twice the number in the Trinity. All the power of the Trinity was in God when He chose; all the power of the Trinity who gave us birth inside the first chamber; it was the mercy of this same Trinity who brought us through redemption into this second chamber. This chamber must be six cubits wide.

But there are yet deeper and deeper experiences that we must pass through. Again and again the line in his hand measured a thousand cubits and led us through the waters (Ezek 47:2) first to our ankles, then to our knees, then to our loins; even to the loins which represent the maximum strength of this body. Still is that the maximum depth? Indeed it is not; again he measured a thousand cubits and showed it to me, and it was a river; it was water to swim in waters that I could not pass over! My dear brother, this is the winding stairs again. Oh the depth of trials and doubts and fear that we do see. Where is the Lord that was so gracious to us? I seek Him, but I can-

not find Him anymore. Once He would glance in through the windows, and through the lattice, but now, I seek Him by day and by night, and I cannot find Him. Yet I know that He is somewhere supporting me, else I would fall and turn again to deny and to forsake all that God and man has done for me.

We must be trimmed; we must be shaped, we must be hewn to the true form; all of the chaff must be burned away in the furnace of affliction; there is a great sifting to be done if we are His, for we must be made fit for His kingdom; we must be made pure enough to become a stone in His building, and a member of His Holy body. Think of that, my brother, think of that! An heir of the Kingdom, and a joint-heir with Christ. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

So we are brought by way of the winding stairs out of the second chamber into the third chamber. This third chamber is seven cubits wide. The number seven signifies completeness; it signifies a finished work; it brings us to a Sabbath and a day of rest. So finally the work of the winding stairs is complete and the subject is hewn to shape, and is trimmed to fit, and is made solid and pure, and in every respect fit to enter into the Kingdom of heaven and to come before the Savior to be finally presented spotless and without blemish to God the Father. This third chamber is also without a door for us to leave indeed, we are shown the deep wa-

ters, waters to swim in, waters that we cannot pass through; there is the great beyond, and only the infinite power of the Trinity can lift us up in death and bear us over the river and into that Glorious Land where we shall be enabled to praise our God and Master in a perfect way in a world that knows no end.

But let us look again to the three chambers. The nethermost was five cubits broad, the second was six cubits broad and the third was seven cubits broad. These chambers were one over the other, and each one was broader than the one beneath it. If we should make a building of three stories, would we not make the lowest floor the broadest one? Yes, but this is the "house of the Lord," not an earthly building. "For without in the wall of the house, he made narrow rests round about, that the beams should not be fastened in the walls of the house." The word "without" means outside of, or not depending on, or clear of, or independent of. Thus clear of and independent of the wall of the Temple, he built rests or supports or pillows on which the chambers, each one separately, should rest. Each chamber thus rests independently of the other chambers and independently of the walls of the Temple. Each person in the God-head is independently sovereign, or independent each other person and of the sovereignty of the Trinity itself. Yet, all of the chambers were in the Temple, and likewise all of the Members of the God Head are with and are one in the Triune God.

O my gracious Lord and Mast-

er; O Thou who dwelleth in the clefts of the Rock, Thou who art the Ruler of the deep and the dark places; Thou who ruleth the secret places of the stairs. Thou who art all-powerful and all-wise; Thou who showeth mercy to our unrighteousness and patience to our stubbornness and disobedience; Thou who art our Yoke-fellow and our Armor-bearer, do look down upon us in pity and with love and compassion; bear us up and around this winding stairs unto the third chamber, and even over the river that Thou hast shown to us; bear us in Thy bosom and finally savely carry us Home and unto Three.

THOUGHTS INSPIRED BY GOD

Dear Readers of Zion's Landmark:

I have a desire to share these good letters with you, believing you will enjoy them as much as I did, for surely these blessed truths belong to us one and all. The two following are written by the pen of our dear Sister Elizabeth Topping, widow of the late Elder Douglas Topping, who was the beloved pastor of Ebenezer Church, Baltimore, eleven years and six months. How sadly we miss him.

Dear Sister Rowe:

I have read dear Sister Christine's letter. It is precious, filled with the deep things of our Master, things so dear to my poor heart, if I know anything about the truth as it is in Jesus. We must be crushed, our hearts must be broken, so that the light may shine through.

That was such a sweet thought of Elder Spangler's. Unless we see Christ in our brethern, we know

nothing about Christ. I have been so blessed to see the Saviour in the dear ones in our Church. He was in our midst, and I, the very least of all, had been brought into His banquetting house, and His banner over me was love. I have been led into the depths so many times; and the waves and billows have gone over me, yet in His own time and way, He has lifted me up, and I have felt His blessed Spirit within me.

I am bereaved, have been sorely hurt and distressed over many things, but I do know that God reigns, and that nothing is too hard for the Lord.

May He keep us humbly at our brethren's feet, for then we are at the feet of Jesus. I am so glad for you that you could go to the Association. The letters meant so much to me.

An unworthy one,
Sister Bessie

Dearest Sister Rowe,

These two letters were so good. Elder Ashworth is an interesting writer, and he goes deep into the scripture; his letters always give me something to think about.

And Elder Bellows gives me more to think about than I can remember, but he is highly gifted.

You will never know what you have meant in my life, so thoughtful always and loving.

I feel that I deserve nothing, so often feel that I am a castaway—then some glorious truths of our Lord come to me with power and love, then I can say, "I know my Redeemer liveth."

The Lord has been so gracious unto me all the days of my life. My

way has been through trials and great tribulations much of the way, but I can feel that His hand was leading me, and so often when I see no way of going on, then the Lord opens a way, not of my own choosing, and I feel His blessed presence.

Truly I can say, "Nothing in my hand I bring, simply to thy cross I cling." But what a safe retreat that is to cling to His cross.

Thank you for these letters; they have meant much to me.

My dearest love to you,
Sister Bessie

And the following one from the late Elder Lefferts when he was home from his last operation. Oh, how I miss that dear man of God. Dear Sister Rowe,

You will find that our faith ebbs and flows like the tides of the sea. When the tide comes in, that is when faith is on the increase, love is fervent, the Word is precious, praise is in our hearts, assurance is renewed; all the little streams are full, our comfort abounds.

When faith ebbs, as when the tide runs out, then the ugly mud flats appear, doubts and fears intervene. We are aware of our innate sinfulness and depravity. As the ebbing and flowing of the tide is caused by the sun, some say by the moon, but then the moon has no light of its own, it borrows from the sun.

So our faith in its ebbing and flowing is controlled by the Son of Righteousness, our Lord and Saviour as He rises or sets upon us.

It is wholly His work. We have no more power to increase or decrease our faith than we have to

manage the rising and setting of the sun.

Your letter which came yesterday reminds me of this. Your comfort abounds in proportion as your faith is increased. It subsides as your faith ebbs out.

I came home from the hospital a week ago, and am steadily regaining my strength. I went out to New Valley to a meeting last Saturday and Sunday and spoke both days, standing on my feet about as long as I usually do, without undue fatigue afterward.

I am glad you and Sister Topping had a way provided for you to get to the Salisbury meeting in March. It was a comfort to you I know, yet there is no comfort to compare with when the Lord is pleased to speak to us personally, Himself, applying some scripture or some hymn to us, as our very own. How precious it is when Jesus shows His heart is mine and whispers, "I am His." "His mouth is most sweet", says the Church of Him in the Song of Solomon. Do we not prove that many times? His word to us, coming from Him direct into our hearts, affords a heaven below.

My wife joins me in love to you and in best wishes to all your dear family. May you have frequent love visits from the Beloved of your soul.

Faithfully yours in Christ, I
hope,
Horace H. Lefferts

I'm sure all agree with me these letters have the joyful sound, and do not doubt but that the writers have heard, felt, and tasted the love of God, and can say with John, the Apostle, whom Jesus loved.

"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.

When at a throne of grace, remember me, the least of all, if indeed one at all.

Mamie W. Rowe
Baltimore, Md.

WHY I AM A PRIMITIVE BAPTIST

Do not get why I am a Child of God and Why I am A primitive Baptist confused. I am A child of God for the same reason every other Person is a Child of God. Every Person who is a Child of God is made a Child because they were Chosen of God before the Foundation of The World, Elected to be saved by Grace, Redeemed by the Precious Blood of Jesus Christ and Regenerated by the Great regenerating Power of God. In this Great work God is His own Cause, God is His Own Means and His Own Great end.

But why I am A Primitive Baptist I hope I can state intelligently enough so that the Reader can understand me. I mean a Primitive Baptist In Doctrine; A primitive Baptist in Practice and A Primitive Baptist in Experience. After I received a Good Hope I planned to Unite with the Missionary Baptist Church and Preach for them even after I had strong impressions to speak in my Master's great name as I have today. I had a contract with the South Western University of Jackson Tenn., to educate myself for the ministry, and I had a date

set to join that church and they were to assist me in my schooling.

I had heard all denominations common in this country preach all my life; my Father and Mother were Old Fashioned Primitive Baptist of the Genuine Type. I loved and respected them, and went to their church regular on their meeting days; but they never objected to me going to other churches of other denominations, Only they always insisted on my going to their church on their regular meeting days.

Ten years I didn't miss a Sunday in a Methodist Sunday School, I went as a scholar for a while, and as I was more advanced I taught, and finally superintended for several years; Mother and Father never objected to my going to this Sunday School, but meanwhile they were very devoted to their Primitive Baptist Meetings.

Had they, or any one else told me then that I would some day preach for the Old Baptist in the future I would more than likely have insulted them. I remember telling my Dear Mother one day that when her pasor and other old ministers of the Primitive Baptist were all dead there would not be any more such preachers to preach that old foggy stuff; I said no intelligent person will ever preach such foggy stuff.

Dear friends as I sit here in tears as I write and all because I was so ignorant and prejudiced against these Good Old Baptists, but my precious old Mother didn't seem surprised, nor bitter in the very least, but just said humbly, patiently and forgivingly, and with much assurance, "Son God said He

would never leave Himself without a witness." Her answer meant little or nothing to me at that time, but today more than sixty years later Her words mean vastly more than I am able to put into human words.

The night before tne Sunday I had set to unite with the Missionary Church I went to hear the pastor preach, He preached on the plan of salvation, and today I wouldn't cross a T or dot an I in His entire discourse, and so far as I then knew I was all set to join that Church next day, Sunday. Sunday morning the same pastor preached to lost sinners in the congregation. Most positively he contradicted every single argument he had made the Saturday night before in his sermon on the Plan of Salvation. It was shown to me plainly as the nose on any person's face, and positively I had never noticed any difference in their sermons before in all my association with them and others. I had been as blind as a bat to these contractions in their sermons till this time.

Not only this, but I had never seen one bit of common sense in the Doctrine of the Primitive Baptist. Much less to enjoy it.

I had claimed a good hope for some time and now all at once my eyes were opened to begin to see some of the great beauties of the Doctrine of Salvation by Grace, and for the very first time I began to see something in Mother's church most beautiful indeed.

From the very first day I heard that Missionary preacher preach that sermon on Sunday morning that positively contradicted every argument he had made the Satur-

day night before I had no further desire to unite with the Missionary Baptist Church, and in spite of all I could do (if I did any thing) I continued to have a desire to have fellowship with those old foggy Primitive Baptist as I had called them back to the past. Gentle reader the reason I never saw these things before is simple indeed. The dear Lord just hadn't revealed these Beauties of His Doctrine of Salvation by Grace nor had He revealed the Beauties of Mother's church to me till this time. Soloman says "There is a time to All things" Therefore God's time according to HIS WILL MUST COME FOR ALL, these blessings to be added to me AMEN. I was just as dependant on Him for these blessings as I was dependant on Him as a lost and unsaved sinner for spiritual or eternal life.

Do I or any one have ANY thing to boast of? God Forbid, It is quite one thing to be a member of the Elect Family of God, and to be chosen to be a very elect member of His Disciples. The very elect have many burdons to bear that the elect family of God know absolutely nothing about. The very Elect are chosen to this very responsible work, and so coached and trained in their experiences as to cause them to bear hardness as good Soldiers Of the Cross.

For examples. Take Moses, Elias, Ezekiel, Elijah and many of the old Prophets of God say nothing of such men as Paul and many of the New Testament men of God.

At this point I want to tell you a narative which is true, my own sister just two years younger than I am never was in an Armenian

Sunday School or any other wordly church activities till she was grown up and went out into the world to teach school. She had attended church with our Mother and Father at the Primitive Baptist churches regular all her life. She just didn't seem to understand the Doctrine of Salvation by Grace as believed and taught by the old Baptist. These thing are not for me to understand, much less to question, but to recognize, respect and believe. My sister died at the age of 68 and had been a member of the Methodist Church Asheville, North Carolina for many years. These things belong to God and to Him only; I do know that if my sister had seen the Beauties in the Doctrin of Salvation by Grace as I have seen them, she would have loved the Doctrine and believed it with all her heart. I do most solely believe if she had ever seen by Faith the Beauties of the Primitive Baptist Church as I have seen them, she too would have wanted fellowship with them.

When every Soldier of the Cross wearing His or Her uniform keeps step in the Kingdom by doing unto others as they would have others do unto them, only Heaven itself will surpass this picture of "Apples of Gold in Pictures of Silver."

This may seem an unguarded statement, but I do not mean it that way. Every single solitary little child of God that ever understands the Doctrine of Salvation by Grace will believe it and will love it, although they may never come out publicly and profess it before men and unite with the church that teaches it.

But once a little Child of God un-

derstands it there is absolutely nothing else for them to believe. Here is an expression of my great appreciation of the goodness of God along these lines I am discussing. It does seem to me that God has been just a little better to us who have had our eyes blessed to see these beautiful things of the Kingdom, and our ears so blessed as to hear (understand). If he has not revealed these things to some of His little children this is not for us to question nor criticize, but to recognize, believe, respect and so teach.

This being true we certainly are brought under the most profound obligations to be very humble; and this is reason enough of itself why that we as a denomination should make the greatest sacrifices of any people on earth in order that we live together like Brethren should do.

These are a few of the reasons why I am a Primitive Baptist. If every person on earth was sitting in my window and seeing through my glasses they would be Primitive Baptists to be sure.

Since I have mentioned elsewhere in this article that my parents were Primitive Baptist of the Genuine Type and yet never objected to my attending a Methodist Sunday School, I feel that in justice to them, in justice to the Cause of God and Truth and in justice to the Primitive in general I am due an explanation, and here it is in full, after I received a good hope and lost all interest in all worldly activities whatsoever, my Dear Mother set down one day and said, "Son, you were a problem child indeed, young

full of energy, and ambition, without God and without hope in the world always wanting to go places and to do things, and close around our home were a number of the very worst boys in the country and these mean boys were always after you to run with them in their wild, reckless criminal course, and we felt that as long as you was associated with the very best citizens in the country although we didn't believe in Sunday Schools, that was far better than running with those bad boys who all had to either finally go to prison or leave the country, and our faith was in God, and we believed that when the Good Lord blessed you with a good hope and opened the eyes of your understanding, none of these things would have hurt you in any way," and bless His Holy Name on high for a Mother and Father who had such an abiding faith in Him that they were not afraid to wait on Him to turn me from the world and its amusements unto Him and His righteousness, and bless their souls they lived to see that faith in God is faith not misplaced, Mother lived to see me as the pastor of her church before she went on to that most beautiful home above.

You kind reader may criticize me all you please, but I rather you would not criticize My Sainted Mother and Father in what they did in rearing me as best they could under the all existing circumstances.

My parents had twelve children, and I am most positively that I am the only one of those who lived to reach adult age who ever recited a lesson in a Sunday School.

And yet I am the only member of the whole Stallings family so far as my knowledge extends who has worn the name of a Primitive Baptist minister in more than a hundred years.

These are some of the deep things of God, not for man to understand, much less to question or criticise, but recognise, believe and teach. Brother if God has revealed Himself to you as the chiefest among ten thousand and altogether lovely, and has for His own good reasons not revealed Himself to others of His children, do you have anything about which to boast? God forbid, but instead we humbly thank Him for counting us worthy through Christ to suffer for His name's sake.

Sincerely and in hope,
Z. Stallings
Milan Ten.

BEHOLD THE LORD

The 24th. Chap. of the prophecy of Isaiah, beautifully sets forth in words, what is experienced by every child of grace, or an experience equivalent to the words expressed, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it up side down, and scattereth abroad the inhabitants thereof". This is the first verse, I feel the expression is applicable to this earthly tabernacle in which we dwell. I do not think the prophet had reference to this literal earth on which we dwell, for this was a man of God speaking as he was moved by the Holy Ghost, and speaking in regard to Gods children, and the way and manner by which God would ac-

quaint them with him, God would first empty them, that is God would eradicate from their heart and mind, all of their own righteousness, all of their self will, all of their ability to do for life and for salvation, and then God would take all of their righteousness, all of their self will, all of their ability to do for life and salvation, and maketh it waste, that is God would make waste of it all, no man is able to leave his self righteousness, and lay aside his self will, and abolish his ability to save himself, this probably is one great reason why old baptist never go proselyting. There is not a people under the sun made happier than old baptist when one comes to the Church asking for a home, but old baptist know so well that they cannot be instrumental in causing one to come for a home, but when God has turned his earthly being upside down, and emptied all he had in his possession, and wasted it, the subject then comes to the Church, comes empty handed, it might be, and I think some time, it is the case, that one will be turned up side down, be emptied, and spend their life like that, old baptist do no like to see one do that, and some time our ministers and laymen as well, will offer what they feel to be words of comfort and encouragement, to such a one, and I don't think that such words are out of place, notwithstanding some disagree with me, I feel we should be sure that we do not go beyond those who have been emptied, and get out among the full ones, and those standing straight up, by this I mean lets be sure they are empty, lets be sure the upside

is down, and the down side wasted, when we are sure of this we can go in all safety, and I think we should, being the kind of a creature we are, not by choice, but of God, we find our mind full of inhabitants, some not so acceptable even to us, but they are there just the same, we are not able to eradicate our mind of them, if it was possible we could scatter them, but it seems the more we endeavor to better these little inhabitants, the more determined they are that they will not be scattered, but the prophet, calls our attention to this.

When this emptying, and wasting, and scattering, takes place there is no respect of person, as with the people, so with the priest, as with the servant, so with his master, as with the maid, so with her mistress as with the buyer, so with the seller, as with the lender, so with the borrower, as with the taker of usury, so with the giver of usury to him.

So my friends its easy to see, there is that oneness, and blessed regularity, that so beautifully binds the hearts of all the children of Gods, who hath been brought and taught of God, there is no preeminence among them, the utterly emptied, and the utterly spoiled land, where once briers and hedges grew, becomes a productive spot, in the sight of God, for God hath made the preperation, the preperation of the heart, together with the answer of the tongue in man is of the Lord.

I confess this is all dutch, to a man that has never experienced that feeling of emptiness, that up side down feeling, feeling to be

scattered so badly within, not being able to concentrate as one feels they should, in order to escape hell with all its horrors, but it is not dutch, it is a hint of the things that are experienced in this sin smitten world, by sinful men, in their passing from one stage of another, or might I say from the dead state in nature, to the live state in grace, it is a fearful thing to fall into the hand of the living God, but it is a glorious blessing to be a partaker of the life and righteousness of Jesus Christ, it is all very satisfactory to feel the relationship with Christ, I readily admit the journey from nature to grace is very rugged indeed, but the gratifying peace experienced at the journeys end, ample sufficeth for all the ruggedness of the journey.

Isn't there some other way, you might ask? to that question I have answered in the negative, for about forty years, and I am no nearer in position to answer in the affirmative now than I was when I answered in the negative the first time, in great floods of tribulations, trials, and sore conflicts, for Jesus says I am the way, and I say I am a sinner in a blessed hope.

ELDER F. A. COLLINS

Hartsford, Ala.

AN INTERESTING LETTER

Dear Brother Carter,

Your good most welcome letter was received and contents noticed. I was glad to hear from you and hear you all were well. I am not well and have not been much of the time this winter. I was not able to be at Wolf Island the last meeting.

You know there is a providential cause when I am not there. Although I feel unworthy to be among the Lord's people; I love the Church for Christ's sake and because the love of God is shed abroad in my heart, if I could know this was so, what great cause I would have to shout and sing His matchless grace and meet His saints at every meeting, but oh, the thorn in my flesh that keeps me doubting and fearing and my numerous sins rising up to condemn me. I hope you, that are so much better than I, will have a mind and will to attend our Church meetings, and I pray the Lord to be with you to direct your minds to do all things decently and in order. I believe it is your duty and mind to see after the poor destitute members and let our brethren know who they are and try to get them to help them, and I think we should get as many as will to contribute without saying a word in conference about it; it is our business to be vigilant and see that none suffer through our neglect. All poor members who are not able to work and have need of help should receive their help from the Church and not have to depend on the County.

As for helping your pastor it seems to me it would be right for the deacon or deacons to try in a loving way to get the members to contribute at each meeting on Saturday before the second Sunday in May and September something for our pastor and let it be done lovingly and decently.

I would love to see you and Sister Carter and Sister Georgia, who are my loving kin people, and not

only them, but all your dear children. I have wanted to go to see Cousin Will a long time; I think so much of him. I hope I will get to go to see Cousin Tom. Tell him I have but one thing against him, and that is we had no more kin folks when he married than we had before. I will try to forgive him for doing so, as he got such a good wife, but tell him he must bring her to see us. We have had a hard time here ever since Christmas. Walter Newman, our grandson, has been very low with rheumatism, and it got to his heart. Doctors and all have given him out. His mother has been afflicted and not able to do anything much for twelve months and about the last of Christmas they caught the measles and all had to have them, but two, the mother, little Robert, the father, Edgar, Walter, Pearl, Clarisa, and Bruce all took them, not one able to wait on the other, and Walter was expected to die every day for three weeks. Walter had to stay there night and day, and Sallie ten days and left me and my wife by ourselves, and we not well. They are all better now but Walter, and it is hoped he is some better but very low.

I got a letter since the last meeting at Wolf Island from Brother R. L. Williams telling me about the good meeting you had, also one from our pastor; both letters were loving epistles, like yours.

Give my love to all the dear brethren and tell them I have not forgotten them and try to remember you all. May the grace of our Lord, Jesus Christ, be with you all.

Farewell,

T. R. WILLIAMS

Zion's Landmark

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

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VOL. LXXXIII NO. 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCT. 15, 1950

**SOLD YOURSELVES FOR
NAUGHT, AND YE SHALL BE
REDEEMED WITHOUT MONEY**
Isaiah, 52. Verse 3.

"THUS SAITH THE LORD. "Ye have sold yourselves for naught, and ye shall be redeemed without money". The Church complains of her present evils. Psalms 44th. David said I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and and praise thy name for ever." Thou sellest thy people for naught and dost not increase thy wealth by their price." (psalms 44. verses, 6; to 12)

The Lord did not forsake his people, even when they sold themselves in sin. "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".

Satan came as a thief in the night. We read in Rev. 12th. Ch. that there was war in heaven between Michael and his angels and the dragon and his angels, and they, the dragon and his angels prevailed not; but were cast out into the earth, and there was no more place for them in heaven. The dragon that old serpent, called the devil and satan, which deceiveth the whole world was cast into the earth, and his angels were cast out with him. AND A VOICE WAS HEARD IN HEAVEN SAYING, NOW IS COME SALVATION, and strength, AND THE KINGDOM OF GOD, AND THE POWER OF HIS CHRIST. For the accuser of our brother were cast down, which accused them before God, day and night, AND they overcame him BY THE BLOOD OF THE LAMB, AND BY THE WORD OF HIS TESTIMONY." Rev. 12th. Ch.

THE REDEEMED OF THE LORD. WE READ "FOR AS MUCH AS YE KNOW ye were not redeemed by corruptable things, as gold and silver, from your vain conversations, received by tradition from your fathers; but by the PRECIOUS BLOOD OF CHRIST, AS A LAMB SLAIN, WITHOUT BLEMISH, AND WITHOUT SPOT. AND VERILY WAS FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD. BUT WAS MANIFEST IN THESE LAST TIMES. (1st. Peter 18.20)

It is abundantly taught in the New Testament, that the lords people were REDEEMED solely by the the BLOOD and RIGHTEOUSNESS OF THE LORD JESUS CHRIST.

There is no other name under heaven given whereby sinful men and women can or must be saved. In scriptural proof of the blood of Jesus, shed upon the cross was and is the **SOLE PRICE PAID FOR THEIR REDEMPTION.**

We quote a few of the scriptural texts bearing on that point.

Acts 20;28 reads "Take heed therefore unto yourselves, and to the flock over the which God hath made thee overseer, God manifest in the **HOLY GHOST, FEED THE FLOCK OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD,**"

Paul said to the brethren in Corinth. "Know ye not that the body **IS THE TEMPLE OF THE HOLY GHOST, WHOSE TEMPLE YE ARE, (THE HOLY GHOST BEING OUR TEACHER). AND YE ARE YOUR OWN,** but ye are purchased with a price, **THEREFORE GLORIFY GOD IN your body,** and in your Spirit which are God's. (1st. Cor. 6; verses 18;19)

Since I have grown old, if I write or speak on the teachings of the scriptures I desire at all times to write or speak such things as can be proven by thus saith the Lord. If I misquote in writing or in speaking it is on account of poor sight and not willingly or purposely misquoting. "What agreement hath the temple of God with idols, for ye are the temple of the **LIVING GOD.** and God hath said I will dwell in them, and walk in them; **AND I WILL BE THEIR GOD and THEY SHALL BE MY PEOPLE.** 2nd. Cor, 6.15;16)

"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 LORDS,** The purchased possession. (Rom 14.7;9)

"FOR TO THIS END **CHRIST BOTH DIED AND ROSE, AND ROSE, AND REVIVED: THAT HE MIGHT BE THE LORD BOTH OF THE DEAD AND THE LIVING. 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, That the blessing of **ABRAHAM,** might come on the **GENTILES, THROUGH JESUS CHRIST;** that we might receive the promise of the Spirit of Faith. Now to **ABRAHAM AND HIS SEED WERE THE PROMISES MADE, HE SAITH NOT UNTO SEEDS, AS OF MANY, BUT AS OF ONE, AND TO THY SEED WHICH IS CHRIST.** Gal.3,13. 16) The sent of God. "WHEN THE **FULNESS OF TIME WAS COME GOD SENT FORTH HIS SON, MADE of a woman, made under the law. TO REDEEM THEM THAT WERE UNDER THE LAW,** that we might receive the adoption of sons. **AND BECAUSE WE ARE SONS, GOD HATH SENT FORTH, THE SPIRIT OF HIS SON INTO YOUR HEARTS, CRYIN ABBA FATHER.** Wherefore ye are no more a servant but a son, and if a **SON, THEN AN HEIR OF GOD THROUGH CHRIST."** (Gal. 4,4,7)

READ **EPHESIANS 1st. Verses 6 to 12th. "IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF**

SINS ACCORDING TO THE RICHES OF HIS GRACE. Verse 7.

"GIVE THANKS UNTO THE FATHER, WHICH HATH MADE US MEET TO BE PARTAKERS OF THE INHERITANCE in LIGHT. WHO HATH DELIVERED US FROM THE POWER OF DARKNESS AND HATH TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON. WHO IS THE IMAGE OF THE INVISIBLE GOD THE FIRST BORN OF EVERY CREATURE Etc. (Col. I 12 to 15)

CHRIST THE CHIEF CORNER STONE, Read 1st. Peter 2nd verses 2 to 10.

"It is a faithful saying is we die with him we shall also live with him. If we suffer with him we shall also reign with him. (Titus 2, 11; 12)

"And they sang a new song, saying, THOU ART WORTHY to take the book and to open the deals thereof, for thou wast slain, and hast REDEEMED US TO GOD BY THY BLOOD, out of every kindred and tongue and people and nation. AND HATH MADE US UNTO UOR GOD KINGS AND PRIESTS, AND WE SHALL REIGN ON THE EARTH. (REV. 5,9,10)

O. J. DENNY.

THESE THOUGHTS BELONG TO ALL OF GOD'S PEOPLE

Dear Elder Adams,

Brother Alston has freely given that which he has received (Matt. 10:8) and now I feel that these thoughts belong to all of us. "The Three Chambers and The Winding Stairs."

In discussing the Second Chamber of the Temple, Brother Alston says:

"We have been doubly blessed; received double for all of our sins." During the past year and a half, in the stand, in the papers, and in conversations, twenty - one people have referred to: "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 of the Lord's hand double for all of her sins." (Isaiah 40:1-2) Most of them used only the first part of the passage with only a few using the last part briefly.

"Let the water and the blood
From they wounded side which
flow'd,
Be of sin the double cure,
Cleanse me from its guilt and
pow'r."

I hope that you will be led to write on Isaiah 40:1-2 as I have wondered about the double so much.

More and more I appreciate the articles and letters which are published in the papers; it requires time and effort by someone. At the noon hour at a Union, one Sister said that at times she was impressed to write but felt that it was already written better than she could express it. Elder A. B. Denson said that we needed to be reminded of the Truth from time to time. He continued that while he gave God all the praise for everything worthwhile that he said in the stand (and everywhere); it is encouraging to him, as a man, for the same people to keep coming back to the churches of which he is the Pastor. (Read again II Peter 1:2-4; 12-4 — Romans 1:11-17).

(Miss) Beulah Mewborn

Caroline

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXIII

NOVEMBER 1, 1950

NO. 24

PSALM 88

O Lord God of my salvation, I have cried day and night before thee. Let my prayer come before thee: incline thine ear unto my cry; For my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength:

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Wilt thou shew wonders to the dead? shall the dead arise, and praise thee? Selah.

Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?

Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

Lord, why castest thou off my soul? why hidest thou thy face from me?

I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

Thy fierce wrath goeth over me; thy terrors have cut me off.

They came round about me daily like water; they compassed me about together.

Lover and friend hast thou put far from me, and mine acquaintance into darkness.

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

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

**“AND THERE WRESTLED A
MAN WITH HIM” (Gen 32:24)**

Jacob's Wrestlings

“MEDITATION”

A. D. Alston

Herndon, Va.

The Word of God is filled with many conflicts AND wrestlings. There is a line of blessings connected with sovereign grace; and there is a line of curses connected with a broken law. In Rom. 9:13 and in Malachi 1:2-3, we read “Jacob have I loved, but Esau have I hated.” Now Esau was the older of the twin brothers, and according to the law of the land should have the birthright and the blessing. But we find in the Word, that the older shall serve the younger. The name “Jacob” means “supplanter” or one who takes the place of another. So it was that Jacob took both the birthright and the father's blessing away from Esau; and he did it through deceit and tricking his father, who was blind. Jacob did not obtain the blessing because of his deceit and subtilty, but in spite of it. God had promised these blessings and most surely they must come in God's own time and manner. However, the supplanter Jacob, was distrusting God's promise, and with the promise and the blessings, he had to receive much bitterness, trouble and sorrow. His blessing was not without trials.

Because of his heritage, he had

to run away from his home and sojourn in a strange land. Jacob had sinned and Jacob had to suffer for his sins. Every child of grace, when he receives the blessing has to leave the old home, and the peace and ease he has formerly enjoyed in this world, and travel a strange way, a path he has not known, and he is brought into troubles and made to suffer for his sins. The very presence of Godly sorrow for sins is an evidence that the Lord is watching over the sinner.

“Then Jacob went on his journey, and came into the land of the people of the east” (Gen 29), and unto the house of Laban. “And behold, Rachael, his daughter cometh with the sheep.” Jacob loved Rachael from that day, and went and joined himself to his kinsman, Laban, his mother's brother. Jacob agreed to serve Laban for seven years for the hand of his daughter, Rachael. Now Laban had two daughters, Leah the older, and Rachael the younger. At the end of the seven years, Laban gave Jacob Leah to wife. So it was that Jacob had to serve another seven years for the hand of Rachael. Still a third seven years passed before Jacob returned to his former land, thus serving Laban 21 years.

Leah was the older daughter. Leah bore Jacob six sons and one daughter. Jacob loved Rachael, but Rachael had an affliction to bear.

Her womb was closed, until she became obedient and submissive. Leah represents the old man; the natural life in this world; the strong in body; and the favored in this world and this life. Leah and the two concubines bore unto Jacob ten sons and one daughter, while Rachael was still barren.

In great distress Rachael cried unto her Lord, "And God remembered Rachael, and God harkened to her, and opened her womb" (Gen 30:22). Now let us notice that Rachael was barren and remained so, until she went to the Lord, and until He did something for her. This birth had to be wrought by the exercises and the working of the Spirit of God. It seems that we may think of this as a spiritual birth, and as Rachael representing the new born man; the spiritual man; weak in this life, but strong in the Lord; and given and favored and loved and watched over by the Lord and Savior. Leah's sons were all born, strong and healthy before Rachael's womb was opened.

"And it came to pass when Rachael had born Joseph that Jacob said unto Laban, Send me away that I may go unto mine own place, and to my country" (Gen 30:25). Let us notice here, that the Spiritual had been born, and had been brought to light; thus Jacob requests of the natural that he be released to go unto his own country. He could no longer live as he had lived; he must answer to the new birth. Oh what a momentous journey Jacob was about to begin! He was about to face three of the greatest trials and conflicts that he had ever known or conceived of. While

Jacob was with Laban, the Lord had blessed Laban for Jacob's sake; He had prospered all that Jacob did. Now Laban was not willing for Jacob to leave and refused to let him go. So Jacob escaped by night, and Laban pursued after him in great anger. Thus Jacob was facing the first of his three great trials. "And God came to Laban the Syrian, in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad" (Gen 31:24). Thus we see the Lord delivered Jacob out of the hand of Laban, by speaking into his heart and putting fear in Laban's heart, that he touch not Jacob. The second of Jacob's great conflicts was his wrestling with the Man at the river Jabbok, as he was about to face his brother Esau, who had come out to meet him with a host of men. The third great conflict was when Jacob's sons slew the Prince Hamor and his son Shechem and all the men of the land with the sword, because Shechem loved their sister Dinah and had defiled her and had asked for her in marriage. Jacob said to his sons (Gen 34:30 "Ye have troubled me to make me to stink among the inhabitants of the land, — and I being few in number, they shall gather themselves together against me, and slay me—"). But again the Lord made intercession and spoke unto Jacob "Arise, go up to Bethel, and dwell there." "And the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob".

But let us come back to the second of the three great conflicts of Jacob (Gen 32) and consider it

more fully. For more than 20 years, Jacob had lived a life of toil, trial, travail and trouble with Laban. But the Lord was with him and when his trials became heavy enough, and at the proper time, He brought Jacob out and set his feet homeward. Now he learns that Laban is coming after him to destroy him. But the Lord appeared to Laban and spoke a command in his heart "Touch not mine anointed, and do my prophets no harm" (Psalm 105:15). Surely God was on Jacob's side, and there was no one upon earth that could touch Jacob. So it was that Jacob proceeded on his journey rejoicing in the mercy of his God.

He comes to the River Jabbok, and lo, what heart searching information comes to his ears! His brother Esau cometh with a host of 400 men to meet him. Would Esau utter destroy him and all that he had; his women and children and possessions? This is a much greater threat than Laban had offered.

And what was Jacob's actions now? First he fell down in prayer before the Lord who had so faithfully delivered him each time before. Verses 9-12, we read a most beautiful prayer. "O God of my father Abraham, and God of my father Isaac—" Here we find Jacob addressing and calling upon his own God; the God who hath promised good unto his fathers and unto him; not upon the God of some other, or some nation not his own; but rather upon his own personal God and Savior who has ever watched over him. And Jacob reminds and pleads his God of the promise that has been made to him (Gen 31:3) "Return unto the land of thy fathers,

and to thy kindred; and I will be with thee". So he addresses the Lord that spake this promise to him, and pleads his case upon this very promise.

Then Jacob admits all of the many previous mercies shown him; how he passed over this river with nothing more than a staff in his hand, even fleeing from the presence of his angry brother whose birthright and blessing he had taken; how by the mercy of the Lord, he had been given all of his family and all of his children and all of his cattle and possessions; Indeed he must admit that all that he has, was given him of a merciful God. And he must admit that he is worthy of not the least part of these blessing and preservings that have been his: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant-".

Then we find Jacob begging for the deliverance that he must have "Deliver me, I pray thee, from the hand of my brother-". Jacob must have this deliverance; he fully knows that he cannot of himself deliver anything, and yet the Lord commanded him to return to the land. Lord, thou hast commanded me to do this thing, and I face such enemies as I cannot withstand; I must be delivered by the power of thy hand; will thou not intercede for me? Is not this enemy coming against what thou hast commended? and will not thou deliver me?

In the night Jacob rose up and took his wives and his servants and his possessions and sent them all over the ford Jabbok. Verse 23 reads "And he took them, and sent

them over the brook, and sent over that he had." That is, he sent over all that he possessed, and he was left alone. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

The word "Jabbok" means an "emptying"; so it was that Jacob was emptied of all of his wives, and his servants, and his cattle, and of all and every whit of the worldly possessions that he had. Every man had gone on, there was no man that could help; God alone could deliver him now. He was emptied of all that he had, and he was alone; alone with his God! "And there wrestled a man with him." Here was the poor helpless, desolate creature, full of fear and forebodings, and dreading the troubles of the morrow; even standing alone in the midnight darkness. The darkness was probably both a natural and spiritual darkness, for he knew not what to do or how to do. Then the man appeared and wrestled with him in the midnight darkness. O what a wrestling was this! Daniel wrestled similarly, by the river, when under the sentence of death along with all the wise men, to ask of the Lord the dream and the interpretation there of King Nebuchadnezzar; Mary Magdalene wrestled similarly at the Tomb of her Lord and Savior, seeking to find him that had been taken from her; John on the Isle of Patmos, saw the man.

This wrestling was a real prayer; a struggle for life itself. In a wrestling, there is a taking hold of, and a struggle to bring down the other. Jacob wrestled till the breaking of the day, and when he could not

prevail, there was a clinging to, and a holding onto, there was a "I will not let thee go"; there was a "I cannot I must hold onto the last straw, for it is a life and death matter." Jacob was clinging to the very last straw of hope; to turn loose was not within his power; in deed, it was by the strength of his Lord that he was made to hold on, and to persevere, and to prevail.

And again, let us notice the wording of the Scripture "There wrestled a man with him." The Man wrestled with Jacob; the man was first; the Man came to Jacob, rather than Jacob going to the Man. And so it is in every case, the Angel and the Spirit of the Lord must come to us and wrestle with us, or there will be no meeting, and no wrestling. Yes, the Lord is always first; the Spirit came to Jacob and laid hold on him, then Jacob tried to lay hold on the righteousness of the Lord; and it was by the power of that very same Spirit that did enable Jacob to prevail and to receive the blessing; the life that he had to have. As there is real exercise in wrestling, so there is real exercise in fervent prayer.

Jacob found all that he had, not only all of his earthly possessions and friends had gone on, but all of his natural strength and power were as nothing indeed, before the Man with whom he tried to wrestle. His wrestling soon became a sort of clinging and holding onto; a sort of begging and pleading for that blessing that was promised. There was something born in Jacob now, that was one with the Spirit of God, and that oneness could not be separated or torn in two, so Jacob's answer

to the Man "I will not let thee go, except thou bless me"; It is not in my power to take hold or to turn loose; indeed thou hast taken hold of me, and if there is ever any turning loose, thou also, will have to do that. Jacob admitted that all of this wrestling and taking hold of, was of a power not his own, a power beyond his control entirely.

"And he said into him, What is thy name?" Jacob, who are you, where is your worthiness to receive that blessing that you are asking for? have you any right even to ask for it, much less to expect it? Jacob had to admit that he was only a Jacob; a supplanter, a robber of what, by the law, should have fallen to Esau. Jacob had to admit that he received these things only through deception and subtlety; that he was no more worthy than a beast of the field to receive the least of these things—yet, in boldness Jacob had to ask for them, he had to have them, his very life was at stake and the Lord had promised them to him; so in boldness he pleads.

And what was the blessing? "He touched the hollow of his thigh—and he said Thy name shall no more be called Jacob, but Israel (Notice that this same thing was told him in his third great trial, Gen. 35:10). The blessing was a crippling of the body; the incapacitating of the Jacob and the strengthening of the Israel, that had power with God and with men and that prevailed. So the blessing was a prevailing of Israel over Jacob; of a prevailing of the Spiritual over the natural; the reborn man over the old man of the earth. Yes, when

Jacob left this place, "He halted upon his thigh", never again was he whole, never again could he walk in his own strength, but had to lean upon his staff, and to cry for strength from his Lord and Deliverer.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. (John 20:13) So did Mary Magdalene have to admit the same when she was asked by the Angels in the Tomb "Woman why weepeth thou?" Mary had to admit that all that she ever had, or ever could hope upon, had gone from her and she was utterly unable to find Him. Again, in Matt. 15: 26-27, we read of the woman of Canaan, whose faith was being tried answering Jesus as to her utter lack of worthiness to receive what she was crying at His feet for. When Jesus said "It is not meet to take the children's bread, and to cast it to dogs". She answered "Truth Lord, yet the dogs eat the crumbs which fall from the master's table". True Lord, I am not worthy, no more than the beasts, even the dogs, but there must be bread upon the Master's table and enough to spare; the crumbs must fall to the lower level, and may I, even as the dog, feed upon them? Lord I must have them, or I die!

Tell me, I pray thee, thy name". If you or I should receive a gift from a man; if we should receive a deliverance, or if our life itself had been saved by a man, would we not inquire of the man his name? Would we not care to know who it was that had saved our very life? If we had found a man with plenty, while we were starving to death

and in desperate straits; if we had found a man who willingly supplied all of our needs from a bounty storehouse, while we were in a pit sinking forever, and helplessly struggling, and with no ability to deliver ourselves, would we not ask as Jacob What is thy name? Who art thou? Where can I come unto thee again when my needs are more than I can supply? Where can I find thee, and whom shall I call for in times of desperate needs? what is thy name; whom shall I praise for this great deliverance and blessing?

"Wherefore is it that thou dost ask after my name?" Did the Angel give His name? Did He answer Jacob's question? At a glance, we would say No, the answer was not given; but I shall venture to say Yes, it was answered; not directly in the way that our nature would expect, but in His own way, in a Spiritual way. We may find a similar question and a similar answer in two other places in the Scripture, and it is well to compare them. When Moses was commanded of the Lord to lead the children of Israel out of Egypt, he inquired of the Lord (Exodus 3:13-14) Who shall I say hast sent me? Who shall I tell them sent me to lead them out? Then again in Judges 13:17, when the Angel of the Lord had appeared unto the wife of Manoah; when she had so long been barren and now she conceived and a child was promised, even the great Sampson, Manoah asked of the Angel "What is thy name, that when thy sayings come to pass, we may do thee honor-" Manoah had a reason for asking, Moses had

a reason for asking and so did Jacob have a reason for asking; thus so you and I, when we are brought into His presence, have a reason for our asking. But let us look at the answer.

Wherefore is it that thou dost ask after my name? Jacob's question was answered with another question. Why do you ask Jacob? In the first place it is evident that the Angel heard the voice of Jacob; He heard the cry and the inquiry and the prayer. Is it not indeed comforting to feel that your prayer is heard? Jacob had the assurance of knowing that his prayer was heard. How often do we wait in wonder whether or not our prayer was even heard? Was ours a true prayer and will it be heard and answered, or was it of this old nature and was it an abomination in the ears of our Lord? Not only was his voice heard, but it was **answered**, and **it was recognized**, and a reply was given. Truly his voice was not ignored with silence. In Matthew 15:23, we read of a Canaanite woman in great distress, crying at the feet of Jesus for deliverance "But He answered her not a word". In this case the woman's faith had to be tried, but with Jacob, there was a reply and a recognition of his question. Thirdly, in the Angel's question, there was given an **evidence of a knowledge** and a union. Why do you ask, Jacob? Would you have asked after a stranger of whom you had never heard, or with whom you had had no dealings or knowledge? Who told you to inquire after Me? How did you come to have any knowledge that I existed? Who told you,

or how did you come to know that there was a great I AM? Indeed, Jacob had seen God face to face; he had felt the powerful Spirit of the Most High God, and his life was preserved! O what a merciful God was the God of Abraham and the God of Isaac and the God of Jacob, on whom he called!

Doth thou ask after My name, Jacob? Wouldst thou know where I dwell? Wouldst thou be able to bring thyself to Me in times of need as thou seest, and as thou thinkest? Oh no, Jacob, the subject shall not approach the King at the will of the subject; but the King knoweth of thy need and judgeth rightly what is thy need and when that need must be supplied. Why, Jacob, did you ask after my name? Is because you have known Me? Is it because you have loved Me? Is it because you have found Life within Me? Jacob, thou art blessed indeed, to have known Me. As to Paul, the Angel said as much as My grace is sufficient for thee. My strength is made perfect in weakness. Israel's strength is made perfect in Jacob's weakness. The Spiritual is made manifest more perfectly, in the weakness of the natural. So Jacob halted upon his thigh, but he went forward just the same, and he was preserved from his brother Esau as he was from his uncle Laban, and as he was from the men of the land of Canaan.

Jacob, my name is Omnipotence; All power is with Me, and in thy wrestling, thou hast partaken of a part of my power. Thou cannot stand against Me, thou art as nothing in my presence, all men all powers are but nothing before Me,

for My name is Omnipotence. My name is also Omniscience, for all knowledge is with Me, and there is no way to learn of Me except through the wrestling with My Angel. For indeed, there is none who can know Me, except through the workings of the Holy Ghost, and there is none who can come unto Me, except through My Son, the Lord and Savior Jesus Christ, who is the Door and the Way. What is My name? My name is Omnipresence? I dwell everywhere and at all times; throughout one eternal and present now. Where do I dwell? Jacob, everywhere is my dwelling place; the world and all of its glory cannot contain Me. Why cannot thou approach unto Me at all times? It is only because of thy self-ness, thy finiteness, and thy weakness. I am ever present with thee, and with all that are Mine. I was present with thee as thou wrestled; I was present with Mary Magdalene while she wept bitterly and sought Me at the Tomb; I was present with Daniel in the Lion's Den, and with the Hebrew children while they were in the fiery furnace I am ever present with every child of Grace throughout all times, for I have declared and reprov'd kings and powers that be to "Touch not mine anointed and do my prophets no harm". Wherefore is it that thou dost ask after my name? Is it not because thou hast a hope in Life eternal, even that life that thou hast tasted of Me? Thou hast the earnest of the inheritance given, and thou hast longed for the whole, and thus it is that thou hast asked after My name. And thou shalt continue to ask and to seek and to

cry after My name so long as thou liveth upon this earth; thou shalt continue to long for the inheritance of which thou hast been given a taste, an earnest.

"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day;" What is the sinew that shrank? Is it not those things that make us rich in this world and in this life? Is it not the things that make "our eyes stand out with fatness?" Is it not the things that we once loved and ran after and sought with our whole heart, while we were yet in the old man of this flesh and before our rebirth - the spiritual birth? Our loves for those riches of this life, was touched by the Angel and that love shrank, and we no longer have that great desire for those things. No more can we run after them, for their value to us is gone away, and has shrank to nothing; indeed they seem hateful to our spirit, and in Godly sorrow do we look upon them and weep because we once ran after them, and we beg to be preserved from them henceforth. We cannot feed upon such things any longer, for they are shrank. Those sinews have been made bitter to our taste, and all love for them has been taken away.

My it please the Lord of Hosts to send His Angel before us, to direct all of our way, and to keep us in the right paths and to bring us to that place which has been prepared for us! May He be our deliverance from every pit and from every valley and may He give salt to the "mirey places" that remain in this old body of flesh, and

ever preserve us and deliver us as He did Jacob and the fathers of old. May He reprove kings and powers that be in this world for our sakes and say unto all of our enemies "Touch not mine anointed, and do my prophets no harm (Psalm 105:15) - (Ex. 23:20)

A. D. Alston
Herndon, Va.

ELDER DURAND'S FRAGMENTS

Dear Uncle Joshua,

I went to see Elder W. G. Pate last night and carried him Elder Dodson's letter and my letter which was rewritten from the one I sent to him while he was sick. In it I wrote, "My uncle spoke to the singing group from Psalm 25:7 using Psalm 51:5 to definitely bring out our inborn sins, but I was not present."

In our conversation last night Elder Pate mentioned something that Elder Durand said, and he loaned me Durand's **Fragments**. Glancing through the book after I came home, I came across Elder Durand's thoughts on Psalm 51:5 on pages 278 and 347. Young people have told me that they read some of my letters which have been published. I wondered when I included this verse if it would cause any one to worry about an infant child. It is also not intended to be disrespectful to one's mother or father. If you approve, I would like to send Elder Durand's thoughts on this for publication along with my letter if it is published.

I also read with appreciation his thoughts on the Sun of Righteousness on page 233 and he included Malachi 4:2 which I quoted in my

letter.

All of these selections are comparatively short and I believe it would be helpful to publish them. Again we remember that we must have the Spirit to direct, to interpret, and to reveal always as in 1 Cor. 2:10.

Affectionately yours,
Beulah
Snow Hill, N. C.

“Behold, I was shapen in iniquity, and in sin did my mother conceive me.” David did not say this as though it would lessen the blame of sin in any degree, but the Holy Spirit caused him to express in this way that which explains the terrible nature and quality of sin. Of course there is no blame for anything to be attached to the unborn child. From a human standpoint the little infant child cannot be regarded as a sinner; neither does the law of God point out the infant as worthy of blame as an infant because of any sinful act. It is a sinner only as a branch of a bad tree, as a stream from a corrupt fountain. It was born into an inheritance which is corruptible, defiled, and that fadeth away. There must be another birth from another head before there can be an entering upon an inheritance that is incorruptible, undefiled, and that fadeth not away. “By one man sin entered into the world.” “By one man’s disobedience many were made sinners.” The psalmist acknowledges this sinfulness of his depraved nature, and all the evil thoughts and sinful acts resulting from it, as something for which he is justly condemned in the sight of God, and the

blame for which he feels, though the sinfulness reaches back before his birth, to Adam’s transgression. “Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and clear when thou judgest. “Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.” Elder Durand In Fragments.

“Behold, I was shapen in iniquity and in sin did my mother conceive me.”-Psalms li. 5. The psalmist did not present this fact as an excuse in any way for a depraved nature, or as in any degree a palliation of the evil of sinful acts. He did not say, I inherited a sinful disposition, and committed sins before I knew what sin was, and therefore I ought not be blamed as one who knew he was doing wrong, nor punished for iniquities committed in ignorance. The natural man will reason this way, but not the man who has been quickened by divine life. The psalmist was not seeking to avoid blame by tracing his life back before his birth; his spiritual mind does not seek an excuse for sin, but acknowledges the Lord’s right to desire truth in the inward parts, and in the hidden parts to know wisdom. In order that we may learn this true wisdom in the hidden parts of the soul the wickedness of our nature must be seen and felt by us in the sight of God, that he may be just when he speaks and clear when he judges. (Psalms li. 4)

"The Sun of Righteousness." What a wonderful phrase! What a clear and wonderful figure to show whence and how righteousness comes into this world of ours. It does not come to any one of Adam's race through any work of his, nor by reason of any personal merit of his own. It does not rise up from the earth, but comes down from heaven, as the light comes down from the sun. The sunshine reflected from the bosom of the earth might seem to have its origin there; to have originated in his soul, and to be justly ascribed to him; but to the spiritual mind this is known to be erroneous; the spirit and power by which these good works were wrought came from above. So a servant of God was inspired to say of all the righteous works he did, "Yet not I, but the grace of God which was with me." "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." This is Jesus, he is the Sun of Righteousness; he has arisen in the gospel heavens, and his righteousness is upon all who fear his name; it heals all their sicknesses, and clothes them gloriously forever. They are clothed with the Sun, they are clothed upon with Jesus, and thus, in their experience, even here at times mortality is swallowed up of life.

—Elder Durand In Fragments

THAT DISEASE CALLED SIN

Dear Brother Floyd,

I have said that I would not attempt to write anything else for publication, but somehow tonight I cannot sleep, and my mind seems to be led to dwell upon God and

eternal things. If you think anything that I write is fit for publication, you may do so, but if not feel free to cast it aside. I feel too weak to write anything for God's people to read, and I know that without the Spirit of God, I cannot speak one word to His praise.

My mind is led to dwell upon the meaning of that disease called "sin". I can see so plainly what a great sinner I am. I feel in some way I have transgressed everyone of the ten commandments. If I have not actually committed these transgressions; therefore, am I not in some manner guilty of these things? I do not believe that Adam could help from sinning. I believe that God knew that Adam would eat of the fruit of the tree of life when he placed the tree in the garden of Eden. This man whom He had formed of the dust of the ground was foreordained before the world, to eat of this fruit. Yes, if he had not eaten of this fruit, then his eyes would not have been opened to the knowledge of good and evil. Yes, dear child of God, did not your eyes have to be opened before you could see yourself as a sinner? If you had not seen yourself a sinner, then you would not have felt yourself in need of a Savior's pardoning love and mercy.

Every child of God eats of the fruit of the tree of life. They are dead in trespasses and in sin. Their eyes are blind, and they cannot see themselves for what they are. "And the Lord God called unto Adam, and said unto him, Where art thou?" Gen. 3:9. Yes, dear reader, did you not find this to be true in your experience? Did not

God call unto you when you were dead in sin, and as Adam and Eve were ashamed of their nakedness, were you not also ashamed? As Adam and Eve sewed fig leaves aprons, you also clothed yourself with self-righteousness. Didn't you try to find excuses for yourself? Yes if I am not deceived, I tried to do that. I hope that God brought me to the knowledge that I was a sinner, and that there was nothing I could do to bring myself in favor with God. "It is a fearful thing to fall into the hands of a living God". We read in Hebrews 10:34, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance". Yes, when his pardoning love was felt in your heart, this condemnation was taken away for a season. You were made to praise the name of your Father. Yes, I cannot praise God unless I can feel His precious mercies and love in my heart. I never knew or loved God until He made known to me that He knew and loved me. I could never petition unto my neighbors to accept God and be saved eternally. I hope that I have been shown that I could not accept or refuse God as I chose to do. I cannot do anything about the spiritual welfare of my neighbors. There is nothing I would not do for one of them if they were in need of what little help I could give. I know that God holds their salvation in His hands and that all that the Father has chosen shall come unto Him. Oh! if I believed that there was a work for me to do, I would be the most miserable of all

the creatures on earth. I would never rest. I would be concerned over all my loved ones and friends. Yes, I am so glad that God, who knows all things, holds their salvation in His hands.

I hope that I love the Primitive Baptist doctrine. I hope that I have felt the eternal love of God in my heart for this people. I do not wonder where the church of God is, but I am made to wonder if I am one of this church sometimes. In Hebrews 11:1 we read, "Now faith is the substance of things hoped for, the evidence of things not seen". Therefore I do not know that I am a child of God, but that I have a hope in Him, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Yes, I believe God suffered sin to enter into the world, for if there had been no sin, there would be no poor sinners to feel the need of salvation by the grace of God. If there was no sin, there would be no sinners to sing praises to our Maker when God manifests His pardoning love unto our wretched hearts. So we see that all things are according to His sovereign will, and all things work together to the praise and glory of God, the Father.

A sinner saved by grace, if saved at all,

Mrs. Benton McGee

Route 1

Benson, N. C.

UNDERSTANDING THROUGH EXPERIENCE

My precious Sister Rowe:

I received your letter on Saturday, and I was so glad to hear

from you. I have also thought of you alot since last Sunday, and my poor heart has gone out in love for you, and I feel it is for Christ's sake.

I hope it will please our Lord, at this time, to direct my thoughts, and I shall be allowed to write you a few words that may be of some comfort to you.

I feel to be surely the least among God's little ones, if indeed I am one at all, and I do hesitate to write to one of His dear children for fear, I may write something I should not. I know if He is in the matter, all will be well. Without Him, we can do nothing.

The suffering I have endured since leaving you dear ones last Sunday I feel to be a much needed trial for me and through it all, it has pleased God to give me seasons of rejoicing to be counted worthy to suffer with His people and for His sake. All this has brought about a new evidence that I am one of His, for which, I hope to be thankful.

It is so wonderful how our dear Heavenly Father deals with His children and how He makes them a willing people. I have been made to feel so unworthy of His many blessings, and I have felt that maybe I was mistaken about being one of His chosen ones, for I have been given to understand that we must suffer with Him to reign with Him.

And all, who would taste of His righteousness, must suffer persecution, and I feel to deserve no good but realize all my blessings are through His wonderful mercy and love for His children. He has blessed me with so many seasons of rejoicing that I have almost been afraid I have deceived you dear

ones, for I have heard and read of so much tribulations and trials among God's people, and it seemed I didn't understand it somehow, and I had prayed for an understanding of these sufferings.

Now it has pleased Him to bring about this understanding through an experience, and I now am made to witness a new love, a more precious love for His people, and I feel to be drawn closer to Him and to feel a more sure oneness, since I have been allowed to suffer afflictions with His people through His kind mercy and love.

I'm not very good at quoting scripture, but we are told unless we hate father, mother, brothers, sisters, and even ourselves, we cannot be His disciples.

It is so easy for us to be led other ways through our earthly ties but thanks be unto our Lord for His Holy Spirit that He will lead us into the Truth, and may He keep us ever at His feet.

We are all members of His body, the Church, and may we ever have the experience of this sweet fellowship that shall keep us at one another's feet.

We are warned that offenses will come but woe unto those from whom these offenses come. I pray to be kept in such a way that I shall never be led to do or say anything to offend any of His little ones. I realize I cannot do even this though, only the Spirit of God can help us that way. In our flesh dwells no good thing. We cannot even control our thoughts. Oh! may He have mercy upon us and direct us to call upon Him in all our trials. May He ever keep us **little and**

dependant upon Him.

We need Him every hour. May He give us faith to believe His precious promises at all times.

I am sorry if I upset you in any way last Sunday. I guess I asked too many questions, but I never realized it at the time.

I do love you so much and have been so happy to be called among you, and I don't want to be shielded from anything but want to share any burden any of you may have. You have allowed me to share your joys, and I feel it is needful to also share your sorrows, and I have been given a desire to do that.

May we ever be given a mind to look unto our Heavenly Father in all things from whence cometh our help. We, all of us, went to Southampton yesterday.

Elder Bellows was so blessed to preach from verse 5 through 8, the first chapter, Song of Solomon. I did enjoy it so much, and I was so glad Callie went, and he seemed to enjoy it alot also.

I hope dear Sister Topping is feeling better. May the Lord bless you and us all according to His will. I love you for His sake.

An unworthy sister,
Christine

—————
Brother Adams,

This letter belongs to the "Household of Faith", and I could not be selfish enough to feel it is to me alone, such a precious young sister so well established in the doctrine, and a deep insight in the scriptures at her tender age.

Mammie W. Rowe
Baltimore 10, Md.

THANKFUL TO THE LORD

Dear Brother Adams:

I have enjoyed the Landmark so much; it has meant a lot to me. I travel in the dark so much of my time and desire to know more. I can't take hold of the riches of the Lord, for we are told we have to wait for Him, and how boring we get, but how sweet when He sees fit to bestow them upon us. He has been so good to me, and how can I ever forget Him. If I had a thousand tongues I couldn't praise Him enough. When I can feel His hand in my daily cares, my work is so sweet. I don't feel like I am doing it just like someone doing it for me; but we have no control of such, if one could cause this to be, it would be of works and no more of grace. I am glad it is out of my hands and sometimes I hope I am thankful that God has blessed me to understand it is all of Him, for if it were not for the fact He opened my blind eyes, if indeed He has, I would have yet been elsewhere, and I can not glory in the fact that there are others who don't understand the doctrine of God if indeed I do, for it seemed good in His sight to hide it from some and reveal it to others, and I can't help but pity them instead of scorning them. I am glad to know that God is able to do all things, and I can do nothing, only through Christ who strengthens me. What a wonderful feeling! And then what a fearful thing to think about. If we ever reach that wonderful place, it will only be by His love and mercy and no work of our own.

Sister Alice Smith
Burlington, N. C.

Zion's Landmark

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

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VOL. LXXXIII

NO. 24

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.

NOV. 1, 1950

GENERAL OBSERVATIONS ON THE BOOKS OF GENESIS AND EXODUS BY HAWKER,

It would be wrong to close our review of the life of the Patriarch JOSEPH, without once more looking at so illustrious a character, both as he was in himself and as he was a type of the ever blessed Jesus. As he was in himself, how truly lovely did he appear in every relation and character of life.

As a son, as a brother, as the wise governor in Egypt, raised up by the LORD for preservation of his own house and family, and the whole kingdom of Egypt. And as a father and a man when a servant and when a Lord. But how lovely it is to see the HOLY GHOST graciously shadowing out the features of Jesus in the prominent parts of Joseph's life. From the first departure he made from his fathers house, through the whole of his eventful life, from the prison to the throne, we see the outline of the

great redeemer's history sketched out, and from Joseph we are immediately directed to Jesus and as we bow the knee before him we cannot help crying out HAIL thou glorious almighty governor of THY KINGDOM. Thou he whom thy brethren shall praise, and all his church adore. To thee every knee shall bow and every tongue confess, that thou art Christ to the glory and honour of God, the father.

Before we shut this book of Genesis let us take one thought more. The close of it may lead our minds to the improving thought of the close of our own. It serves to enforce on the minds that solemn thought of the sacred writer; SO TEACH US TO NUMBER OUR DAYS, that we may apply our hearts unto Wisdom.

What a vast change hath been wrought in the history of creation and since, in the circumstances of mankind, from the opening of the history of creation through the various periods of it. There we began the wonder of God's goodness to our race, in the formation of man in HIS OWN IMAGE. And here we behold him become the prey and food of worms. And whence all this but because sin hath entered into the world and death by Sin, and so death hath passed upon all men for all have sinned, what shall bring relief to the mind under the discouraging prospect, but the CONTEMPLATION OF THE LOVE AND FAITHFULNESS OF OUR GOD. Who is the unchangeable, covenant keeping God, the same yesterday, today and forever. May it promises of the unchangeable covenant bring your happiness to live on the

nant keeping God in his three fold character of FATHER, SON, AND HOLY GHOST.

Under this assurance that blessing will be our portion. The children of thy servants shall continue and their seed shall be established before THEE.

Exodus, IN THE OPENING OF THE SECOND BOOK OF MOSES, REMEMBER JESUS SAID, AND MOSES WROTE OF ME. We ought to be careful in reading Exodus to be ever mindful of the works of our Lord, and ever be watchful of the Lamb of GOD THAT taketh away sin, by making his own blessed son to bear the sins of his people. There are many references made to this book of Exodus in both the old and the new testaments. There are more types and shadows of the Lord Jesus in Exodus, perhaps than in any other books of the Old Testament. May God give an understanding of these types and shadows of the GLORIOUS REDEEMER.

Both Moses and the prophets did write, pointing to the glorious Jesus of Nazareth. The principal thing in Exodus is the fulfillment of the promises of God to ABRAHAM concerning the increase of his seed. The rigorous treatment the Israelites suffered in Egypt, and the Lord's emancipating them from bondage, and the ordinances appointed them for worship in the wilderness, and from numerous New Testament writers we have authority to consider the deliverance of the children of God from bondage in Egypt, (COMPLETE AS IT WAS) as typical of a far more important deliverance of the

CHURCH from the bondage under sin and satan, (INTO THE GLORIOUSLY LIBERTY of the CHILDREN OF GOD). Nothing can merit our attention more than this Book of God.

One general observation I would like to offer is that in point of time, the Book of EXODUS covers a period of only 145 years. The book of Genesis comprised a period of no less than 2360 years. May the people of God, as with an open face, see as through a glass darkly, GLORIFY THE LORD and be changed from to the same image from glory to glory, even as by the SPIRIT OF THE LORD.

Most of the observation with some thought of my own, mostly in parenthesis. These Books of Moses are very instructive and comforting. May the name of Israel's God be praised now and forevermore. Sincerely, O. J. D.

ENJOYS THE LANDMARK

I enclose a check for \$4.00 for a two year subscription of Zion's Landmark.

I enjoy reading the Landmark very much. I am sorry we delayed sending a check to renew our subscription. I want to continue taking the Landmark, and I hope and pray that you may continue publishing it.

At times I feel very low in spirit and after reading letters in the dear old Landmark, it seems as if I have been to church.

Wishing you the best of luck.

Mr. and Mrs. Henry F. Owens
Fountain, N. C.



